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THE  
BAPTIST MESSENGER:

AN

*Evangelical Treasury*

AND

CHRONICLE OF THE CHURCHES.

FOR THE YEAR 1872.

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

TO OUR READERS.

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By the good hand of our Heavenly Father we have completed another year's labours, and on a review of the past, we desire to thank God and take courage.

We cannot close the review of another year's labour without thanking those friends who have aided us by their contributions or suggestions. Many who cannot tender this service, can render an equally valuable one in extending our circulation in quarters where our Magazine is unknown.

It will still be our aim to make it increasingly acceptable to the Denomination.

WILLIAM ALEX. BLAKE,  
*Editor.*

THE BUTTS,  
BRENTFORD, MIDDLESEX,  
*Dec. 1st, 1872.*

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# THE BAPTIST MESSENGER.

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## NOT BOASTING, BUT TRUSTING.

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

“Not of works lest any man should boast.”—Eph. ii. 9.

THIS is very plain. There is no mistaking the sense. We are saved by grace, and not by our own doings. A reason is assigned. If we were saved by our own doings, it would be natural and certain that we should boast. It is well that the apostle is so very explicit here and elsewhere upon this doctrine, for men will fall against and blunt the edge of his statement. Self-righteousness is the natural religion of every degraded heart. Only the Spirit of God can make a man really receive and acknowledge the truth. The apostle seems determined that if any reject it, it shall not be for want of clearness in his statement as a teacher. He does not beat about the bush, or go round about, or mince matters; but he comes at once to the point,—“By grace are ye saved,” and then he gives the negative, the backstroke of the sword, “Not of works, lest any man should boast.” This is the old controversy of Christianity from the very beginning. The first heavy fire of the Gospel ordinance was directed against the Judaizers. They said salvation was by ceremonies and the works of the law. In all sorts of shapes and ways, sometimes straightforwardly and sometimes cunningly they tried to get into the Christian Church the idea that the works of men could have some merit in them, and contribute in some degree to their salvation. The apostle was a very sturdy opponent of this subtle innovation. His epistle to the Romans, his epistle to the Galatians, his epistle to the Ephesians, and, indeed, all his writings, seem like so many cannon dragged to the front, and discharging red hot shot against the very idea of salvation by the works of the law. “By the works of the law there shall no flesh living be justified,” says he, “for by the law is the knowledge of sin.” Further down in the history of the Christian Church this old conflict was renewed very vehemently by Martin Luther and his brother reformers against the Church of Rome. You must not think that the great point of difference between the Protestants and Romanists is whether we shall obey that respectable old gentleman at Rome or not, or whether we shall have our ministers dressed in blue and scarlet and fine linen, or in common broad-cloth like ourselves. Those trifles may become important as ostensible signs of profession, but they are not the main point at issue. They are merely the husk of the controversy. The real battle between the Papists and the Protestants turns on this. Are men saved by works, or are they saved by grace? All the reformers that ever tried to reform the Church of Rome by interfering with her mummeries and her monasteries, her priests and their vestments, her holy-days and celebrations, and I do not know what besides, were all just fiddling away with a wooden doll at some of the external branches of that horrible old upas tree; but when Luther came fresh from the cell with that light still beaming on his eye, “We are justified by faith,” then it was that the axe was laid at the root of this tree. There is nothing wanted to bring popery down but the constant promul-

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gation of this one truth, "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy;" for salvation is not of man, neither by man, it is of the Lord, and it is given to as many as believe on the Lord Jesus Christ with all their hearts. In fact this is the standing controversy to-day, before which all other controversies dwindle into insignificance. The outside world still has it that they will be saved by their own doings. The host of God's elect, stript of their own righteousness, and made to put on the righteousness of Christ, stand each man with his sword upon his side, and his shield in his hand, defensive for this one truth, this vital truth, the all-important truth of the Gospel; for this, brethren, we ought every one of us to be prepared to shed our blood. To obliterate or to disguise this truth, were to put out the lamp that illuminates this dark world; take away the only ointment that can heal earth's wounds; to destroy the only medicine that will ever cure the diseases of humanity. "Justified by faith, saved by grace, not of works, lest any man should boast."

This evening, briefly, let us consider a great negative—"not of works;" a great reason—"lest any man should boast;" and then throw in one after the other, with very little order, a few thoughts about this great matter.

I. First, here is a great negative—"Not of works." Now, brethren, it must not be of works, because that way has been tried, and has proved a complete failure. Adam was placed in the garden of Eden under circumstances peculiarly conducive to his happiness. The law which was to test him was remarkably simple. It contained but one command,—“Of the tree of the knowledge of good and evil thou shalt not eat.” Adam was not as we are, vitiated; his constitution had no tendency to sin; he was pure and perfect, with well-balanced judgment, and without bias one way or the other. He had never sinned; he need not ever to have sinned. It seems to me, he had nothing to gain by sin. His paradise was as perfect as it could be. God had been pleased to give him everything necessary to make him abundantly happy; but under these circumstances, the most favourable in which humanity was ever placed, the way of acceptance before God by works broke lamentably down. Whether after a short or long term of probation we will not say—it is folly to speak where Scripture is silent—certain it is that when tempted he lapsed, for the woman took the fruit and the man also partook of it. Then acceptance by works became like a potter's vessel, shivered with a rod of iron. Man had tried the way of merit and bitter indeed was the award. Despair, ye sons of Adam, where your father failed, though hitherto untainted; ye with perverted will, with imagination apt to picture pleasantries in sin, with judgment warped and strained by innate depravity, by the infection of example, and by the force of surrounding circumstances,—think not that ye can stand upright where perfect Adam fell. Hope not to find a way back through the gates of paradise, for there stands the cherub with his flaming sword still, and no flesh living shall henceforth be saved by his works. The way of salvation by works is utterly unsuitable for us. It is not only fruitless, proved to be so, but it is inconsistent. Anything which involves an impossibility it is vain to propose. Propose to a man without feet that he should walk, or to a man without eyes that he should distinguish colours—you see the folly; but is it not equally absurd to recommend a convict to seek a peerage? It is impossible for any one of us to obtain merits before God. We have all confessedly sinned already. Our present status debars us from entering the list for future honours. By what means are we to put away this old sin? There it stands. Suppose we obey God from this time forth till we die without a single fault; we shall then only have done what it was our duty to perform, and God had a right to expect of us. There will be no balance left, nothing to put *per contra* against our sins, nothing to our credit as a reduction of our liabilities; we should only have paid the current account, supposing that to be possible. The debt will still remain there. The old score—who is to pay that?

"Oh," says one, "we apply to Christ for that." No, no, sir; if it is to be by works, you must keep to works, for the apostle lays it down in the 11th of Romans that, "if it be of grace it is not of works, and if it be of works, it is not of grace." Two principles these, which will not mingle; have which you like. They are like oil and water, or, rather, like fire and water; they are opposed to each other. If Christ is to save you, He must do it altogether. He will never be a make-weight for you, depend upon it. He did not come into this world to make up a few deficiencies—not at all so. He will not have you boasting, He will not have you sharing with Him the honour of your salvation. God demands of every man a perfect life; having all sinned, we cannot bring Him a perfect life. You have cracked that vase; well, if you do not break it again, it is cracked already. "Oh," but you tell me, "it is only in a little place." Yes, but if there is only one link in the chain broken which drags up the miner from the bowels of the earth, it is quite enough for his destruction that one link is broken. There is no need to have a dozen links fretted through with rust, the one flaw is sufficient. If you will be saved by works, you must be absolutely perfect; for it is inconsistent with the justice of God that He should accept any but perfect obedience from the creatures that come under his sway. Can you render this?

If you know yourselves, you will say we cannot. You will look on the flames that Moses saw when Sinai was on a blaze; you will tremble and despair of ever saving yourselves thus.

But, again, while the way has been proved to be fruitless, and is certainly unsuitable, it is a way which, with all his talking, no man ever does fairly try. I have often noticed that those who prate loudest of good works are those that have the fewest good deeds to make mention of. Like little traders in the streets with their little stock of commodities, they had need cry and advertise their wares, because they have so little to sell; whereas a diamond merchant or dealer in bullion sits still and never makes a noise at all, because he has precious treasure by him. Your hard talkers about good works generally come from some disreputable haunt. They will even boast that their sentiments are better than their habits. Well they need be. I have seen them put their black and smutty fingers upon the bright Gospel of Christ, and say, "This leads to licentiousness." Pity, then, sir, you should ever approach it, since you can find licentiousness fast enough without it! Pure minds see God in the Gospel. They veil their faces, and bow before its majesty. Ah! well might I preach up morality; but not as the way of salvation, or what would be the result of it? What said Chalmers during the early part of his life? He said, "I preached up sobriety till nearly all my followers became great drinkers; I preached up honesty till I manufactured thieves; the more I preached of the right which man ought to do, the more I found men doing wrong." These are not his words, but they are the sense of his own solemn confession when he came to read the pure Gospel, and began to preach it with all his heart. So is it with every man, and I suppose it ever will be. Dry essays about duty run off and slide like oil down a slab of marble; while the proclamation of the Gospel of the grace of God in pardoning the chief of sinners attracts men to Jesus, breaks their hearts, causes them to hate sin, sets them upon reformation, makes them holy, and helps them to persevere even to the end. "Not of works," says the text,—and we come back to it. If salvation were by works, and could be so wrought out, hark! then Calvary would be a superfluity; the cross of Christ, with all its wonders, would be a work of supererogation on God's part, the work of redemption would be a subject of derision for us. Is there no salvation, or is there salvation somehow else? Must God come down and take the form of man, and in that form must the Christ of God suffer even unto death, and all for nothing—for it comes to that? If man can save himself, what need ye that ado, ye angels? Hush your Christmas carols! What need ye those gazing eyes and that absorbing

wonder, as ye watch the manifestation of the Lord of glory, incarnate amongst men? What needs it that the prophets talk of the Lamb of God, and point us to the infinite sacrifice? What needs it that Jesus wears the crown of thorns, and bows his head to die for us? There are men who say we can work our own passage to the stars, and by our merits enshrine ourselves amongst the blessed. Sirs, which shall I believe,—that God has wrought a work that need not have been, or that you are under the spell of a fatal delusion? “Let God be true, and every man a liar.” You can find no way to heaven but by the cross.

“Could your zeal no respite know,  
 Could your tears for ever flow;  
 All for sin could not atone,  
 Christ must save, and Christ alone.”

Those persons who prate most of salvation by works, whether they acknowledge it or not, do really lower the standard of holiness, and abate the dignity of the law of God. You come to probe them, and the old story which Whitefield and John Vaudois fought against so valiantly of Saxon obedience, is the petition of the self-righteous man's creed. “Well,” says he, “I can't keep all the law, I own that. As to thoughts and deeds, and words, I can't be quite clean, but I will do my best.” Now, what is this but to lower altogether the law of God, because you cannot come up to God's law? Is the Almighty God to come down to your terms? Do you think to compound with Him? Can your miserable three farthings in the pound satisfy a Divine law? This never will be. “Heaven and earth shall pass away,” saith Christ, “but not one jot or one tittle of the law shall fail.” This is the Word of God spoken from Sinai,—“Cursed is every man that continueth not in all things that are written in the book of the law to do them.” God will not take part payment. Holiness, let me tell you, sirs, is a very different thing from that morality which some men boast of. Why I almost hold my breath when I encounter some men's morality, that they talk so much of. Those loose tongues that chatter so glibly against the Gospel as fomenting licentiousness, if they did but once cry, “God be merciful to us sinners,” would come much nearer to playing their right part. Men that are sinning daily, in open violation of common virtue, will talk as though they were pure in all their tastes, holy in all their thoughts, and above suspicion in all their lives. Oh, no! God's holiness is something grander, sublimer than you and I have guessed at; and we shall not reach to that by our works, at any rate, for they are blotted and blurred, and marred, and spoiled upon the wheel, like the figures of an ill-taught potter, and we cannot presume to exhibit them before the living God.

II. “Not of works.” A great reason is given—a few words on it,—“lest any man should boast.” If any man could get to heaven entirely by his own works, what a boaster he naturally would be! I am sure he would be so on earth. This is the part he would play. He would hear that God, in His mercy, had been forgiving some great sinner, and that there was joy in heaven over him, and he would say, “I cannot take my share in such pleasures as that. I have never transgressed His commandment; I find myself very tightly bound, and I do not get much joy of it. Here is that renegade who has been given to sin, and he is to be saved. I do not like it.” You know where to read the story in Luke's Gospel,—“He was angry, and would not go in, therefore came his father and entreated him. And he, answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid that I might make merry with my friends; but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.” Pretty specimen of a son, but the picture of what

any man would be who felt, "I owe God nothing; I am all right; I am saved by my own works." What a churl he would be in the Church! I am sure I should be very sorry to admit such a man to our assemblies. I should feel that he was quite out of place with poor sinners saved by grace like ourselves, who have nothing to boast of. It would make the whole Church wretched to have such people in Church fellowship. Why, if we did not idolise them, we should hate them. I do not know which of the two it would be; certainly they would be much out of place in our assemblies with their boasting. And what would they do in heaven? Why, the very reverse of what all the spirits are doing who are there; these all sing, "We have washed our robes, and made them white in the blood of of the Lamb;" they would have to say, "We kept our raiment white ourselves." When the ransomed spirits cast their crowns at His feet, the self-righteous souls would hold high their crests and wear their tiaras, saying, "We have won them ourselves, and we have a right to them." It would spoil heaven. Heaven would not be the perfection of harmony. Such beings would occasion discord in God's universe, since the fall. No, no! it is "Not of works, lest any man should boast.

Do I hear somebody say, "We do not maintain that men are to be saved by works altogether, but partly by God's grace, and partly by their own works." Well, I will suppose for a moment that this strange monster can be manufactured—a saint compounded part of grace, and part of works. Well now, in what proportion are these two opposite qualities to be brought together? how much grace, and how much works? Half works? Yes. Then how about those poor fellows who come very near half? Well, one quarter works? Yes. And then three-quarters grace? Well, perhaps, some more and some less. Some three-quarters works, some half works, and some only one-eighth works, and so on. You will have to arrange them very orderly, you know; and depend upon it that as soon as they find out the proportion of their salvation that was by works, in that proportion they will begin to boast. I should I know, and I do not think I should be to blame if I did. I should say, "Now, here am I saved half by my works. Here is a lot of these poor believers in Christ, who were saved altogether by grace, but I have contributed of my own means a full half to my salvation. I do not mind just lifting my crown a little—just own I had help in getting it on my head, but I am not going to cast it down at His feet, every man has a right to what is his due." I thought Napoleon did a good thing, when, on the day of his coronation, he took his crown, and put it on his own head. Why should he not take the symbol that was his due? And if you get to Heaven, one half by grace and one half by works, you will say, "Atonement profited me a little, but integrity profited me much more." Do I seem to you to talk sarcastically? Be it admitted I do. Were it possible for me to kick this idea of human merit like a football round the world, sirs;—were it possible to set it in the pillory of scorn, and pelt it with I know not what of filth, I should feel that I had the Apostle Paul standing by my side, and saying, "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord;" and I should hear Him say of His own righteousness, "I count it as dung, that I may win Christ, and be found in Him." He could not have taken a coarser figure, nor one which expressed more thoroughly His hearty contempt of everything like self-righteousness. "I count it as dung that I may win Christ, and be found in Him." "Lest any man should boast," this is a good and sufficient reason why salvation should not be of works.

III. Now, a few thoughts without order; but I hope they may catch your attention, and stick in your memory. Some say—I know it is a common observation—this talking about sinners coming to Christ just as they are, and trusting in Him alone for their salvation, is very dangerous. Respectable persons, and people who think themselves qualified to be critics, generally make some such

observation as this, "it is very dangerous." Now, my dear friends, if you will condescend to listen for a minute, I would remind you that neither you nor I have anything to do with making the Gospel. We may think the Gospel ought to be so-and-so, but that does not make it so. And if I should choose to think, or if you should, that such and such a doctrine is very dangerous, that neither makes it true nor makes it false; for, after all, the great solemn appeal about all matters of religion, is not to you nor yet to me. We stand on an equal footing there; you may think one thing, and I may think another. But the Judge—the Judge that ends the strife where wit and reason fail, must decide. The great question is, "What saith the Scriptures? What does the Old Book say?" If it does not teach that the salvation of a sinner is altogether by grace and not of works, it does not teach anything at all, and there are no words in any language that do mean anything. I must be made to believe that black is white, and that God has purposely and wilfully written a book to deceive us, before I can believe salvation to be by works; for the expressions about this matter are not a few; they are not casual, they are not dark and mysterious, they are not metaphorical, they are plain, simple, and obvious. I challenge any man—I will not say any theologian—but any man of common sense that can read the Bible—whether he use our version, or prefer the original—if he will but read it honestly, he can come to no other conclusion in reading the Epistles of Paul than this, that salvation is by grace through faith in the merits of Christ, and not at all by the works of the law. Now that is a thing that ought to decide and end the matter. I ask you not to heed anything I say; do not take my word for it; my *ipse dixit* is nought; it is in God's Book, and on your heads be it if you deny it. "Oh," said one to another, "I didn't like your preaching the other night." "What didn't you like in it?" "I didn't like your preaching up salvation to sinners." "Oh, that is nothing to me, the quarrel is not between you and me, but between you and my Master; you must settle that with him. I have nothing to do with manufacturing doctrines; my business is to retail them as I find them in the Scripture. If you do not like them, you must leave them, but it is at your own peril." Let me say to all of you, I beseech you cast not away your own soul.

Every one of us ought to remember that a great deal of that commodity in this world known by the name of good works, is not good works at all. What is a good work? I should venture to say that anything that has in it the element of selfishness is not good. You may question that, but I think it is the highest virtue to be unselfish. If a man be found to be virtuous, as we say, with the design of benefiting himself, has not he spoiled his virtue? The very design of seeking merit by what he does, spoils the possibility of merit. A man is not a servant of God while he is only serving himself. It is only when he gets rid of self that he becomes truly good. To pray may be good or not, according to whether it is real prayer. To attend the house of God, or give alms to the poor, may be good or not good, according to the heart. But external duties are not good works. Nay, though a man should be faultless in his external life, yet if the motive were sinister and the desires unclean, his works would all taste of the fountain from whence they came, and not be good in the sight of God. Did it never strike you that in our works the heart must always be the great matter? Cowper in his *Task* has very wonderfully wrought out this subject in the best blank verse. He pictures two footmen employed by you—one of them is a very polite, quick, nimble, handy fellow—but, as he says, he serves you for your house, your housemaid, and your pay. Let either of these be gone, and he is gone too. But the true servant is Charles, that stands behind the chair, that is troubled if your appetite seems to fail, that has been with you from a boy, that if you were poor, and hadn't any pay to give him, would cling to the posts of your doors, that would live for you and die for you—that is the man whom you love as a servant. So it is with virtue; the

best and highest of good works are those that spring from love, real love to God. Now, where do you find this? In the man who rejects Christ? No; his works are those of a slavish fear; he does not serve God out of love, but because he trembles at the thought of hell. But when a soul is brought to trust in Jesus, then the heart loves God, the service of God becomes a great delight; and the man who says, "I am not saved by works," works ten times harder than ever he would have done, if he had hoped to be saved by his own doings. and his works are better works, because he has devoted love which infuses into them a sacred excellency which else had not been there.

Be it for ever known and understood, that when we preach salvation by grace, we do not undervalue morality. Nay, brethren, we exalt it. I will give you proof. There is a hospital; it is free to all the sick; but there is a notion about town that nobody may enter there except those who do something to heal themselves. Now, I will suppose that I am sent as a missionary to go amongst the sick and tell them, that their own health is not worth a farthing, that they are to come to the hospital gates just as they are, that at the hospital they look at disease as a qualification, and not at health. Somebody might say, "Here is this man undervaluing health." My dear brother, I am doing no such thing. Do you think I should be trying to get these sick people into the hospital, if I undervalued health? It is not health I undervalue; it is the quackery that mimics health; it is this empiricism which films over men's diseases, which had need be dealt with otherwise. Why if thousands in London were dying because they had the notion that they could not be received at the hospital unless they healed themselves, surely it were the kindest and best work a man could do, and the quickest means to promote the popular health to go and disabuse men of this absurd notion. If, my brother, when we bade you come to Christ, we told you that after coming to Him you might live in sin as you did before, we should be worthy to be hanged. But when we tell you that Christ is a Physician, and His Church a hospital, and that He can heal you if living in sin, we do not by any means decry your morality, but only tell you that it is but a piece of quackery, until you come to Christ.

"Speak of morality, thou bleeding Lamb,  
The best morality is love to Thee!"

The best holiness is to love Christ and to serve Him, actuated by the motive of gratitude; and if you try it before you come to Him, it will only plunge you into deeper sin. You cannot blot out your iniquities. Still, I know the scandal will be repeated, but if any choose to repeat it, the lives of those who have preached up salvation by grace, furnish the best answer. In the days of Charles the First and Charles the Second, you would have found the party, headed by Laud in the Church of England, crying up ritual, crying up good works; you would have found on the other hand, the Puritanic party rigidly preaching up justification by faith and salvation by grace. Now, sirs, where did you find the country parson that preached in the morning upon good works in the afternoon? Why, with a girl on either side dancing round the Maypole, according to the Book of Sports; and if you wanted him a little later in the evening, you would have to send some trusty parish beadle to bring him in from the village alehouse. But where is the man who preached salvation by grace whilst at the conventicle? "Oh," says one, "he is at home singing psalms with his family." Doesn't he go round the Maypole? "No; the old bigot, he never breaks the Sabbath; he says it is against the law of God." Well, but isn't he in the alehouse? "No; I dare say the old superstitious creature is on his knees, somewhere praying." Everybody knows this was the fact. The Puritanic theology bred Puritanic living; the doctrine of justification by faith made men holy; but the other party that preached this wonderful

doctrine of salvation by works, went pretty far to prove that they could not be saved by their works at any rate. The longhaired cavaliers with their scented locks, and their abominations not fit to be uttered by pure tongue or heard by the ear of decency—these were your workmongers, your upholders of salvation by your own doings. But the man that ordered well his household in the fear of God, the man that could bend to God but not to a tyrant, the man that loved his country, and would sooner die on Edge Hill or Naseby than he would lay down the faith he held dear to Him; that is the man who preached that we are justified by faith, and not at all by the works of the law. You shall find holiness grows out of the one doctrine which is despised; and wickedness springs from the other, which is advertised as a panacea for all ills.

If there be any here that think they can be saved by their own works, I have no Gospel to preach to them whatever; I will not interfere with them. My Master has said, that there is no need of a physician to them that are not sick. Good people, virtuous people, excellent people, you that are going to heaven all on your own account, don't quarrel with us poor sinners, that we choose to have what you despise. If you do not want the medicine, let us drink it, and be not bitter against us if we choose another way than yours. If your road is broad enough and there are enough companions in it, let us alone if we choose the narrow path.

But yet I cannot coolly dismiss you so. If you are naked and poor and miserable—I will not insult you,—I counsel you by my Master, get gold tried in the fire that you may be rich, and white raiment that you may be clothed, and if ye know not how ye can buy it, I will tell you, it is without money and without price; it is freely given, and shall be given to you if you will. Shake your hand of that venomous serpent of your own self-confidence; shake it into the fire, I pray you; it is the best place for it. You may come with empty hands to Christ, and He will give you all your soul can want. When you come to die, you will find that good-works theory unable to bear you up. The best of men have looked upon their lives from that closing scene in another manner than ever they did before. One said, he was gathering up all his works, his good works and his bad works too, and flinging them all overboard, that he might just trust simply in a crucified Saviour. At any rate, friend, if thou art prepared to risk thy soul on thy works, I am not prepared to risk mine on ought that I have done. No, I am not afraid to meet the trial hour; I am not afraid to look thee in the face to night, and say, "I will meet thee on that tremendous day, and we will see whose confidence is the better. Thou shalt take thy works if thou wilt, and I will take my Lord; and thou shalt rest in what thou doest, but I will not rest in anything I do." Oh! rest well upon him, and I will tell you what will happen when the whirlpools of Almighty wrath shall be round about thee. Thy good works shall go like those deceitful life-buoys we heard of the other day, and thou shalt sink. But never did a soul sink that could cling to Christ. It is an unheard of thing that Christ has ever let a sinner perish, for He has said, "Him that cometh to me, I will in nowise cast out."

Now whether you have been righteous or wicked, whether you can cry yourselves up, or whether you bewail yourselves that you are deep in the mire of sin—go, stretch out the hand and take Christ, turn the eye to Jesus, dying upon Calvary's Cross, and look to him,—

"There is life in a look at the Crucified One."

There is life at this moment for you. I wish that every one in this dense mass would look to my Master. There is grace enough in Christ for every one of you. No sinner was ever lost because there was any stint in Christ; no, but because they would not come, but thought themselves too good for him. Come as you are—just as you are—and trust Christ; and then, mark you, you will be saved. You

will be saved from the love of sin; you will be saved from the power of it; you will begin a new and holy life; you will henceforth be full of good works, which shall abound to the glory of God; and with these good works upon you, you shall be like a tree that is covered with rich fruit, acceptable to God. Still your root shall not be your fruit, but your root shall be a simple faith in a precious Christ, whom this night I have declared unto you. So God bless you. Amen.

## Essays and Papers on Religious Subjects.

### LITTLE INCIDENTS IN THE GREAT LIFE.

BY THE REV. W. POOLE BALFERN.

“THERE is a little flower not uncommon in our gardens, and found wild in some places, the *geranium striatum*, or pencilled geranium.” It has a small and insignificant blossom, but its pale and tender petals are interveined, as though with some monogram of the Divine artist; with delicate and exquisite reticulations of purpling lines. Pluck it, and the botanist will tell you its name, its species, its genus, the class to which it belongs, its habitat, its history, its variations; but could he produce so much as one fibre of its tissue, or one freak of purple jet upon its leaf? Can he tell you the cause of but one vein in the exquisite design upon the corolla of that tiny and tender weed? Or look through the microscope at any one of the forms of life it reveals; at some diatom, fluted and encased with radiant tracery of more fantastic loveliness than any Moorish arabesque; or at some desmid gleaming like an animated opal with living iridescence, and ask the man of science what he knows? Not only can he not—with all the elements for his materials, and all the world for his laboratory—not only can he not create or evoke the very humblest, meanest, clumsiest form of life—not one lacterium, not one animalcule, not one film of protoplasm—but he cannot even, with all his vaunted knowledge, discriminate between spontaneous activity and living will, nor with all the rich and innumerable, and multiplex varieties

of life around Him, can he so much as flatter himself that He has even approximated to the most distant definition of what life may really be.”

The Christian will readily admit that all that the above eloquent witness relates is true, and that the world abounds with minute expressions of God's creative power and love, in finish and beauty far transcending the most exquisite products of human skill, for, in the language of the poet,—

“The world is full of deity; the air  
Is living with His Spirit; and the waves  
Dance to the music of His melodies,  
And sparkle with His brightness. Earth  
is veiled,  
And mantled with His beauty, and  
the walls  
Which bind the universe with crystal in  
Are eloquent with voices which pro-  
claim  
The unseen glories of immensity,  
In harmonies too perfect and too high,  
For ought but beings of celestial mould;  
And speak to man in one eternal hymn,  
Unfailing beauty and unyielding  
power.”

And that which is true of the visible universe as reflecting the natural perfection of God, is no less true of the life of Christ as it exhibits those which are moral. In the life of Christ as revealed by the four Evangelists, we have a perfect universe of moral truth spreading before us—a kind of spiritual garden of Eden, where, in the highest sense, the Tree of Knowledge of Good and Evil stands and grows in imperishable beauty and glory—with this differ-

ance that no angel stands with flaming sword forbidding our approach—but a bright-eyed messenger invites even the most consciously ignorant and poor to come and sit beneath its peaceful shade, and to eat of its luscious fruits that the soul may be refreshed and live.

But as in a large garden there are frequently many prominent objects which at once catch the eye of the stranger while passing over the usual paths, while there are also others equally beautiful and worthy of attention, hiding themselves in many a silent nook, but well known to the observant eye of those who, loving the place, frequently attend there to search out its hidden beauties; so in the life of Christ, while there are the obvious glories of His life, there are others peeping out here and there amid the luxuriant foliage of spiritual truth, and only waiting to reveal the honey of heaven's love and fragrance to the seeking, earnest heart. Sensitive plants are those shrinking from the cold touch of speculation and idle curiosity, but opening their secret beauties freely to the pure meek eyes of faith and love.

But where shall we begin? The garden is large—the objects almost numberless, and these papers must be short. Years might be spent in searching out the living beauties of this wonderful garden; but as at best we can only pass over but a very small portion, let us at once, treading a very obvious path, go direct to yonder passion-flower. We shall find a tree there, and beneath its shade and in its immediate neighbourhood, we shall soon meet with some object worthy of our attention.\*

“JESUS OFTIMES RESORTED THITHER WITH HIS DISCIPLES.”—John xviii. 2.

\* If this commencement should seem *abrupt*, the reader will remember that the life of Christ might be divided into numberless circles of infinite interest; and as our time is short, and the space allotted to these papers small, and as it is impossible for us to pass through the whole, we purpose circling round the *cross*; or to change the figure, as the sun, while it is bright all the day, often sets amid special and peculiar glories, so with the life of Christ—the title, therefore of our papers should be, “Little Incidents in the Great Life at eventide.”

What opposite things often lie closely together—darkness and light weakness and strength, joy and sorrow, weariness and rest, are frequently very near neighbours. The busy office often adjoins the quiet room, where the busy merchant erects his altar and finds his peace in fellowship with God. The noisy, toiling, fevered city is often adjacent to the quiet vale where toil finds its rest, and peace its home. All this is true, even of ancient Jerusalem. The Mount of Olives was partly without and partly within the city, and on the site of that mountain there was a garden, well known to Christ, and to which we are told, “He often resorted with His disciples.” Could we realise the scene, how instructive and touching it would be to the heart of faith.

The shadows of night have fallen upon the mountain sides, and all is serenity and peace; closely adjoining, though veiled by the curtains of night, lies the weary, toiling, unbelieving city; while beneath the branches of the olive trees, after the toils of the day, recline Christ and His disciples, seeking the rest they need, and that fellowship of heart which they could not realise amid the excitement of the city. And Jesus, we are told, “often resorted thither.” He was a poor man; He had no sumptuous mansion, beneath the shade of whose dimly-lighted corridors He could recline, or in the silence of whose spacious rooms He could find quiet and repose; hence He frequented this garden, to which it may be through the kindness of some wealthy friend He had free access. And it seems to have answered His purpose well. The silence of His Father's house of the universe was congenial to His great soul, as beneath the light of the stars, and hushed and soothed by the surrounding peace, His heart spake to God. He was in sympathy with His own works as we cannot be, and nature, we may be sure, reserved for Him her sweetest and most intelligent embrace. The creature can rob us of much which it gives, but not of that true wealth of soul which we

have direct from God, and through which He can reach and bless us at all times and in all places.

"Jesus often resorted thither."—He was a man, and compassed about with infirmity, and often weary; He needed rest, and here He sought and found it, and like as the earth spreads out her bosom beneath the darkness and silence of night, and drinks in her strength from the heavens above, so here the worn and jaded spirit of our great Lord was hushed to rest by the love of God, and thus found its physical renovation and peace. This garden, then, was known to Christ as a place of cessation from toil. And how sweet to Him the rest which He frequently found here.

Here He would see, at least for a time, that which did not grieve His eyes or wound His heart. *Sin* did not shine in the light of the stars, or brood in the branches of the trees above His head. He could open His pure and loving heart to all the influences of nature without fear; for of HIM, at least, it was *perfectly* true:—

"Nature is a friend to truth ;  
Nature is *Christian*: preaches to man-  
kind ;  
And bids dead matter aid us in our  
creed."

And again,—“There is religion in everything around us—a calm and holy religion in the unbreathing things of nature, which man would do well to imitate. It is a meek and blessed influence, stealing in, as it were, unawares upon the heart; it comes quietly and without excitement; it has no terror, no gloom in its approaches.” And if Wordsworth could say:—

“And I have felt  
A presence that disturbs me with the joy  
Of elevated thoughts; a sense sublime  
Of something far more deeply interfused,  
Whose dwelling is the light of setting  
suns

And the round ocean, and the living air,  
And the blue sky and the mind of man,”

Christ knew what this joy was; with Him it was no mystical sensation, but

the influence of His Father's own loving spirit—the old joy lost in the garden of Eden by sin, but the precious heritage of His Spirit in this little garden He could not call His own—falling gently upon his soul to revive and refresh it, even as the silent dew falls upon the stricken earth at night to fertilise and bless.

(To be continued.)

## A DAILY PRAYER FOR THE NEW YEAR.

BY T. W. MEDHURST.

Author of “Streams from Lebanon,”  
“Rays of Light in the Dark Valley,”  
&c., &c.

“Give us this day our daily bread.”—MATT. vi. 11.

THE prayer from which this petition is taken is improperly called, “The Lord's prayer.” Our Lord taught His disciples to use it; there is no evidence He ever used it Himself. He could not pray, “Forgive us our debts, as we forgive our debtors:” for He was ever separate from sinners, the holy, harmless, undefiled One, who did no sin, and in Whose lips there was found no guile.

This prayer, as taught to the disciples by Jesus Christ, is not given as a *form of prayer*, neither have we any Scriptural proof that it was ever so used by them. It is a MODEL PRAYER, after the manner of which our prayers are to be formed. It is a model prayer as respects its language, its spirit, and its matter. With respect to its *language*, it is simple, noble, brief, direct. Each petition is like an arrow, which lies straight towards its mark. We hear much praying that is not prayer, because it lacks point and directness. With respect to its *spirit*, it is filial. It is the prayer of one who, having received the spirit of adoption, cries, “Abba, Father.” It is the prayer of one who, setting God's glory first in his desires, then presents his own and his

brother's wants before God, in simple, child-like faith. With respect to its *matter*, we have adoration, confession, and definite request. It asks for all things necessary; for none superfluous.

The petition we have selected as "OUR OWN" MOTTO TEXT for the year EIGHTEEN HUNDRED AND SEVENTY-TWO is both a *prayer* and a *promise* for each day the year throughout. It contains but *seven words*, yet teaches SIX IMPORTANT LESSONS. Here is a lesson of *dependence*, "give;" a lesson of *contentment*, "bread;" a lesson of *love*, "us;" a lesson of *industry*, "our;" a lesson *against care*, "this day;" and a lesson of *trust*, "daily."

I. We have first, A LESSON OF DEPENDENCE. "GIVE us this day our daily bread." We are poor pensioners, depending day by day upon the bounty of our God. We have lost all claim upon God even for "our daily bread." While unbelievers seem to stumble on the mercies they receive, and offer no thanks to the all-bountiful Giver, the believer receives even his commonest mercy as the double gift, first of God's love, and then of his Saviour's purchase. God's providence is realised in the gift bestowed, and acknowledged in the prayer presented. Let us this year through, daily depend on God as the glorious Allgiver, Who is giving out at all times and in all places; thus shall the year be to us a "year of grace." God delights to give to all His creatures; let us, therefore, come boldly to the throne of the heavenly grace. He "giveth food to all flesh; for His mercy endureth for ever" (Ps. cxxxvi. 25). "The Lord is good to all: and His tender mercies are over all His works. The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing" (Ps. cxlv. 9, 15-16). "Do not err, my beloved brethren; every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James i. 16-17).

II. Here is second, A LESSON OF LOVE. "Give us this day our daily bread." Selfishness would induce us to pray, "Give me this day my daily bread." Jesus teaches us we are all members of one great brotherhood. He would have us make our closets so large, that there may be room enough for all our brothers and sisters to enter with us. He would have us remember in our prayers, that we are not isolated units, but members of a large family. An observant writer has well said: "The harvest-fields are the golden links that connect the ages and the zones, and associate together the most distant times and the remotest nations in one common bond of sympathy and dependence. They make of the earth one great home; of the human race one great family; and of God the universal Parent, to Whom, day after day, we are encouraged to go with filial faith and love, not in selfishness and isolation, but in a fraternal spirit, which embraces the whole world, asking not for ourselves only, but for all our brothers of mankind as well." "Our Father which art in heaven, give us this day our daily bread."

III. We have third, A LESSON AGAINST DAILY CARE. "Give us THIS DAY our daily bread." It is sinful for believers to be over anxious about the future. Day by day we should rejoice in God's bounties. "As thy day, thy strength shall be," is a promise sufficient for us. We need bread for the day, and faith for to-morrow. Israel gathered for each day the manna in the morning; so each morning, may we by prayer insure the bread we need for each day. Our God will supply all our needs as they arise. We should rejoice if we have sufficient day by day. Let mortals cease from care and sorrow, for God provideth for the morrow.

"Tis daily bread, it will not keep

It must be still renew'd;

Faith must not have a hoard or heap,

But trust the Lord for food."

He who feeds His birds, will not starve His children. He who clothes His

flowers with beauty, will not suffer His children to go naked. Cast all your care over upon God: for He careth for you. Trust in the Lord, and do good; so shalt thou dwell in the land, and, verily, thou shalt be fed.

IV. Note fourth that we have here, A LESSON OF INDUSTRY. "Give us this day OUR daily bread." That is not *our* bread for which we have not laboured. Unless we are incapacitated for work, we should be ashamed to eat the bread of charity. "He that tilleth his land shall have plenty of bread; but he that followeth after vain persons shall have poverty enough" (Prov. xxviii. 19). "For even when we were with you, this we commanded you, that if any would not work, neither should he eat" (2 Thess. iii. 10). "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. v. 8.) Laziness has no sanction in the Scripture of truth. "*Our* daily bread" is the bread for which we have industriously toiled; the bread which we eat "in the sweat of our face" (Gen. iii. 19.)

"*Our* bread" also means the bread which God has designed for us as His children. Our heavenly Father provideth liberally for His household, and supplieth all the wants of His children in due season.

This *lesson of industry* applies equally to spiritual as to temporal bread. "Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors" (Prov. viii. 34). Do not expect to get a supply of spiritual food on Sundays, if you are too lazy to go to the house of the Lord for it. If you commune with your own heart upon your bed, and lie still on the Sunday morning, because, forsooth, you feel tired, or "it's so cold," you have no right to murmur because the sluggard's portion is yours. Jehovah says, "I love them that love Me; and those that seek Me EARLY shall find Me" (Prov. viii. 17.) They who go to the early morning prayer meeting, shall have Benjamin's mess. Be as

industrious on Sundays in your search for spirituals as you are on the other six days in your search for temporals. Nothing is sufficient to keep you from God's house on the Lord's day, that would not be sufficient to keep you from market on Monday. The claims of the soul are higher and more paramount than are the claims of the body. Late attendance, and irregular attendance at the house of God on the Lord's day, are serious and growing evils. Resolve that, with God's blessing, throughout the year 1872, you will be both punctual and regular in your attendance, then you shall have spiritually as well as temporally *your own* daily bread.

V. In the fifth place we have A LESSON OF TRUST. "Give us this day our DAILY bread," or as Dean Alford renders the text, "OUR NEEDFUL BREAD." We should implicitly trust in God for all supplies to meet our temporal necessities. Let us not rob ourselves of the precious consolation that we may cast, not our spiritual cares only, but our temporal cares also, over on to our heavenly Father. I asked one of my good deacons some years ago, whether he had asked God to give him good bargains at the market that morning. He seemed surprised at the question, and said, "I can never pray for matters connected with my business; it seems to me like making one's religion a selfish thing." What a mistake! If God is our Father in heaven, we are His children on earth, and while God's glory should ever take precedence of our wants, yet, ever remember, that God's glory largely consists in the manifestation of His goodness, and in the bestowment of the gifts of His providence, so that our thankfulness and praise may be called forth into action. Bear in mind, while the unconverted receive their mercies by common favour, God's children receive theirs by covenant title. The true believer eats new bread daily—bread new each day from His Father's hand. God must be trusted day by day. Our faith is too much like the mercury in the weather-glass, which rises and falls

according to the state of the external atmosphere. We try to walk by sight, rather than by faith. Think of Elijah fed by ravens, and of the widow's cruise of oil and barrel of meal, which, by God's appointment, failed not. The Lord, who is ever mindful of His children, will ever give them "DAILY bread" in answer to their *daily* prayers.

VI. Here is last, A LESSON OF CONTENTMENT. "Give us this day our daily BREAD." Bread for the relief of our necessities; bread for the nourishing of our bodies; and, bread for the feeding of our souls. And "having food and raiment, let us be therewith content" (1 Tim. vi. 8.) "Godliness with contentment is great gain."

Let Agur's prayer be ours throughout this and every succeeding year:—"Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me; lest I be full, and deny Thee, and say, 'Who is the Lord?' or lest I be poor, and steal, and take the name of my God in vain" (Prov. xxx. 8, 9.). We do not need superfluous luxuries; we need only the simplest fare; and there is no promise given to us of more than that. God in giving us "BREAD" has proved His goodness. It might have been tasteless as chalk, which while satisfying, would have been unpleasant. It might have been sweet as sugar, which would have soon cloyed on our appetites. It might have been bitter as gall, and so, sustaining life, it would have been painful. Instead of this, bread is alike adapted to the taste and wants of both the infant and the aged man. Oh, taste and see that the Lord is good! Let us learn in every state wherein we may be placed, therein to be content. All through 1872, our bread shall be given us, and our water shall be sure: for God is our Father.

Man is a compound being. He has a soul and a body. Bread for the soul is more needful than bread for the body. Daily bread without spiritual blessings will be to us a curse. He will starve

through all eternity who secures not the Bread of Life in time. The only true Bread which giveth life is Jesus. If we have daily bread we have more than we deserve; how much more is this so when we have the Bread of God which cometh down from heaven! Never forget, prayer for temporal gifts is limited; but prayer for spiritual gifts may be offered without limit. As we need daily grace we should seek it by daily prayer. We can no more live on grace received last week than we can on bread eaten a month ago. It is one thing to acknowledge with our lips that we are daily dependent upon God, it is another, and an altogether different thing for us to practice it in our lives, and to experience it in our hearts. Who, among my readers, has learned to be content in whatever state God has placed him?

All through the year EIGHTEEN HUNDRED AND SEVENTY-TWO, let us day by day ask of God to "Give us this day our daily bread," in order that we may day by day relieve the necessities of those who need our help. Let us pray for a daily supply for our daily need, in order that we may daily give unto the Lord the glory due unto His Name, while we bring an offering, and enter into His courts. Make the glory of God your chiefest aim throughout each day of the year: for God will make your needs His care.

Here is A SOLEMN THOUGHT FOR MY UNSAVED READER. Though God is giving to you day by day your "daily bread," you are still remaining in a state of enmity against God. Oh, what fearful ingratitude is yours! May this year witness your *repentance* towards God for all your numerous and aggravated sins. May this year see you a *believer* in the Lord Jesus Christ: for WHOSOEVER BELIEVETH in the Name of the Lord Jesus Christ SHALL BE SAVED.

"For Thy mercy and Thy grace,  
Faithful through another year,  
Hear our song of thankfulness;  
Father and Redeemer, hear.

In our weakness and distress,  
Rock of Strength, be Thou our stay ;  
In the pathless wilderness,  
Be our True and Living Way."

*Henry Downton, 1851.*

PORTSMOUTH, *Landport.*

## CHRISTIAN LIFE.

BY THE REV. CHARLES GRAHAM.

### PART I.—ITS ROOT.

THE Dyaks of Borneo have an instrument called a sumpit or blow-pipe, from which they blow with the mouth the thorn of the sago palm. They dip the tip of the thorn in poison, and they will then project it, if necessary, forty yards. If it only pierce the skin, in about half-an-hour the wounded person dies in a stupor without pain. This arrow is shot noiselessly. Men struck by it, where it has but grazed the skin and drawn one drop of blood, have been found dead in the jungle, appearing as if they had only dropped asleep. Such is sin; the least particle of its poison kills the soul. And by all born into the world has its poison been imbibed. Devoid of Divine life and righteousness, we are all by nature the children of wrath. We may clothe ourselves with conventional virtues, and garnish the exterior, but until we are "born again," we are nothing spiritually but walking graves.

Our actual sin entails upon us the sentence of eternal death. The irrevocable word has been pronounced by Him who shall judge us,—“The soul that sinneth, it shall die.” “The wages of sin is death:” “Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.” One leak will sink the ship; one sin the sinner. One offence drove Adam out of Paradise; one offence shut Moses out of Canaan; one unforgiven sin will exclude us from the kingdom of God.

How saddening it is to think of the

multitudes who, as if shot with the Dyak sumpit, know not that they are wounded; yet, if not soon healed and quickened, they must die the second death. What a blessing it is when God gives us to feel the pain of our wounds, for then we are prepared to welcome the heavenly Physician!

Conviction is the work of the Holy Spirit. It is his office to “convince the world of sin and of righteousness, and of judgment.” Revealed truth is the instrument which He employs. With the word as with a sword, He pierces the conscience. To turn attention to the word, and give effect to its testimony, He often employs some remarkable providence. It is worthy of note that Luther and Bunyan, men so much resembling each other in their conflicts and temptations, should both have had their consciences awakened by a flash of lightning. In Luther’s case, the lightning terrified him but did not hurt him. God, however, showed him how near he was to death by allowing a bolt to tear up the ground at his feet. But that which terrified Bunyan proved fatal to others. A match of football was arranged for the afternoon of the Lord’s day. Two men were tolling the church bell to gather the people to the match. While in this wicked employment, they were struck with lightning. One of them was killed on the spot. The other was so blasted that he died in a few days.

The immediate source of all spiritual life is the Lord Jesus. “In Him was life, and the life was the light of men.” He gave His flesh for the life of the world. The testimony of John the Baptist places Him before us as the One in whom all the typical expiations of the law were accomplished. “Behold the Lamb of God which taketh away the sin of the world.” He testifies also to the glory of His person: “He that cometh from above is above all.” Put together all the grace of martyrs, the inspiration of prophets, and the glory of kings; all the excellence and greatness of earth, and John affirms that Blessed One to be above it all. The Son of God

was in heaven before He was on earth. "In the beginning was the Word, and the Word was with God; and the Word was God." His own declaration,—“I am come,” implied His pre-existence, and so pointed to his eternal Deity.

Christ came to give life to dead souls. “He that believeth in me,” He affirms, “though he were dead, yet shall he live; and he that liveth and believeth in Me shall never die.” Here again He proclaims His Divinity. Did any patriarch or prophet ever profess to impart life to men dead in trespasses and sins? Christ has been the quickener of dead souls from the beginning; yet His virtue is unimpaired, His resources undiminished. The sun in heaven has been pouring light and warmth on all the worlds in our system, from the first moment of their existence until now; yet his light and heat are as great this hour as when “his orb was rolled together, and first shot its beams athwart the gloom profound.” Such is the Sun of Righteousness. If there be any difference, it is that the sun in heaven shone according to his utmost strength from the first; but the light of the Sun of Righteousness has been increasing from His first shining upon our dark world. And from the “sure word of prophecy,” we look for that rising, in the fulness of His glory, which shall transform earth into an epitome of heaven.

Christ; then, is the impartor of life. What is the life which He imparts? It is the antidote of spiritual death. It reverses man’s sentence, and it changes his state. It is a “new birth,” a “regeneration.” Though it is distinct from justification, like two chained balls, or binary stars, they ever go together. Justification is our pardon on the ground of Christ’s merit; regeneration, or this new life, is the work of the spirit in us for the same reason. With it we receive righteousness for our sin; a title to heaven for our liability to hell. It comes through belief of the truth. Belief in a lie destroyed man; belief in the truth saves him. Faith, considered in itself, cannot save. It may repose on a false-

hood. If I am sick and take poison, believing it will cure me, my faith does not save me from temporal death. “He that believeth in the Son of God hath everlasting life, and shall not come into condemnation, but is passed from death unto life.”

To take in and appreciate the great Scriptural idea of this life, cannot fail to fill the soul of the believer with inexpressible joy. To possess it is to be partakers of the “Divine nature.” In truth, it is the life of Christ Himself imparted to us. He is the Head in heaven; we the members on earth. And just as it is in the natural, so it is in the mystical body; the life of the Head is in every member. The great truth which underlies and pervades the wondrous teaching of the epistle to the Ephesians, and which is implied in nearly all the New Testament, is, “Ye are quickened together with Christ.” He lives in us, and we live in Him.

“Our life is hid with Christ in God  
Beyond the reach of harm.”

Therefore is it that when Christ, who is our life, shall be manifested, we, too, shall be manifested with Him in glory.

Besides the head and its members, this blessed truth is taught us in other beautiful and striking Scripture figures. We have that of the tree imparting its vital sap to the branches. “I am the vine, ye are the branches.” It is on this vital union, our Blessed Lord shows us, all our spiritual fruitfulness depends. To set it forth in its power, the apostle Peter travels beyond nature and creates an imagery (1 Pet. ii. 4, 5). He presents Christ to us as a living stone. We are dead stones brought into contact with Him, and built on Him as our foundation. The moment we touch Him we become instinct with life; and so, vitally united to Him and to one another, we grow up a living temple in the Lord.

The spiritual life which unites our souls to Christ, quickens them in all their powers. It quickens the understanding, giving it a vivid perception

of spiritual truth. It quickens the will, leading it to choose what is pure and holy—the service of God and the interests of eternity—in preference to all that is sensuous and temporal. It quickens the affections, whereby God, His word, His worship, and service are loved above all things. It quickens the conscience, making it abhor sin and love righteousness. All this is the work of the spirit of Christ in the believer. By Him we are born again; by Him we are all baptized into one body. We become His temples. He dwells in us, sustaining and carrying on the work He has begun.

But we must remember the spirit acts through our own faith and faithfulness. Let us hear the witness of the apostles Peter and Paul: Ye “are kept by the power of God through faith unto salvation, ready to be revealed in the last time” (1 Pet. i. 5.) “If ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live” (Rom. viii. 13.) Faith and faithfulness must ever go hand in hand. They are like two cisterns which communicate by a pipe at their bases. When the water flows into one it rises in the other, and in both must ever maintain the same level.

The very end of Christ's coming was to give us this life. “I am come that they might have life, and that they might have it more abundantly.” Why do not all men possess it? Sinners have it not, because they love their sins and will not part with them. “Ye will not come unto Me,” said Jesus to the Jews, “that ye might have life.” He is ready to impart it. The amount of our sin is no hindrance. He sent His

Gospel first of all to His murderers. The command to His disciples was to preach it to all nations, “beginning at Jerusalem.” Jerusalem had most need. Its wickedness was greatest, its doom nearest. Mercy flies first to those in the most imminent peril. If you go to pull drowning men out of the water, you make first for those nearest sinking. O that men might see this mercy! Then, as a magnet, it would draw them to Christ. And however they may come they are welcome to His salvation. In the days of His flesh, many came to Him who could neither run nor walk. Some were impotent, some lame, and some maimed. Many were carried, many led, many came on crutches. But, come as they might, all were received. His Word this hour is, “Him that cometh unto Me I will in no wise cast out.”

But why have not Christians this life more abundantly? Is it not because they allow the world or sin to stop the channels through which it flows? Whatever hinders prayer, meditation on God's Word, and the use of the public means of grace, destroys our connection with the root of spiritual life. I have known unprincipled men, living on the border of a large wood, who had permission to use decayed trees and branches for fuel. Of this liberty they made an evil use. Near the ground they removed narrow bands of bark from living trees. This killed the trees, by intercepting the flow of sap from the root. They then carried them away for fuel. Let communion with Christ be suspended for an hour, and spiritual death begins. Maintain communion, and life flows into the soul like sap into the tree.

*Shepherd's Bush.*

## Tales and Sketches.

### THE EMIGRANTS.

#### CHAPTER I.—INTRODUCTORY.

I WAS sitting by my fire in a dreamy undecided state of mind, now stirring

coal that did not need it, now looking for the twentieth time at the dailies and reading over again what had been digested with my morning coffee; now abandoning myself to the questionable luxury

of dreaming of the past, when a neighbouring church clock struck the hour of two. This was the monitor that for years had reminded me of my mortality and of my need of rest, and, as for years I had obeyed its voice, so now I rose for the purpose of retiring, but contrary to my usual practice, at once determined to hear it strike three ere I sought repose. A strange feeling this, yet there was a faint hope that after the old practitioners had retired to rest I might be wanted, and get into contact with some new case.

I had scarcely got seated when I was startled by the abruptness of a thought that seemed for a moment to have all the distinctness of a voice—"No religious opinions."

No religious opinions; why do I think of that? Why does this thought intrude? I don't know, except that I remembered purchasing a *Review* that morning, of reading a slashing article on creeds that ended with this sentence, "A man that has no settled religious opinions lacks the essential qualification of manhood."

Why no man? Were the essential qualifications and embellishments of human greatness of real manhood, of moral worth, connected with religious opinion. Was it necessary as to success in this life; could not a man be as great, as good, as wise, as prosperous, without religious opinions as with them?

I had been trained for the medical profession, and through a long life had learned to study cause and effect from second causes only—had always searched for parochial, local, or other mistakes as originating two-thirds of the evils of mankind—had firmly believed that if people did their duty in a sensible manner, or took half the pains with their dwellings which the wild beast does of its lair, they need not be afflicted—need not die so untimely as they did; in fact I had learned to look upon God, if existent at all, as a grand indefinable being, who with the angels, if any there were, was content, and as one who did not trouble himself at all about the affairs of this world. Religion, in my

idea, was a superstitious theory invented to comfort weak and nerveless spirits—poor mortals who could not from physical ailments or surrounding circumstances, face their fate.

Perhaps my early life had something to do with the formation of this feeling. I look back upon it with a shudder, and never allow myself to be betrayed into a relation of my youthful experiences. Suffice it for the world to know that like King Adrastus.—

"My youth was blasted; parents—brother  
—kin,  
All that should people infancy with joy,  
Conspired to poison mine,  
Despoiled my life of innocence and  
hope."

I do not think I took a gloomy view of life, although my sunny days were blighted, yet for reasons which will ever remain secret, I took no pleasure in the society of women; I had no faith in them, and I had arrived at that conclusion by a very painful process. No longer young, yet not on the home stretch, although a few impudent grey hairs would remind me of the flight of time, and having sufficient of this world's goods to live comfortably without practice, yet seeking practice from a love of it, I had become a great favourite among the respectable poor, partly because although they frequently saw my face, they rarely saw my bills—but in the main I am honestly inclined to think because, loving my profession, I really studied their cases. From these causes, I was well known in — square, Camberwell.

My house was sparsely furnished. Some of the rooms were full, but full of death, stuffed specimens of all the *rara aves*, and of the animals that had come under my barrel in earlier days, and a few skeletons of the nobler animal, man, with cases of uncouth-looking Darwinians, and an immense heap of stones, chips from mountain strata and spar, lying in confusion; the methodical ticketing and numbering, reproving me for latter-day neglect.

The only living thing I had in the

house with me was a negro. I had met with him while in Jamaica and brought him home. A first-rate cook—intelligent, witty, and withal intensely religious, possessing a fund of humour, and a broad grin on his ebony face that alarmed all the children in the neighbourhood, and kept them at a respectable distance from my door. Sam was a servant not easily found, and when found, one that should be cherished. He was devotedly attached to me, and I, in turn, felt toward the trusty black a similar feeling.

Very few children would come near my dwelling when Sam was doorkeeper—his black face struck terror into them, and more than one bottle dropped suddenly on the door-step, while the messenger's faces turned pale as they stammered out their message. Judge, then, of my surprise when Sam called out at half-past 2 A.M., "A chile want you, sar, immediately."

A child, and at this hour—what could it mean? I went down and saw at once it was no common child that spoke to

me. There was that indefinable something about her, and an earnestness that told of intense sympathetic feeling that won my heart at once. I felt that a dozen faces black as Sam's would not have deterred her from her task. Baby was ill, she said with emotion, would I come at once.

The distance was not great, for just at the rear of my dwelling was a somewhat thickly populated neighbourhood, inhabited, however, chiefly by the respectable poor tradesmen who had failed in business, and poor artisans and literary men, who, still struggling, felt the gulf that separated them from the upper, yet could not, from lack of temperament, mix with the lower.

"This way, Sir," said the child. "You see the light at the end of the street." Yielding myself to her guiding, I found we were leaving the main thoroughfare and reaching some outlying district. I was about to question her, when she suddenly stopped me with—"Hark, Ma is praying! Oh, how she does pray."

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

#### NO. XLVIII.—ONE-WORD TEXTS.

"Hear."—Isaiah. lv. 3.

THE communication of messages by God to man necessarily demands corresponding attention on the part of those addressed. If God speaks, man must listen, he must give attention, and explicitly and carefully "Hear," what is spoken of the Lord. This claim on man's "Hearing," is urged in every part of Scripture. Moses urges it repeatedly on Israel. (Deut. v. 1; vi. 3; v. 27). So Joshua, iii. 9. So urged Samuel, Ezech, and Isaiah, in the text. Our blessed Lord, in his repeated addresses to the people (Mark ix. 24; Luke viii. 21, &c.). So also the Apostles to their numerous auditories. So John in his addresses

to the seven churches. (Rev. ii. 7). Also the sacred volume concludes, "Let Him that heareth, &c." We assume that which is to be heard is the Word of God. It is so in the connection of the text. Hear and your souls shall live. "God who spoke by prophets, by His Son Jesus, and by Apostles and Evangelists, now speaks to us in His Holy Word by the Ministers of the Gospel, and by the pastors and teachers in His Church." Observe, this hearing:

I. IS SOUL HEARING. Not the mere listening to word and sound, but the mind being attentive to Divine utterances, and knowing what the Lord speaks. It is spirit hearing as well as word hearing. It is the attention of the

mind and the conscious reflective part of our nature.

II. IT IS ATTENTIVE HEARING. Feeling interested in the theme, and listening with solicitude to comprehend what is spoken. The speaker being Divine, and the word spoken all-important, attention is both reasonable and necessary.

III. IT IS RETENTIVE HEARING. Holding fast what is spoken, keeping it in the memory and in the heart. Laying it up for future consideration and practical use. We must not let the Word slip! Not being forgetful hearers of the Word, memory may be cultivated and strengthened.

IV. IT IS AFFECTIONATE HEARING. Hearing in the spirit of filial love and holy delight. The Word being as important as our food, as sweet as honey, and more precious than thousands of gold and silver.

V. IT IS BELIEVING HEARING. Having faith in God and His Word. Hearing without faith dishonours God, and is fruitless to our souls. The Word did not profit, says the Apostle, because it was not mixed with faith in those who heard it.

VI. IT IS OBEDIENT HEARING. True faith not only listens and believes, but lovingly obeys. It hears to know, and

then to practise what it knows. True, cheerful, hearty obedience, is the great law of hearing. If ye know these things, happy are ye if ye do them. To be a "Doer of the Word," and not a hearer only, is what the Lord demands.

So may we add, such hearing secures an interest in all the blessings of the Divine covenant, "Text." It is also connected with "Soul Life." Hence it is added, "your soul shall live." The Word as the Divine Spirit's agent, quickens the soul into the Divine Life, and sustains the life of God in the soul. It enfranchises with all the dignities and privileges of the Christian character.

1. Discrimination in rightly using the Word of God is necessary.

2. Meditation also on what we hear.

3. Humbleness of mind and docility of spirit, to sit at the feet of the Great Teacher, as Mary did.

4. Prayer for wisdom from on high, that we may duly estimate the precious Word spoken.

5. Exemplification in our experience and profession, of what we have heard, will be the best evidence that we have not heard in vain.

Good hearers bring forth fruit thirty, sixty, and a hundred fold.

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## Striking Thoughts, Facts, and Figures.

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### HENRY WARD BEECHER'S BEGINNING.

MR. BEECHER in a speech made in London said that he began his ministry in a church in the wilderness, and that there were in it nineteen women and one man. But that one man he wished out more than once, for the women were the saints, and he was the sinner. At that time he was sexton, general undertaker, lamplighter, and would have been bell-ringer, but there was no bell to ring. He did the preaching, was superintendent of the Sabbath-school, and did everything else that there was to do, yet, he adds, "Though many

years have passed, and I have seen other scenes, I have never had happier hours since."

### THE SCRIPTURE PERVERTER CAUGHT.

MR. TOWLE was a very shrewd minister of the Gospel of the last century. On one occasion a person applied to him for advice, telling him that he was about to marry a young lady of property who as a *sine quâ non* insisted on a settlement previous to marriage. "Now," said he, "I have no objection to grant her the settlement, but one text of Scripture oppresses me much, 'Per-

fact love casteth out fear.' Now, do you not think if the lady perfectly loved me she would have no fear to trust me, and marry me without a settlement?" Mr. Towle saw that he was an avaricious man; that it was not so much the text of Scripture that troubled him as the thought of some part of his money going to the lady, so he at once replied, "Well, sir, divines may differ about the interpretation of that text, so let us examine the words: 'Perfect love casteth out fear:' that is, if you perfectly love the lady, you will not be afraid to grant her a settlement." The man went away "caught." How often do men thus pervert Scripture to suit their purpose!

#### CHILDREN IMPRESSED WITH CHRIST'S HISTORY.

I NEVER found I could make great impression on a child's conscience by talking about the holiness of the seraphs, the obedience of the angels. The child looks at me and says, "You see an angel has wings, and I have not; and that makes all the difference." But I take the little one, and begin to tell

the story of the Incarnate Son of God, and now I can make the child feel the appropriateness of the example to his position. I tell him how He began life in the helplessness, ignorance, and febleness of infancy, even as a child begins it. I tell him how He grew in stature and in wisdom, and how the beauty of His character gradually unfolded itself like a sweet flower opening to the summer's sunlight, and He grew in favour with God and man. I tell him how He came to weave the world's robe of righteousness, to make the wedding garment that all the ransomed ones shall wear when they gain admission to the marriage supper of the Lamb; and I tell the little ones that the first golden thread in that immortal fabric was the golden thread of filial obedience. The first virtue recorded was the virtue that beseemeth and beautifieth every child, "He went down to Nazareth with His parents, and there was subject unto them." Who can tell what power that sentence has exercised in fostering filial obedience? And you never could have had it if Jesus Christ had not come in the flesh.—CHARLES VINCE.

### Reviews.

*The Bristol Orphan-house, Ashley Down.*

*The history of the New Orphan Houses, &c. &c.* Under the direction of Mr. G. MULLER. By W. ELFE TAYLOR. Revised. New edition, with views of the five Orphan Houses. (London: Morgan & Scott, 23, Warwick-lane.)

NOTHING can exceed in deep interest the marvellous records here given. Nothing can exhibit more forcibly the unlimited powers of faith and prayer, or show what great things God is ready to do for those who ask Him. Among the various moral evidences of the truth of Christiauity, stand these five noble Orphan Houses, near Bristol: not the result of national grants or associated patriotic efforts, but the fruit of prayer. We trust this well got-up

book will be widely circulated, and do much to increase the power of that kind of faith, that not only signally glorifies God, but works by love for the real welfare of mankind, especially in its suffering members. The work is well printed, and got up in a handsome, taking manner, and has our heartiest wishes for its unlimited circulation.

*Our Natural Resources, and how they are wasted.* By W. HOYLE. Simpkin & Co. London.)

THIS shilling volume should be read by all political economists and religious progressionists. Here is exhibited the awful expenditure, and worse than waste of untold millions on sin and folly,

by the right application of which not only our own nation, but the whole world might be benefited. We urge all our readers to obtain it and read it carefully.

*Convocation Report on Intemperance.* A new cheap edition. (J. Clark, and Partridge & Co.)

HAVING noticed this invaluable work on its first appearance, we now commend this People's Edition to the notice of all philanthropists, patriots, social reformers, and all Christian ministers and religious workers. It is one of the most practical books, in reference to our great social evil of intemperance, that has been ever published.

*The Cottager and Artisan, for the Year 1871.* (56, Paternoster-row.)

MOST elegantly got up, and brimfull of good taking reading, and overflowing with striking illustrations, and all for eighteen pence. Just the volume to lie on the table to amuse and instruct our people, whether of city or town life.

*Bringing in Sheaves.* By Rev. A. B. Earle. (Morgan & Scott.)

THIS nice little volume records the success of evangelistic work in the United States, especially on the Pacific coast. It is well written, and abounds in facts of the most cheering description, and we hope will be largely circulated in this country. Portions of it would be read to profit in our revival and other meetings.

*The Fascinator, or the Knight's Legacy,* the prize Essay on the moral, social, and economical results of the use of tobacco. By HARRIETTE NOEL THATCHER. (W. Tweedie, 337, Strand.)

NEXT to the strong drink question, the influence of tobacco demands the earnest attention of all moral and social reformers. Its increased consumption in this country is one of the very worst signs of the times. The evil is spreading down to children before they reach their teens, and is plague-like doing unspeakable mischief to every class of society. This Prize Essay should be introduced not only into our families, but into every Sunday-school, and into every society connected with the churches and chapels

of the land. Smoking parsons and ministers have much to answer for in this matter; if they would diffuse more light and less smoke, if they would talk less of self-denial, and practise it more, their ministry and example would be much more abundantly useful. As this Prize Essay is only sixpence in price, and contains the highest medical testimonies to the poisonous effects of this fascinating weed, we hope it will be circulated over all our land, and check the evil so flagrant and expensive, and so demoralising in its consequences. We hope this essay will be most widely circulated.

*Graham's Temperance Guide; Hand-Book and Almanack for 1872.* Edited by Rev. DAWSON BURNS, M. A. (London: Pitman, Tweedie.)

FOR all connected with temperance work, this is a most complete book of information and reference. It is, indeed, a cyclopaedia of documents, biographies, facts, and statistics. Temperance and alliance societies should push it into extensive circulation. The mass of matter given for sixpence is perfectly surprising.

*Labourers together with God.* Words of encouragement, council, and help for Sunday-school teachers. By the Rev. GORDON CALTHROP, M. A. (Elliot Stock.)

A BEAUTIFUL volume, worthy of the regard of all labourers in Sunday-school work. We would suggest that our Sunday-school teachers should have it presented to them by the committees as a Christmas token of esteem and affection. It is most fully true to its title, and that is all that need be said.

*Silver Spray and other Sketches, from Modern Church Life.* (Elliot Stock.)

THE very titles of the chapters of this elegant book are captivating, "Golden Gates," "Angel Voices," "A Silver Lining," &c. &c., and the stories are most telling and instructive. We are sure the work has only to be known to be appreciated, and we trust it will be among the number of Christmas and New Year books that will find their way into thousands of our homes. It is just the thing for an "Affectionate offering and Christian gift book."

*The Hive* for 1871. Being Volume IV. (Elliot Stock.)

THIS admirable volume, solidly and handsomely bound, is worth ten times its cost. But it is so universally appreciated, and we have so regularly, month by month, commended it, that our stock of eulogies is exhausted. We wish all the Sunday-school teachers of the kingdom would avail themselves of the aid it affords for the successful prosecution of their work.

*The Friendly Visitor* for 1871.

THIS is the handsomest yearly volume of a serial we ever remember to have seen. Its excellent articles, its striking illustrations, and its elegant binding, entitle it to rank A 1, and to be worthy of a place alike in mansion or cottage, or in the palace of our gracious Queen. We wish it the largest possible success.

#### REVIEWS, PERIODICALS, &c.

*Our Own Fireside* brings up the close of the volume and the year most efficiently. We suggest that there can hardly be a more handsome or valuable present than the volume for the year. *Home Words*, so cheap and good, ought to circulate by hundreds of thousands. *Sword and Trowel*, good and varied, and thoroughly spiritual and practical as ever. *Our Own Fireside Sheet Almanack* is well got up and thoroughly taking in appearance, besides abounding in religious and useful information. *The Baptist Magazine* is a really good and substantial number. *The Ragged School Union Magazine*, faithful to its principles and mission. *The Gospel Magazine*, true as steel on most evangelical truths, with much for edification in regard to inward experience and the outward life. *Old Jonathan*, as welcome and excellent as ever. *The Garden*, No. 1, for November 25, is a handsomely got up newspaper (fourpence), full of useful and varied instructions for gardens, greenhouses, &c., &c. We have

much pleasure in introducing the following new serials:—*The New Cyclopædia of Illustrative Anecdote*, designed for ministers, teachers, and the family circle. Part I. (Elliot Stock.) Price 6d. The title of this new work speaks for itself, and the arrangement will make its collected stores easily available. This part contains 176 anecdotes under distinct heads. Each one with an expressive title, as, for instance, the first is "Blasphemer Disgraced." The last, "Scoffer Smitten." If known it must succeed. *The Missionary World*, an encyclopædia of facts, incidents, and sketches, anecdotes, &c., relating to Christian Missions. No. I. 4d. (Elliot Stock.) A work much like the preceding, and printed in the same telling way, and equally good and varied in its articles, of which we have 112 in this number. *The Reflector*, No. I. November, 1871. Price 3d. (Pitman). We think there is plenty of room for this new monthly, and its papers not only seem worth reading, but are adapted to make readers think, which, after all, should be the end contemplated by all writers. If the *Reflector* can only edge itself in among the legion of our periodicals, we think it may live, as it is assuredly worthy of so doing. We have a good and hearty word for the *Baptist Almanack and Congregational Handbook* for 1872. (R. Banks.) It certainly has improved year by year, and this seems to us better than its predecessors. It is worthy of a very extended circulation. We have received the continuous Nos. of the *Biblical Museum*, *The Hive*, and *The Bye-paths of Baptist History*. We hope the periodical circulation will be well sustained, as in this way the poorest may possess these admirable works. We heartily commend to our readers *The Gospel Watchman*, and the following three small books, all worthy of a large distribution. *The Heirs of the Kingdom*, *Profit and Loss*, *The Basket of First Fruits*. (Yapp and Hawkins, and Partridge.)

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

Rev. G. E. Rees has given notice to the church at Truro, that he intends resigning the pastorate.

Rev. G. D. Richardson, pastor of the Church, Kirton Lindsey, has accepted the invitation to the pastorate of the church at Longford, Warwickshire.

Rev. Isaac Thomas, late minister of Blaenywaen, has accepted the invitation of the church at Caersalem Newyd, and commenced his ministry there Nov. 12th.

Rev. J. Davis, of Teignmouth, has withdrawn his acceptance of the pastorate of the church, Lyme Regis, and is at liberty to supply vacant churches.

Rev. Harris Crassweller, B.A., of Derby, has accepted the invitation of the church at Cross-street, Islington, to become its pastor.

Rev. M. S. Ridley has announced his intention to resign the pastorate of the church at Lydney, over which he has presided for nearly eleven years.

Rev. Sam. D. Thomas, of Cork, has received an invitation to the pastorate of the church, Melsome, Glamorgan.

Rev. Wm. Sutton, late of Ballarat, has accepted a call to the pastorate of the church, Oakham, Rutland.

Rev. J. Tuckwell, late of Regent's-park College, has accepted an invitation to the pastorate of Union Chapel, Luton.

Rev. A. K. Davidson, of the Metropolitan College, has accepted an invitation to the pastorate of the church, Bardwell, Suffolk.

Mr. J. Tansley, of the Metropolitan Tabernacle College, has accepted an invitation to the pastorate of the church, Melton Mowbray.

Rev. William Nicholson, of Ledbury, has succeeded the Rev. J. Davis as minister of the congregation meeting in the Athenæum, Teignmouth.

The Rev. J. F. Frewin has accepted an invitation to the pastorate of the church at Surrey Lane, Battersea.

Rev. T. G. Powell has resigned the pastorate of Norton church, Skenfrith, Monmouthshire.

Rev. G. R. Tanswell, of Arlington, has accepted the pastorate of Woodchester church, in the same county.

Rev. J. Robinson having resigned the pastorate of the church, Landbeach, Cambs, which he has held a little over four years, will be happy to receive communications from churches needing a pastor.

Rev. J. Allen, B.A., of Hook Norton, has accepted an invitation to the pastorate of the church, Olney, Bucks.

Rev. E. K. Everett, of Nantwich, Cheshire, has accepted an invitation to the church, Wakefield-road, Stalybridge.

Rev. R. Bayne, of Rickmansworth, has resigned the pastorate of the church in that place.

Rev. S. B. Rees, of Evenjobb, Radnor, has accepted the unanimous invitation from the church, Great Missenden, Bucks, to become the pastor.

Rev. J. G. Gregson has resigned the pastorate of the church at Portsea, in order that he may resume missionary work in India. The Baptist Missionary Society have, we understand, stationed Mr. Gregson at Agra.

Mr. D. Ashby has announced his intention to resign his pastorate of the church at Zion Chapel, Whittlesea, Cambs, at the close of the present year, which will also complete the eighteenth year of his labours at Zion.

COVERDALE SCHOOLROOM, WATERLOO STREET, COMMERCIAL ROAD, LIMEHOUSE.—Mr. Edwards, late of Islington, is engaged to supply the friends meeting in the above room for the months January and February.

#### RECOGNITIONS.

SERVICES in connection with the re-opening of Great Ellingham Chapel, and in recognition of Rev. J. Toll as pastor, have been held. In the evening a public meeting was held. The chair was occupied by J. Barnwood, Esq. Addresses were delivered by the Revs. G. Gould and T. A. Wheeler, the Rev. P. H. Davis, and Mr. G. Studd.

BLEINHAM CHAPEL, LEEDS.—Services in recognition of the settlement of Rev. J. W. Butcher (late of Regent's Park College) were introduced by a united communion service of the churches in the town on Sunday, November 5th, and on Wednesday the 8th services were held in the afternoon and evening. Rev. Dr. Brewer; W. Best, B.A.; J. Butcher, (father of the pastor); E. R. Conder, M.A., of Leeds, took part in the afternoon service, when the charge to the minister was delivered by his former pastor, Rev. George Gould. In the evening addresses were delivered by Rev. S. G. Green, D.D.; Rev. J. Angus, D.D.; and Rev. J. P. Chown.

The recognition services in connection with the settlement of the Rev. D. R. Mergan (late of Usk) to the pastorate of the church, Chalford, were held on Sunday, November 19. On Tuesday a public

meeting followed, W. Dangerfield, Esq., in the chair. Collections were made to commence a fund for the erection of a new chapel, which realised, in cash and promises, £228.

Public services in recognition of the settlement of the Rev. S. H. Firks (late of Regent's Park College) as pastor of the church meeting in the Great Whyte, Ramsey, were held on Friday the 24th of November. Revs. J. Millard, T. Lloyd, Dr. Angus, T. Sanderson, and J. Cattell took part in the services. In the evening, Rev. S. H. Booth preached to the church.

A recognition service took place in the schoolroom beneath Ryehill Chapel, Newcastle, on the 21st of November, on the occasion of the recognition of Rev. W. R. Skerry to the pastorate. The meeting was under the presidency of Mr. Sharp, and congratulatory addresses were delivered by Rev. Mr. Grant, W. Hanson, Geo. Bell, W. S. Chedburn, A. Reid, H. T. Robjohns, D. Lowe, T. W. Brown. R. Leitch; Hilliers, Neil, and Barker.

Services were held in the chapel, Stanwick, Northamptonshire, on Wednesday, November 22nd, on the occasion of the settlement of Rev. T. J. Bristow, as pastor of the church. In the afternoon a discourse was delivered by Rev. J. B. Myers. At the evening meeting the chair was taken by J. Milligan, Esq., and addresses were delivered by the Revs. J. Inwards, R. E. Bradfield, W. Kitchen, T. Eagle, the pastor, and other friends.

SHEFFIELD.—Rev. Richard Green, of Shipley, the newly-chosen pastor of the church and congregation meeting in Townhead-street Chapel, has been formally recognised. Rev. C. Larom presided at the public meeting, and addresses were delivered by the chairman, the Revs. A. Green, Dr. Green, D. Loxton, and G. Barrans.

SUDBURY, SUFFOLK.—On Tuesday, December the 5th, Rev. H. H. Bourne, late of Burlington Chapel, Ipswich, was recognised as pastor of the church. R. Keeble, Esq., Mr. Salmon, Rev. W. Whale, of Ipswich, Rev. G. Hollier, Rev. J. Fisher, Rev. J. Toussean, and Rev. H. H. Bourne took part in the services, which were of a deeply interesting character.

## NEW CHAPELS.

THE Baptist Church at Barnsley having decided to add a new front to the chapel, with galleries, the ceremony of laying the extension-stone took place on Monday, Nov. 27th. The Rev. H. Watts, pastor of the church, presented to Mr. John Wood, the senior deacon, a silver trowel and mallet, with which the venerable deacon, now over eighty years of age, laid the stone. Twenty-three years before the same friend had laid the foundation-stone of the chapel. In the evening a meeting was held in the schoolroom, presided over by the pastor, when addresses were given by Councillor Shaw and the Revs. James Browne, B.A., J. M. Stephens, B.A., H. Marsden, and A. M'Kechnie. The alterations will cost upwards of £700.

On Tuesday, Nov. 28th, a small chapel was opened in the village of Ashley, near Eythorne, for the accommodation of a Sunday-school, and for preaching the Gospel, in connection with the church at Eythorne. A suitable spot was secured through the kindness and liberality of E. R. Rice, Esq., without charge. The opening services were conducted by Rev. W. Sampson. In the evening a public meeting was held, presided over by the pastor, the Rev. R. Shindler, and addressed in an effective manner by Rev. W. Sampson, Messrs. W. Clark, J. F. Wadsworth, G. Ayers, T. Richards, and R. Marshall, the Eythorne colporteur. There are now three small chapels, besides subordinate stations in connection with the parent place at Eythorne, almost all of which are the result of labours during the present pastorate.

It has been resolved to build a Baptist chapel at New Barnet. A very eligible piece of ground has been purchased, and plans obtained for a good chapel with schoolrooms, and it is hoped that the building will be commenced early in the New Year. The idea at first was to put up a small place of worship at a cost of about £1,000; but the London Baptist Association have encouraged the friends to attempt something much more considerable and more suitable to the requirements of the growing neighbourhood.

TONBRIDGE.—THE NEW CHAPEL.—On Wednesday, November 22nd, the memo-

rial stone of the new Chapel in the High Street was laid in the presence of a large number of persons, by Benjamin Barrow, Esq. The Rev. W. V. Young read the 132nd Psalm; the Rev. G. F. Marchant offered up a prayer, and Mr. A. H. Neve read a statement. Rev. J. Turner presented a trowel to Mr. Barrow, bearing the following inscription:—"Presented to B. Barrow, Esq., by the Baptist Church at Tonbridge, on the occasion of his laying the memorial stone of the new chapel, 22nd November, 1871." Mr. Barrow then laid upon the stone a fifty pound note (his second donation). Rev. W. Barker, of Hastings, next addressed the assemblage. The chapel will be in the Gothic style of architecture.

#### PRESENTATIONS.

ON Monday evening, Nov. 27, a large number of friends assembled in the lecture-hall, Statham, Norfolk, to present a testimonial to Mr. R. B. Silcock, who for fifty-six years had been superintendent of the Ingham Chapel Sunday-school. The chair was occupied by Rev. J. Vennimore. In the name of the subscribers, R. Cooke, Esq., as the oldest teacher, presented the testimonial, which consisted of a purse containing £34, and an ebony timepiece. Speeches were afterwards delivered by Mr. E. Cooke, Mr. Slipper, Mrs. Barcham, Rev. W. H. Payne, and W. H. Root, as pastor of the church.

DOVER.—A meeting was held on the 6th of December, in the schoolroom of Salem Chapel, by the members and friends of Rev. A. Ibberson, the late pastor, to present him with a testimonial, consisting of a purse of sovereigns and a gold watch and chain, as an expression of sympathy on his leaving Dover after twelve years' labour as pastor. The testimonial was presented by Mr. R. T. Pasingham, a gentleman who is at present supplying the church. The Rev. T. Clarke, of Ashford, and others, addressed the meeting.

A social meeting of the friends of the Rev. W. T. Rosevear was held in the Hope-street Baptist Church, Glasgow, on Tuesday, December 5, to express their regret at the rev. gentleman's removal from their midst, and to present him with a testimonial. Rev. Samuel New-

man presided. Mr. D. Whitelaw, in the name of numerous friends, presented Mr. Rosevear with an address and a cheque for £100, which he acknowledged in appropriate terms. Addresses were afterwards delivered by Revs. O. Flett, H. Moore, Samuel Chapman, and Mr. G. Dunn, B.A. Dr. Pulsford spoke of his esteem for Mr. Rosevear as a man of high character and endowments; and stated that a vote of regret at Mr. Rosevear leaving Glasgow was passed at a recent meeting of the ministerial association.

At a meeting of the teachers of Spring-lane Sunday-school, Northampton, Mr. Mustill, of College-street chapel, was welcomed as the new superintendent of the schools, and a testimonial, consisting of a handsome inkstand, mounted with onyx stones, was presented to Mr. P. Gray, the retiring superintendent.

On the 29th ult. the Rev. S. D. Thomas, of Cork, was presented by the members of his Philosophy Class with a handsome copy of Muller's works, and a sum of money, on the occasion of his departure for an English church.

LOCKHEE, SCOTLAND.—The sixth anniversary was celebrated on Sabbath, Dec. 10. The sermons were preached by the Rev. Clarence Chambers, and the Rev. T. D. Cameron, pastor. The congregations and collections were excellent. The soiree of the church was held on the Monday evening following, the Pastor in the chair, the addresses being given by the Revs. A. B. Connel, J. Marrat, C. Chambers, J. Campbell, D. Easson, Esq., and Thos. Brown, Esq. During the evening, J. Peebles presented the pastor with a purse of seventeen sovereigns, as a token of the Church's esteem. Several anthems were well sung by the choir, under the able leadership of J. Wilson.

A social tea-meeting was held at the Newhaven tabernacle on Oct. 26, 1871, to welcome the pastor and his bride from their wedding tour. A public meeting was held, the chair being taken by Mr. M. Lower, who presented to the pastor, in the name of the friends, an elegant easy chair, which gift the pastor suitably acknowledged. Mr. Wood, the junior deacon, also presented, on behalf of the church and congregation, a handsome tea-service to the bride, wishing that the pastor and his bride might both live long to

enjoy it. Addresses were given by friends interested in the cause.

### MISCELLANEOUS.

**BAPTIST ASSOCIATION OF IRELAND.**—The annual meetings were held in the church, Victoria-street, Belfast, on Tuesday and Wednesday, November 14 and 15. Rev. R. M. Henry was re-elected president, and Rev. D. E. Evans was elected secretary. Two papers were read: one by Rev. W. Hamilton on "Living and Preaching in the Spirit;" the other by Rev. W. S. Eccles on "Hindrances to the Spread of Baptist Principles in Ireland." The education question called forth much discussion, and resolutions in support of secular instruction were passed unanimously. On Wednesday evening the meetings were brought to a conclusion with a tea and public gathering. Addresses were delivered by Revs. T. Berry, S. Banks, D. E. Evans, and others.

**VAUXHALL CHAPEL, UPPER KENNINGTON-LANE.**—Special services were held on Sunday and Tuesday, November 12th and 14th, in commemoration of the eighth anniversary. Two sermons were preached on Sunday by the Rev. J. A. Griffin and Rev. J. Charlesworth. A tea and public meeting was held on Tuesday, when two hundred persons partook of tea in the new schoolroom. The public meeting was held in the chapel. In the absence of W. McArthur, Esq., M.P. (who was prevented by illness from presiding), Rev. J. Charlesworth was called to the chair. That gentleman opened the meeting with a few cheerful remarks, and then called upon Mr. S. Saunders to read the report, which gave an encouraging view of the progress and present position of the church. Addresses were then delivered by the Revs. C. T. Keen, G. New, R. R. Finch, J. A. Griffin, J. S. Morris, D. Asquith, and G. Hearson. The children of the Sunday-school sung several pieces in a most creditable manner, under the direction of Mr. J. T. Wybrow. Collections were made during the services, which, with donations from outside friends, amounted to upwards of £60.

**CRANFORD, MIDDLESEX.**—On Tuesday evening, December 12th, the friends connected with the chapel in the above-mentioned village gave a free tea to a

number of the working people living in the district. A public meeting was held, presided over by Rev. G. A. Young, (pastor). Addresses were delivered by Revs. E. Henderson, J. Murray, J. J. Williamson, and others.

**LONDON BAPTIST ASSOCIATION, SOUTH WESTERN BRANCH.**—The second quarterly meeting of the south western branch of the association was held at York-road Chapel, Battersea (Rev. I. M. Soule's) on Tuesday, 5th of December. After the usual routine business, a conference of the pastors, officers, and delegates took place on the following subject:—What are the hindrances in the way of the churches enlisting the sympathy of our young people, and how can they be best removed? The discussion was earnest and practical, and the suggestions offered cannot but result in good. After tea, a public meeting was held in the schoolroom. Devotional exercises were led by Revs. J. S. Morris and C. Henwood, and Rev. W. J. Mayers delivered an address on "Joining the Church," and the Rev. R. Colman on "Repentance." The next meeting is arranged to be held at Kingston on the 12th of March, the subject to be "Foreign Missions."

The Mayor of Oswestry, Mr. C. G. Bayley, who is a deacon of the church in that town, has just presented to his place of worship a very excellent organ. It was erected by a Wrexham firm, and was played for the first time on Sunday, 3rd December.

The Sunday-school teachers and others connected with the Baptist cause at Lymington, have just put up a massive marble tablet in the chapel, to the memory of the late Mr. S. W. Robinson, who for fifty years had acted as teacher and superintendent in the school.

**TRINITY CHAPEL, JOHN STREET, EDGWARE ROAD.**—On Sunday, October 29th, sermons in connection with the anniversary were preached by Rev. J. S. Stannion and the pastor, Rev. J. O. Fellowes. On the following evening a tea and public meeting was held, the pastor presiding. Addresses of a practical character were delivered by Revs. W. A. Blake, John Spurgeon, J. Charlesworth, J. Sturm, and J. Cunliffe, Esq. During the evening the friends presented to Mr. Capps a writing desk, and to Mrs. Capps some silver spoons, as a token of

their regard. Mr. Capps has recently resigned the office of deacon on account of the distance he resides from the chapel preventing his attending to his duties as he would desire to do.

### BAPTISMS.

*Aonoughtrey*, Montgomeryshire.—Dec. 10, Three, by David Davies.

*Blair Athole*, N. B.—Nov. 1, in the river Garry, One (an evangelist), by A. Macdougall.

*Blunham*, Beds, old Meeting.—Sept. 10, Two, by W. Abbott.

*Boroughbridge*.—Dec. 3, One, by F. W. C. Bruce.

*Brasenose-road*, Bootle, near Liverpool.—Dec. 3,

*Esler*.—Nov. 26, Five, by J. E. Penin.

Two, after an impressive sermon, by J. Davies. This is the first baptism in the new chapel.

*Metropolitan Tabernacle*.—Nov. 23, Seventeen, by J. A. Spurgeon; Nov. 30, Seventeen, by B. Davies; Dec. 7, Thirteen, by J. A. Spurgeon; Dec. 14, Twenty-five, by B. Davies.

*Philip-street*, Bcdminister, Bristol.—Dec. 7, Three, by W. Norris.

*Caerleon*, Mon.—Dec. 3, Four, by the Rev. D. Bevan Jones, pastor.

*Haddenham*.—Dec. 3, Eight, by J. Smith.

*Leicester*, Harvey-lane.—Nov. 28, Four, by G. T. Ennals.

*Leaves*, Sussex. Eastgate chapel.—Dec. 13, Two, by the Pastor, W. Miller.

*Luton*, Park-street.—Nov. 30, Six, by J. W. Genders.

*Metropolitan District*—

*Arthur-street*, Peckham.—Nov. 1, One; 23, Two, by Mr. Fulton.

*Castle-street*.—Sept. 17, Three, by G. H. Llewellyn Erwood.

*Neeton Abbot*, Devon, East-street chapel.—Dec. 3, Three, by W. Oorden Jones.

*Stradbroke*, Suffolk.—July 30, Two; Oct. 1, Two; Nov. 28, Two, by Geo. Cobb, the pastor.

*Westmancau*.—Dec. 5, Four, by W. J. Smith.

*Whitehaven*.—Dec. 17, Three; by E. E. Walter.

The Baptisms reported last month at Penniel Tabernacle, Chalk Farm-road, should have been Seven instead of Five.

### RECENT DEATHS.

AT Bromfield, Caterham, on November 27th, in the 82nd year of his age, Dr. Hoby. His remains were interred at the Abney Park Cemetery. On the following Friday, and on the Sunday week following, his death was improved at Maze Road Chapel by Rev. H. Platten. The deceased was well known in the Denomination, and much loved for his kind and genial spirit.

Last month we had to record the death of Rev. J. Pearce, of Newington, Surrey; this month we have to record the death of his widow, which took place on the 10th December; her end was peace. Her remains were interred in the Norwood Cemetery, on Monday the 18th December, Rev. W. A. Blake conducting the service.

### PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

*Statement of Receipts from November 14th, to December 18th, 1871.*

	£	s.	d.		£	s.	d.		£	s.	d.
Mr. N. P. Sbarman ...	5	0	0	Mr. J. Hosie ...	0	2	6	A Friend, Annan ...	5	0	0
Mr. B. Jones ...	0	2	6	M. N. H. ...	5	0	0	Mr. J. Lee ...	2	2	0
Collected by Miss				Collected by Mrs.				A Friend, per Rev. G.			
Jephs ...	1	5	0	Withers—				Wright ...	0	10	0
Mr. W. Ladbrook ...	1	0	0	Messrs. Hellas and				Mrs. Henderson ...	0	5	0
Mr. J. Bangor ...	1	1	0	Co. ... ann.	1	1	0	Collection at Wands-			
Mr. C. Griffiths ...	1	1	0	Mr. S. Gastage ann.	0	5	0	worth-road Chapel,			
A Sincere Friend ...	10	0	0	Mr. J. H. Fuller ann.	0	5	0	per Rev. F. G. Mar-			
A Reader of Baptist				Mrs. J. Leach ann.	0	10	0	chant ...			6 10 0
<i>Messenger</i> , Dumfries	1	0	0	Mr. J. Withers ann.	0	5	0	Weekly Offerings at			
A Thursday Night				Mrs. Wilkinson ...	1	0	0	Metropolitan Ta-			
Hearer ...	5	0	0	Mr. A. Searle ...	1	0	0	bernacle, Nov. 19	30	2	9
F. R. ...	0	10	0	Mr. Foster ...	0	10	6	" " " 26	22	6	8
A Thankoffering, Tun-				Mrs. Morgan Brook ...	1	0	0	" " " Dec. 3	34	1	5
bridge Wells ...	0	2	6	Mr. Rawlings ...	0	10	0	" " " 10	50	3	10
Mrs. Brickmore and				Miss R. Swain ...	1	1	6	" " " 17	22	6	8
Friends ...	2	0	0	Miss Smith ...	0	10	0				
Mr. Elder ...	0	10	0	Mr. W. Carter, sen.	2	2	0				
Mr. Stevenson ...	0	15	0	Mrs. E. Moon ...	1	10	0				
											£219 7 10

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

## A CIRCULAR RAINBOW.

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

“And there was a rainbow round about the throne, in sight like unto an emerald.”—Revelations iv. 3.

“A RAINBOW!” “A rainbow round about the throne!” “I have a notion concerning this rainbow, that it was a complete circle. In the tenth chapter the Apostle tells us that he saw “another mighty angel with a rainbow upon his head,” which could hardly have been the semi-circular arc we are accustomed to see in the sky in times of rain and sunshine. It must have been, I should imagine, a complete ring.

I stood, two years ago, on the little wooden bridge in the village of Handeck, on the Swiss side of the Grimsel Pass, and looked down upon the roaring torrent beneath. The waterfall, breaking itself upon enormous rocks, cast up showers of foam and spray. As I looked down the sun shone upon it, and I saw a rainbow, such as I had never seen but once before in another place upon a similar occasion. It was a complete circle round the fall, then another one, and within it a third—three wheels within wheels, consisting of all the delightful colours of the rainbow, from the timid violet up to the courageous red. There was no mistake about it. They were complete rings that seemed to go right round the torrent, like great belts of sapphires, and emeralds, and calcedonies. The ring was trebled as it shone before me. I stood and wondered at the sight. Then these very texts came to my mind—“a rainbow round about the throne,” and “I saw a mighty angel who had a rainbow upon his head.”

It seems to me that John had such a sight before him—a rainbow which entirely surrounded the throne. If it be so I shall not, I think, be accounted fanciful if I draw a moral. *In this world we only see, for it is all we can see, one half of the eternal covenant of God's grace.* That one upward arch of Divine masonry is all that we see here. The other downward half, on which the one which we see rests, namely, the eternal decree, the purpose, the resolve of infinite sovereignty—that is out of sight as yet. We cannot discern it. Earth comes between the horizon, and bounds it. But when we shall get up yonder, and see things as they are, and know even as we are known, then the covenant will be seen by us to be a complete circle, an harmonious whole; not a broken thing, not a broken arc, or a semicircle, as it seems to be now, but, like Deity itself, perpetual, everlasting, complete, perfect, eternal. It may be true to the figure, it certainly will be so in fact. What we know not now we shall know hereafter, and possibly this very emblem is here used to set forth to us that, while we see the glory which God has made manifest, we do not, and cannot at present, see the eternal purpose itself, except so far as we judge of it from its grand results. Oh! it is delightful to think of going up yonder if for nothing else than knowing more of Christ, understanding more of Divine love, drinking deeper into the mystery of godliness through which God was manifest in the flesh. Surely, if we know but little, that little knowledge has set us thirsting for deeper draughts, and we are waiting for the time when we shall drop the veil which parts us from spiritual realities, and shall see them face to face, needing no longer to view them as in a glass, reflected darkly.

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No. 159, NEW SERIES.

I want you to notice three things which these words suggest, "There was a rainbow round about the throne." First—*Divine sovereignty never oversteps the bounds of the covenant, but is rainbow-hedged, with a wall of fire round about the throne.* In the second place—*Divine government springing from sovereignty, the throne is always regulated by the covenant; there is respect at all times to the covenant of grace in everything that Jehovah does.* Thirdly—*In the covenant of grace the predominant quality is grace; "it was in sight like unto an emerald,"* which I will further explain indicates that *loving kindness and tender mercy towards men ever shine radiant in the covenant.*

I. First, then, "there was a rainbow round about the throne." DIVINE SOVEREIGNTY NEVER OVERSTEPS THE BOUNDS OF THE COVENANT.

"There was a rainbow round about the throne,"—as though the rainbow hedged the throne, belted it, girt it round about. God's sovereignty must, of necessity, be absolute and unlimited. He made everything, and as nothing existed before God, or independent of God, He had a right to make what He pleased, and to make all that He did make just after His own will and pleasure. And when He has made, His rights do not terminate, but He still continues to have an altogether unlimited and absolute power over the creatures of His hands. He claims the right for Himself. "Hath not the potter power over the clay to make of the same lump one vessel to honour and another to dishonour?" God has the power to create, and the power afterwards to use that which is created for the purpose for which he has made it. "Shall I not do what I will with mine own?" is a question which the Almighty may well ask of all His creatures who would dare to bring Him to their bar, and blasphemously rejudge His judgment, snatch from His hands the balance and the rod, and seek to set themselves up as censors of the Holy One. Whenever men say, "How can God do this?" and "How shall He do that?" it should always content us to answer, "Nay, O man, but who art thou that repliest against God?" for whether we will have it or not, still God hath said it, and He will stand to it. "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion,"—so, then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

But, as one truth is always to be taken in its relation to another truth, and not to be isolated from its natural kindred, it is a delightful consideration that God in His absolute sovereignty never does violence to any of His other attributes, and, *above all, never does violence to the covenant.* The covenant still surrounds the sovereignty, and practically hedges it within its bounds.

*God is practically, as far as we are concerned, bound by His own revelation of His own character.* He has been pleased to tell us that He is just, and that He is the Lord God, merciful and gracious. In a few words, He has given us the sum of Himself by saying that "God is love." When a man says concerning himself, "I have a right to do as I like, but I am generous as well as just," you feel sure he will exercise the right which he claims in a manner according to, and consistent with, his own statement of what he is, and if he has rightly estimated his own character, he will give bountifully and pay honourably. Rest assured, then, that God's sovereignty never will prove Him to have misrepresented Himself or to have deceived us. When He says that He is just, He neither can nor will act unjustly towards any creature He has made. There was never a pang or a pain inflicted arbitrarily by God. God never pronounced a curse upon any man unless that man had clearly and richly earned it by his sin. No soul was ever cast into hell by sovereignty. God takes counsel with Himself, but He stoops not to caprice. How comes the hapless creature then to this dread torment? Sin brings the sinner into a ruined state; justice pronounces the sinner's doom. Sovereignty may let that doom stand. What if it moves not to avert the issue. Justice it is that pronounces the curse. Be assured, man, however much you may

kick against the doctrine of election, you have no reason to do so. Whatever that doctrine may involve, it is not possible but that God must and will act towards you in a way so strictly just that, when you yourself come to discover it in eternity, you will not be able to cavil, but be compelled to stand speechless. Moreover, God has been pleased to assure you that He is love; that He is merciful and gracious, slow to anger, and plenteous in mercy. Now, whatever sovereignty may decree, you may rest assured that the decree will be in consonance with the fact that God is full of mercy, grace, and truth. I know some of you set up the decree of God like a huge monster before you. You paint a horrible picture, as though the visage of Him that speaketh to you from heaven were cruel and pitiless. But that picture is drawn by your perverse imagination; it is not God's portrait of Himself, for He saith, "As I live, saith the Lord God, I have no pleasure in the death of him that dieth, but had rather that he would turn unto Me and live." God mocks not when He says, "Turn ye, turn ye; why will ye die, O house of Israel?" That is honest emotion which God feels over a sinner who ruins himself when He cries, "How can I give thee up? How shall I set thee as Admah? How shall I make thee as Zeboim? My bowels are moved; my repentings are kindled together!" God willeth not the death of a sinner, but had rather that he should turn unto Him and live. So He Himself assures us, and, sovereign as He is, yet He still remains both just and gracious for ever, and let us not doubt it for a moment. The rainbow, the rainbow of His own glorious attributes of mercy, ever surrounds the throne.

It is equally certain, taking another view of this subject, that *God's sovereignty never can by any possibility run counter to the promise which He Himself has made.* God has a right to do as He wills with His own, but when He once, in His sovereignty, chooses to make a promise, He must be unfaithful if He does not keep it, and it is not possible that He can be unfaithful, for none of His words ever did fail, or ever shall. He has been true to the very jots and tittles of all that He has Himself declared. Never in any case has any man been able to say that God has spoken in secret, and said to the seed of Jacob, "Seek ye My face," in vain. I want every unconverted person here to be careful to note this truth. Whenever you find a promise in God's Word, do not let the thought of predestination scare you from it. Predestination can never be contrary to the promise. It is not in election, or reprobation, or in any doctrine that asserts Divine sovereignty to make the promise of God to be of none effect. Take a promise like this:—"He that believeth and is baptized, shall be saved." If thou believest, and if thou art baptized, thou hast, then, God's word for it—thou shalt be saved. Be sure of it, that stands fast. Heaven and earth may pass away, but that word shall not fail thee. God will keep His Word of truth with thee, and at the last tremendous day, thou shalt find that, since thou believest, God will save thee. Take another—"Whosoever calleth upon the name of the Lord shall be saved." Then, if thou callest upon the name of the Lord, that is, if with hearty, earnest prayer, thou criest to God, and if with thy whole soul, thou takest Him to be thine All-in-all, calling upon His name as the heathens do upon their gods, when they avow themselves to be their followers,—if thou doest this, thou shalt be saved. Now, I beseech thee, remember that no decree can possibly run counter to this. Thou sayest,—“What if the decree shall destroy me!” Man, His promise is the decree. The promise of God is His eternal purpose, written out in black and white for thee to read. So far from the counsel of eternity being contrary to the revelation in time, the revelation in time is nothing more than a transcript of what God resolved to do from before the foundation of the world. Take any promise you will. Let it be this, if the others seem to miss you:—"Come now, let us reason together; though your sins be as scarlet, they shall be as wool." Now, your sins *are* as scarlet, and you *are*

willing to come and reason with God, and you find that when He reasons with you, He tells you that you must rest in the blood of Jesus, leave your sins, and depend wholly upon Christ. Well now, after you have so done, you have God's word for it, that those scarlet sins of yours shall be "whiter than snow." Well, then, they must be so. It is not possible that anything unknown to you should come in and make void the promise which is known. I will read again that verse I just mentioned—"He has never spoken in secret, and said to the seed of Jacob, Seek ye my face in vain." God has not said behind your back what He has not said to your face. He has said: "Come unto Me and I will give you rest." He has said, "Oh, ye thirsty, come and drink." He has said, "Whosoever will, let him come and take of the water of life freely." There is nothing in that mysterious roll, which no human eye has ever seen, that can be in conflict with the golden promises which gleam in the book of God's Word upon every needy sinner that comes and trusts in the Lord. There is a rainbow round about the throne. Sovereignty never gets out of the circle of the promise.

Oh, child of God! Thy heavenly Father, in His sovereignty, *has a right to do with you, His child, as He pleases, but He will never let that sovereignty get out of the limit of the covenant.* As a sovereign He might cast you away, but He has promised that He never will, and never will He. As a sovereign, He might leave you to perish, but He has said, "I will not leave thee nor forsake thee." As a sovereign He might suffer you to be tempted beyond your strength, but He has promised that no temptation shall happen to you, but such as is common to man, and He will with the temptation make a way of escape. Let no dark thought ever cross your mind that, perhaps, towards you He will deal arbitrarily. It is not so. He will carry out His purpose to you, and of that purpose He has already informed you by telling you that you are His, His adopted child, and you shall be His for ever and ever.

II. In the second place, THE RULING GOVERNMENT OF GOD IN THE WORLD ALWAYS HAS RESPECT TO THE COVENANT OF GRACE.

*It is so in great things.* He set the bounds of the nations according to the number of the children of Israel. When you read God's Word, Egypt comes upon the stage—Assyria, Babylon, Greece, and Rome. Yet what are they but a sort of background? They come and they go, for all their secular grandeur as mere accessories. The central figure is always the election of grace, the people of God; for the rest, they are merely the ploughmen and the vine-dressers for the Lord's own people. Sometimes these nations are nursing fathers; at other times they are sharp rods; whichever they may be, they are mere instruments. The Bible speaks of them as so much scaffolding for the building of the living temple in which the mercy of God shall be displayed. Whenever you read, or hear people talk about prophecy, you may depend upon it that inspiration has not been given to tell of Louis Napoleon, or any other earthly sovereign. It is not the history of Prussia, Russia, or France, that the heavenly apocalypse unveils. The whole book is written for His people; it does give us the history of the church, but it does not give us the history of anything else. The way to read the book, if you do read it, is with this central thought in your minds, that God has not revealed to us anything concerning Assyria, Babylon, Greece, or Rome for their own sakes, but He has referred to them because they happen to have a connection with the history of His Church. That is all; for He has chosen Jacob to Himself, and Israel to be His peculiar treasure. My brethren, I believe that when kings and potentates meet in the cabinet chamber and consult together according to their ambition, a Counsellor whom they never see, pulls the strings, and they are only His puppets; and even when armies meet in battle array, when the world seems shaken to and fro with revolutions, and the most stable thrones quiver as though they were but vessels out at sea, there is a secret force working in all. The end

and drift of these momentous actions is the bringing out of the chosen race, the salvation of the blood-bought company, and the glory of God in the redeeming of the world unto Himself. When you read the newspaper, read it to see how your heavenly Father is managing the world for the good of His own children. All else, be it the disposal of a throne, the settlement of a political question, or the winning of a boat race, are minor things compared with the interests of the election of grace. All things are revolving and co-operating for good. They are working together for good to them that love God, and are the called according to the purpose of His grace. By them He will make manifest throughout the ages unto the angels and the principalities, His manifold wisdom.

Now, as this is the case in the great, *it is equally so in the little*. In all your smaller affairs God always governs with respect to the covenant. Your worst afflictions are still meant for your good, for this is one clause in the covenant, "Surely in blessing I will bless." When you come to the worst, even should that happen to be at the close of life, you will find that God has still kept within covenant engagements. Hear what David said upon his bed of pain:—"Although my house be not so with God, yet"—oh, gracious "yet!"—"yet hath He made with me an everlasting covenant, ordered in all things and sure." You have lost your property; it is a sad thing for you to come down in the world, but this always was in the covenant. Have you never read it? "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." Lately, when you have been in prayer, you have had but little comfort, and when you have read the Word of God, it has not seemed to gleam with delight to you, but rather the Book has seemed dark to you. Well, well, that is in the covenant. Did I not read it to you? "As many as I love I rebuke and chasten; be zealous, therefore, and repent." Perhaps you have been backsliding. It is sad that it should be so, and now you have lost much of your enjoyment, and you are exceedingly cast down. But did you never read it—"The backslider in heart shall be filled with his own ways?" Do you not know it to be a promise from God—really a promise? "If his children err from My commandments, then will I visit their transgressions with the rod; nevertheless, My covenant will I not take away from him, nor suffer My loving-kindness to fail?" You are only receiving now what God has promised to give to you. Look upon these things as tokens that God is faithful. We are told in the covenant God made with Noah, that "seed-time and harvest, summer and winter, shall never cease." Now, the snow has fallen to-day, and it is bitterly cold; but, my brethren, it was in the covenant that the winter should not cease. No doubt, when the harvest comes, and the summer laughs with joy, we shall say, "How good God is, and how true He has been to His covenant, that there should be a harvest and a summer!" Ah! but when the seed is cast into the cold soil, and the frost covers it, you ought to be equally grateful to the faithfulness of God, for this is one part of the promise. If He did not keep one part, you might be afraid that He would not keep the other. Just so is it spiritually. Your troubles are promised to you. "In the world ye shall have tribulation." You have got your troubles. "As many as He loves He chastens." You have got the chastening. Be, therefore, thankful that you have another proof of the Divine faithfulness towards you. There is a rainbow round about the throne, and, let the throne decree what it may, the sceptre is never stretched beyond the boundary of covenant love. It is impossible for God to deal towards His people contrary to the spirit which breathes in the two immutable things in which it is impossible for Him to lie, and by which He has given strong consolation to those who have fled for refuge to the hope which is set before them in the Gospel.

III. Our third point is that IN THE COVENANT OF GRACE, represented by the circular rainbow, LOVE AND GRACE ARE ALWAYS CONSPICUOUS.

The emerald, with its colour green, is always taken to represent this green

earth and the things which concern the dwellers therein, and it has always been viewed as a type of mercy. It is a soft and gentle colour; the most agreeable to the eye of all the colours, the vibrations of light caused by it being found to be more suitable to the optic nerve than the vibrations of any other colour. Scarlet, and such bright colours, the emblems of justice and vengeance, would soon destroy the eye; and white, the emblem of purity, cannot long be endured. Those of us who have crossed lofty mountains covered with snow, have had to suffer as long as we have been there from snow-blindness. The human eye would soon cease to perform its functions if the earth were long covered with snow, and if we had nothing to relieve the eye. Green is the colour that suits mankind, and it represents the mercy, the tenderness, and the benevolence of God towards mankind.

Whenever you read the covenant, read it in the light of the emerald. I have sometimes thought that some of my brethren read it in another light. I think I have heard prayers which, if translated into plain English, would run something like this:—"Lord, we thank Thee that we are elected. We bless Thee that we are in the covenant. We bless Thy name that Thou art sending sinners down to hell, cutting them off and destroying them, but we are saved!" I have sometimes thought I have caught in such prayers, an air of complacency in the damnation of sinners, and even a little more than that—I have fancied I have seen in certain hyper-Calvinists, a sort of Red Indian scalping-knife propensity; an ogre-like feeling with respect to reprobation; a smacking of lips over the ruin and destruction of mankind; as to all of which, I can only say, that it seems to me to be "earthly, sensual, devilish." I cannot imagine a man, especially a man who has the spirit of Christ in him, thinking of the ruin of mankind with any other feeling than that which moved the soul of Christ when he wept over Jerusalem, crying—"How often would I have gathered thee as a hen gathereth her chickens under her wings!" Let no one imagine that the spirit of Calvinism is a spirit of hostility to universal humanity. It is not so. It is a perversion and a caricature of the expositions of Calvin and Augustine, and of the Apostle Paul, and of what our Master preached, to represent us as thinking with complacency of the ruin of any one of the human race. My brethren, when I have sometimes heard statements made about the fewness of those who will be saved at the last, I have thought that surely the rainbow round about the throne of the God whom such people worshipped, must have been scarlet in colour. It could not have been "in sight like unto an emerald." There must have been a predominance of vengeance in it, and not of mercy. Why, I firmly believe that at the last, it will be found that there are more in heaven than in hell, for when the great winding-up of the drama shall come, Christ will in all things have the pre-eminence. Now, alas! there be few that find the narrow road, while broad is the gate of hell, and many there be that go in thereat. We are in the minority now, but when I think of the countless hosts of little children, elect of God, who have gone from their mother's breasts to glory, not having passed through actual sin, but being bought with precious blood, I can see a vast multitude that belongs to Christ. And when I look forward to that brighter age, when the nations shall flock to the feet of Christ, and tens of thousands and hundreds of millions shall sing His praises from the rising of the sun to the going down of the same, I rejoice to think that then the Lord Jesus Christ will see of the travail of His soul, and will be satisfied, and it is not a little that will satisfy Him. I have sometimes thought with a certain good divine, that when the King comes to end His reign, there will be found no more in prison, in comparison with the great number of His creatures, than in any well-ordered government there will be of persons convicted of crime compared with the population. At any rate, let us hope so. We have no right to speak positively where we have no positive declaration; but it is significant

that there is always a prominence given in Scripture to the grace, the mercy, the goodness, and the loving kindness of God. Surely Scripture would not tell us this unless it would also seem to be so in the universal providence of God. I believe that in the rainbow, the emerald will be the most conspicuous, and that grace will be "in heaven the topmost stone," for it "well deserves the praise."

And now, in conclusion, my dear friends, LET ME MAKE ONE OR TWO PRACTICAL REMARKS.

Let me exhort you all to understand the covenant of which the rainbow is the symbol. I am sorry to say that there are many professors who do not know what the covenant means. I have been told that there are pulpits where the word "covenant" is scarcely ever mentioned, so that the congregation really do not know what the covenant of grace means. Now, the old Scotch divines, and our own Puritanic forefathers, were of opinion that the two covenants are the very essence of all theology. When a man gets a clear view of the covenant of works, sees how it was made with Adam, and broken, and how it involved our ruin, and then gets a clear view of the covenant of grace made with the Second Adam, the conditions of which are all fulfilled by Him, so that the covenant cannot be broken by us; and all the provisions of that covenant are made sure by his having fulfilled his suretyship and sponsorship on our behalf: when a man gets a hold of these two things, why, he cannot be an Arminian. It is impossible; but he must keep pretty near to those grand old doctrines which we call the doctrines of grace. If any man says to me—"What is the one thing which I have to learn to be a sound preacher of the Gospel?" I think I should say—"Learn to distinguish between the covenant of Hagar, which is Sinai in Arabia, and the covenant of Sarah, which is the covenant of the New Jerusalem, which is of promise; the distinction between works and grace, between debt and gift, between the works of the law and the abounding loving kindness of the Lord our Lord." May I ask young members of the Church to read the Scriptures upon this point, and to ask their older friends to instruct them in the matter of the covenant? It is such an important point, that I would press it very earnestly. I hope you do not wish to go to heaven like those of whom the Saviour speaks, and who enter into life halt, or maimed, or having but one eye. Oh! no, but seek to clear away ignorance. That the soul be without knowledge is not good. Get a clear view of these things, for by so doing you will be comforted, you will be strengthened, you will be sanctified.

But if you do understand the covenant, have a constant regard to it. There is a sweet prayer—"Have respect unto Thy covenant." We pray that to God. Well, He does have respect to the covenant. He has the symbol of it all round His throne. He cannot look anywhere without looking through His covenant. He sees us, He sees the world, He sees all things through that rainbow which is round about the throne. He sees all human affairs through the medium of the great Mediator, the Covenant Angel, the Lord Jesus. Well, now, what you ask God to do, and what He does, do you for yourselves. Have respect unto the covenant. Do you ever think of the covenant? Some, I am afraid, do not think of it by the month together, and yet the covenant—oh, brethren, it is a casket full of wealth! it is a fountain full of crystal streams; it is the heaven out of which the manna falls; it is the rock out of which the living waters flow—the rock Christ, who is the essence of the covenant to us. Live upon the covenant in life, and let it claim your last accents in the moment of death. This covenant of grace rejoice in all the day. Live upon the choice morsels which God has laid up in store for you in it. The covenant! the covenant! Oh, keep your hearts, keep your thoughts, keep your eyes constantly thereon.

And oh! *get comfort from the covenant!* Do not merely think of it, but really lay hold upon it. You are in covenant with God. It is not a question with you, as a believer in Christ, whether God *may* keep you, and bless you, and cause His face to shine upon you. He *will* do so; He cannot do otherwise if I may use such language concerning Him, because, though He is free, yet He has bound Himself by His promise; He has bound Himself by His oath; He has put Himself within the limit of the rainbow, and out of that He cannot and will not go. It encircles His throne and Himself. You may go up to His throne humbly, but still go there with boldness. You do not come like a common beggar. You do not knock at the door as a man does at your door, a chance beggar asking for charity. You have got a promise. Come, then, as a man goes into the bank who has got a bank-bill that is sighted, and now the day is come for it to be paid. Go to God, making mention of the name of Jesus, with the humble boldness with which a child asks of its own loving parent what that parent has often promised to bestow. Let the comfort of the covenant be yours continually.

And if you have this comfort, *never, never be so base as to indulge hard thoughts of God.* It is very easy for me to say this to you, but it will not always be so easy for you to practise it. Ah! friends, we think we can take God's will and be submissive to it, and acquiesce in it; but when it presses hard upon us, then is the proof. When a man gets into the fining-pot, and the crucible is put into the fire, they will show what faith He has got. Ah! it is hard when you get a heavy stroke, when you are told that such and such an one who is very dear to you will die ere long, or when you know that you yourself have a fatal disease about you; it is hard then to say, "The Lord liveth, and blessed be my rock!" or "The Lord gave, and the Lord hath taken away, and blessed be His name." It was admirable in David, that when he began one of his mournful Psalms, he knew that he was going to groan a good deal, so he said, "There is one matter we will set right before we get out of trim. Truly God is good to Israel." That is settled. He puts that down as the first thing when he gets into the box as a witness. He says, "I am confused to day, and tumbled up and down in my wits; but before I say anything I ought to say this one thing: I solemnly declare before men, angels, and devils,—Truly God is good to Israel! As for me, my feet had well-nigh gone, my steps had almost slipped," and so on; but he begins with that. Now, settle that; settle that in your soul. Put that down like an anchor, right deep in the sea. Come winds, come waves, come hurricanes! God is good; God is faithful; God will keep His covenant. Every dark and painful line meets in the centre of His love. It must be right. Never let your soul be envious of the wicked when you see their prosperity, but still rejoice in your God, and let Him do as He wills.

*If you do know anything about the sweetness of the covenant, when you meet with a poor child of the house of Israel, tell him about it; and as you do not know who he may be, tell everybody about it.* There may be one of your brethren with whom you are to live in heaven, sitting next you in the pew. Since I mentioned last Sunday night that there was a young person who had been here for two years, and nobody had ever spoken to her, I have had a letter from a young man to say that he is in the same case. Oh, dear! You know how I told you on Sunday night that I was ashamed of some of you; but I did not know in which part of the chapel you were, and, therefore, as I did not know who it was, I could not be ashamed of you, but get you to be ashamed on your own account. Now, you see, there are two cases, and I am afraid, if we get more testimony, it would go to ever so many places in the Tabernacle. Do not let it be so! Let each one pluck up heart, and say unto his fellow, "Know the Lord." Let each man say to his neighbour, "Have you tasted the sweetness?" Who finds honey and eats it all? You ought to say, like the Syrian lepers, "This is

a day of good tidings; if we tarry here, peradventure mischief will befall us; let us go even into the camp of Israel, and let us tell them of this thing." Spread abroad the good news. Who knows how many you may bring to my Master's footstool, to their salvation, and to your own comfort and joy?

## Essays and Papers on Religious Subjects.

### LITTLE INCIDENTS IN THE GREAT LIFE.

BY THE REV. W. POOLE BALFERN.

"Jesus often resorted thither with His disciples."  
—JOHN xviii. 2.

"A Christian loneliness, the solitude that has CHRIST *in it*, renews man's strength. It fortifies his resolution. It establishes his peace. It clears away the dust of the earth's day delusions and the damps of its night sorrows. It enables us to look abroad with an untroubled eye on the future. It makes the mind populous with beautiful imagery from regions of the invisible. It sends the thoughts on cheerful pilgrimages to all the holy shrines of the Bible and the universe. It lets in happy memories through the open door of our affections to console our misery, and blessed promises to animate our faith. The Father is with us.

"I have trodden the wine-press alone." Human suffering, in all its forms, is solitary. Tenderest sympathies may flock abundantly and graciously to visit it and minister to it. But there is something in it that their kindest offices cannot reach; something appointed by Providence to be left alone; and it is well. Bear holy witness, all you who have been purified by heavenly discipline, and found your light afflictions turning to an exceeding weight of glory, and the sadness of your countenance prophesying crowns of life, bear witness that it is well! Grief is of many kinds, but all grief that is really terrible sinks the soul into speechless secret solitude. Human love may reach out ready hands, eager to help and to soothe; but it cannot reach down to that lowest centre of anguish where the pang throbs in intensest pain."

We have a little book called *Solitude Sweetened*, and the book is all that the

title implies. This, however, could never have been true but for HIM to whom solitude, in the highest sense, was *sweet*, He being ever free from sin—God's one Flower, indeed, in the garden of the universe, and the only source of all its moral beauty and fragrance.

We have said that this garden was to Christ a place of cessation from toil; a place of rest, where all His noble faculties, when worn and weary, nestled down to rest upon the bosom of His Father's love, and so could say, as no one else could say, "For so *He* giveth His Beloved sleep."

Strange garden, wonderful world! Its great Creator, its Redeemer, its perfection and beauty, its true meaning and glory, an outcast, asleep in yonder garden—often asleep from very weariness and sorrow! It is true, for He said, "The foxes have holes, and the birds of the air have their nests, but the Son of Man hath not where to lay His head." Believer, you are not quite so poor as that, are you? And should it even be so for a time, you will not want for a companion if you remember these interesting words, and "Jesus often resorted thither with His disciples;" and by faith view HIM, who although now from His kingly throne He watches you with the eyes of sleepless love, once found His pillow upon the sides of this lone mountain, with the curtains of night only for His shelter and home.

Look at Him, believer! In yond weary Man stretched upon the earth lies enfolded the very perfections of God, intimately identified, and for a time made *one* with all the sinless infirmities of human frailty. In Him lies slumbering, in that little garden, all the

purposes of God's love, the unsearchable treasures of wisdom and knowledge, all the truth which shall elevate man, and all the merit which shall save them—the wondrous LOVE which understood all and which would stoop to and minister to all, most misunderstood and forsaken by all. See there the most costly treasures of heaven, frail, exposed, cast out, unknown, and to the eye of sense, for a time, almost useless in the universe of God. Hell watches the sleeping man, and in the neighbouring city, while He is locked in slumber, many are plotting to take away His life. Yet calm as a child upon his mother's breast He rests secure, and no hand touches Him till His work is done. And through the stillness of the midnight air comes a voice to thee, Christian: security comes not from place or circumstances, but from the fact contained in the old declaration, "As the mountains are round about Jerusalem, so the Lord is round about His people."

"The sleep of the labouring man is sweet." This is true, for labour makes rest welcome, and when a good conscience is added, the poorest have a treasure which money cannot buy. How true was this of Christ. None ever toiled like Him, and to none was sleep half so sweet. He was poor, but the sweet flower of *heartsease* grew hard by, and shed abroad its richest fragrance, both within and without. Peace shaded His head with her wings as, all alone and unbefriended, He said, in simple and confiding trust, "I will both lay Me down in peace and sleep, for thou, LORD, only makest Me to dwell in safety." And sleep He did again and again, though He knew that hatred was in the city and treachery dwelt near at hand, even among His own disciples, watching to betray. As you gaze upon your Lord asleep, with the earth for His pillow, see, believer, an illustration of the grand old words, "Thou wilt keep Him in *perfect* peace whose mind is stayed on Thee, because He trusteth in Thee." Faith may be, and often is, weary and outcast, but she is secure and

immortal like her Lord, until her work is done. Her chamber may be the wilderness, her pillow a rude stone, but the shining ladder of Divine Providence touches her feet, and ministering angels brighten the scene with the glory and security of God.

As we look, then, at our blessed Lord in this garden, snatching a little rest, bathing his weary temples in the dew of solitude and peace, sometimes calmly sleeping so near to that city from whose fierce hatred He would often gladly hide Himself awhile, we see the security of the Christian, for while "sinners in Zion are afraid" and "fearfulness surprises the hypocrite," HE that walketh righteously and speaketh uprightly—"He shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him; his water shall be sure;" and in this garden faith sees ONE who, although apparently poor, weak, and desolate, is, indeed, "the King in His beauty," and through Him beholds the land of her present rest, and that also which is to come, and hears the sublime voice of her God speaking to her and saying, "Lift up your eyes unto the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke and the earth shall wax old like a garment, and the people that dwell therein shall die in like manner; but My salvation shall be for ever, and My righteousness shall not be abolished."

This salvation, believer, made its appearance in the form of a frail child; walked up and down in the earth in the form of a Man of Sorrows, despised and rejected of men, and was fed by the hand of charity: yet lived in peace; achieved glory in obscurity; slept amid the fire of hatred—secure to the end; and when, at last, it set, it was only to rise again in unclouded splendour, and from the little garden, where it often veiled itself for awhile, it shed forth that gracious influence which shall make the waste places of the universe to rejoice and blossom as the rose.

In sight of this garden, then, let faith sing—

God liveth ever !

Wherefore, soul, despair thou never !  
Our God is good, in every place  
His love is known, His help is found,  
His mighty arm and tender grace  
Bring good from ills that hem us round.

Easier than we think can He  
Turn to joy our agony ;  
Soul remember, 'mid thy pains,  
God o'er all for ever reigns !

God liveth ever !

Wherefore, soul, despair thou never !  
Say, shall He slumber, shall He sleep,  
Who gave the eye its power to see ?  
Shall He not hear His children weep  
Who made the ear so wondrously ?

God is God ! He sees and hears  
All their troubles, all their tears ;  
Soul, forget not, 'mid thy pains,  
God o'er all for ever reigns !

God liveth ever !

Wherefore, soul, despair thou never !  
Scarce canst thou bear thy cross ?  
then fly

To Him where only rest is sweet ;  
Thy God is great, His mercy nigh,  
His strength upholds the tottering feet.

Trust Him, for His grace is sure,  
Ever doth His truth endure ;  
Soul forget not, in thy pains,  
God o'er all for ever reigns !

God liveth ever !

Wherefore, soul, despair thou never !  
Those whom the thoughtless world  
forsakes,

Who stand bewildered with their woe,  
God gently to His bosom takes,  
And bids them all His fulness know.

In thy sorrow's swelling flood  
Own His hand that seeks thy good ;  
Soul, forget not, in thy pains,  
God o'er all for ever reigns !

God liveth ever !

Wherefore, soul, despair thou never !  
What though thou tread with bleed-  
ing feet

A thorny path of grief and gloom,  
Thy God will choose the way most  
meet

To lead thee heavenward, lead thee  
home.

For this life's long night of sadness  
He will give thee peace and gladness ;  
Soul, remember, in thy pains,  
God o'er all for ever reigns.

*To be Continued.*

## CHRISTIAN LIFE.

BY THE REV. CHARLES GRAHAM.

### PART II.—ITS FRUIT.

THE believer, in vital union with Christ, though resembling the fruitful branch in the vine in one respect, is unlike it in another. The branch brings forth all its fruit externally; the believer brings forth his both externally and internally. Whatever is on the branch you see; not so with the believer. Whatever you see in him externally, God sees that and much more besides. The living Christian brings forth fruit in his spirit. You may hear his prayers when he pours them forth in public, but you have no ear to hear the inward breathing of his heart. You may see the posture of his body; you cannot see that of his soul. You hear praises which his lips pronounce; the smoke of the incense which arises from the altar of his heart the eye of flesh cannot discern.

You may see much of what he gives to the Lord in the support of His cause and the relief of the poor, because he cannot conceal it; but you are not able to look into his heart and see the deep gratitude and glowing love by which he is actuated.

That holy submission to the Divine will, which takes all that transpires in his history for the best; that unshaken confidence in his heavenly Father which trusts Him when it cannot trace Him; that constant realisation of His presence that worshipping spirit; that desire in all things to please Him; that inward eye fixed upon His glory; that longing to be transformed by the renewing of the mind; that reverent, lowly, obedient spirit which now keeps him prostrate in the Divine presence; and that hope and joy which now lift him up to the mount of praise; that hidden manna—the living bread sent down from heaven—on which he feasts; that wine of joy—the cup of salvation—of which he drinks; these you cannot see. Yet they are as real to him as it is possible

for any subject of consciousness to be. But though *your* eye cannot see them, the eye of God rests on them with delight.

Even the struggles of his soul for mastery over the besetting sins which, in his unconverted days, had made him their easy and willing captive, and over all the evils of his heart; his conflicts with the fierce temptations of his great spiritual foe; and his resistance of the seductions and allurements of the world: these, in the estimation of the Heavenly Husbandman, are all the precious fruits of righteousness.

Of all the external fruits of the Christian life, that which is most valuable and important is the fruit which grows upon a holy character. All other outward fruits without this are but as the apples of Sodom. When the Israelites departed from God and grew corrupt in their lives, their sacrifices became an abomination. "To what purpose is the multitude of your sacrifices unto Me? saith the Lord. I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. . . Bring no more vain oblations; incense is an abomination unto Me: the new moons and Sabbaths, the calling of assemblies, I cannot away with: it is iniquity even the solemn meeting." With Israel the ceremonial outweighed the moral; ritualism took the place of faith and obedience, of holiness and love. Is there not a danger in the present day of falling into this error? Whatever a man's profession or forms of Godliness may be, if there be inconsistency in his character or walk, evil patent to the eyes of those around him, all is vitiated, and his utterances and efforts are powerless.

It has been well remarked that our good manners are seen abroad; our good nature at home. A heart full of the love of Christ will make our character shine like the face of Moses, and whether at home or abroad will radiate light and joy on all around us.

The power of character is often needlessly lessened by good men themselves. Hatred of evil, in many cases, generates

sullenness and severity. Men, too, who, from a mistaken notion of duty, entirely withdraw from intercourse with the world, lose much of that courtesy and urbanity which so adorn character and set off good offices.

It is quite true that every really good and consistent man will have his enemies. His very goodness is a rebuke upon evil. "If ye were of the world," said Christ, "the world would love its own; but because ye are not of the world, but I have chosen ye out of the world; therefore the world hateth you." But it is, at the same time, true that such, when known, will have both the confidence and esteem of every one possessing an honest conscience. "The best way to do good," says Dr. Blair, "is to be good."

Wherever there is life there is power. When it is strong in the natural body it resists disease and overcomes it. It is when the vital power is low we are, as a rule, most susceptible to contagion, and most easily succumb when it lays hold of us. And as it is with the outer man, so it is with the inner. The weakness of our spiritual life makes us the easy conquest of temptation. But, when "strong in the grace that is in Christ Jesus," we are able to resist and put to flight our spiritual foes.

Life, as we see it generally in plants and animals, possesses the wonderful property of extracting elements out of dead matter to build up its own organism. It selects its pabulum, chooses what is congenial, and rejects what is alien or deleterious. In the higher spiritual life, we discern the same property. It instinctively rejects what is alien to its nature, and chooses what is calculated to strengthen and promote its growth. Our Lord tells us that when the true Shepherd "putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers." The holy soul possesses not only deep spiritual instincts, but a deep spiritual intelligence. The eye is single, and,

therefore, the whole body is full of light. The nutriment of the soul—the sincere milk of the word—clarifies the spiritual vision, and so becomes a safeguard against error and sin. David well knew this blessed truth, for he says, “Thy word have I hid in mine heart, that I might not sin against Thee.” “Wherewithal,” he asks, “shall a young man cleanse his way?” The answer is, “By taking heed thereto, according to Thy word.”

It is thus our spiritual life and our progress in holiness go hand in hand. In the natural body life comes to a point, where growth ends: spiritually, we may grow on for ever. The African baobab-tree grows until it becomes one hundred feet in circumference. Suppose it to grow on, century after century, what would it at length become? Now let us contemplate the believer, in holy character and expanding powers, growing on, not for centuries, but to eternity, and you get hold of one aspect of the hope of his calling.

The man whose vital power is strong, is capable of sustained activity, and delights in it. This is equally true in the higher application, where spiritual life is in health and vigour, like our blessed Master, it is our delight to do the will of our Father in heaven, and to finish His work. We have each his sphere and the qualifications, while we move in it, to shed light and warmth on all around us. Solomon tells us, “The wisdom of the upright is to understand his way,” that is, to know his path of service and walk in it. The truly good man is humble, and is, therefore, wise. He will be more likely, as Moses and Gideon, to underrate than overrate his powers. He will not, to use the figure of Mr. Jay, beckon men together to see him fall into a ditch by reaching after fruit which requires longer arms. Having only the strength and skill of an Asahel, he will not attempt to fight an Abner. But having ascertained his sphere and his own gifts, spiritual and intellectual, he will be “stedfast, immovable, always abounding in the work of the Lord.”

There are men, in the Church of God, who possess knowledge, fitting them for usefulness; but whatever it may be to themselves, it is of no more value to others than if it were locked up in a library. To glorify God and bless our fellow-men, we must have the zeal and energy of strong spiritual life. Possessing these, like the prophet Jeremiah, the word of the Lord shall be as a fire in our bones which we cannot contain. The religion of Christ suffers more from the indolence of its own half-dead professors, than from all the active opposition of its enemies. Some never think of doing anything for the furtherance of the kingdom of Christ in the earth. There are others who do what they attempt, as if their hands were paralysed. And paralysed they are, through defect of spiritual life.

Perhaps the most glorious fruit which we are called to bear, is that of winning souls to Christ. Whether we are ministers of the Church or members, this is the calling of every saved sinner. “Let him that heareth say, come.” We are the echoes of that Divine oracle which cries, “Ho, everyone that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price.” Among the first feelings awakened in the new-born soul is the desire for the salvation of others, chiefly that of our own kindred. God gives this desire that it may be cherished. But here, as in everything else which we accomplish for God, the soul must know anguish and travail. He brings us into sympathy with the condition of the lost, and then we pour out our burdened hearts in prayer for their salvation. This not only brings down on them the power which saves, but qualifies us also to speak to them with earnestness and tenderness. We thus become to them “a savour of life unto life,” and inherit the commendation and the promise, “He that winneth souls is wise,” and “they that be wise shall shine as the firmament, and they that turn many to righteousness, as the stars for ever and ever.”

The grand motive to be ever kept before us, as the stimulus and encouragement in all our service, is the word of the Lord Jesus, "Herein is My Father glorified that ye bear much fruit; so shall ye be My disciples." When we look upon a vine laden with blushing clusters, we cannot but commend the skill and attention of the gardener. Thus are the care and cultivation of the heavenly husbandman manifested when we bring forth much fruit. Thus, too, are we proved to be the disciples of Christ. As the Sanhedrim did of Peter and John, men take knowledge of us that we have been with Jesus.

The fruitfulness of believers is the most potent evidence of the truth of the Gospel. Let them but exhibit in their character the power of the Christian life, and it will tell upon the consciences of men. The men of the world have a strange glass through which they look at the character of Christians. Those merchants who deal in fine linen and cloths of delicate texture, look at them through a microscope. Their glass shows them every fine thread thick as a cord. But it shows them all the parts of both warp and woof in their relative proportions. Not so the glass through which the world views us: it has the strange power of lessening our virtues, while it magnifies our faults. "Such is the will of God that, with well-doing, we put to silence the ignorance of foolish men," and "so to let our light shine before them, that they may glorify our Father who is in heaven."

Living wholly to God, how much we may live in a little time! The public ministry of the greatest born of woman up to his own day, lasted only about eighteen months.

"Virtue, not rolling suns, the mind matures;  
That life is long which answers life's great end;  
The tree that bears no fruit deserves no name.  
The man of wisdom is the man of years."

*Shepherd's Bush.*

## THE GOLDEN POT OF MANNA.

BY REV. T. R. STEVENSON.

"The Golden Pot that had Manna."—Hebrews ix. 4.

THIS golden pot had a right golden meaning, and a truly golden value to every Israelite. Indeed, each thing in the Ark was precious; each, moreover, is in this verse named in its proper order. First, the writer mentions the manna, thereby reminding us that God attends to the wants of the body. Then he rises higher and speaks of "Aaron's rod that budded," thus intimating that God remembers the needs of the soul. Afterwards, he refers to "The tables of the covenant," and inasmuch as a covenant involves not only Divine promise but human obedience, we have here the climax.

The golden pot told a story of man's generosity. It is worthy of careful remark, that the Hebrews were not commanded to preserve the manna in a golden pot. Moses simply said, "Take a pot, and put an omer full of manna therein." That was all. The material of which the vessel was to be made formed no part of the injunction. It was the liberality of the worshippers that suggested and supplied the costly metal. They saw that almost everything in the inner sanctuary was golden; the four pillars, the exterior and interior of the ark, the stones and rings of the ark, the hooks of the curtain were all inlaid with gold. They argued, therefore, that the manna should not be less honoured. Let it be kept in gold also. And surely, we cannot but commend this. It was a right spirit. Love will often go beyond the mere formal command. Was John commanded to stand by the Cross of the Saviour? No: leave of absence was accorded by One who knew full well the frailty of flesh and blood. "If ye seek Me, let them go their way." Nevertheless, the affectionate Apostle, watched by His Master during the crucifixion. Was Mary of Bethany commanded to break upon her Lord's feet the alabaster box of ointment? Not so. But her fond heart led

her to do it notwithstanding. We should render not simply devotion and service to Christ, but as much devotion and as much service as we can. How do we act in domestic life? If a friend, lying on a bed of suffering, longs to see a flower and asks for it, do we not get it? Yes, and more than one. We bring a bouquet. Let us carry out the same rule in respect of religious duties.

The golden pot told a story concerning God's goodness. It did so in several ways. For example: sometimes the Jewish people would have adverse fortune. Agriculture would sometimes fail. Now and then the cornfields were blasted, and the vineyards blighted. Famine showed its gaunt, grim visage. At such a season, how refreshing it must have been to remember the golden pot of manna. And why? Because it reminded them of a period in the history of their forefathers, when, without a single sheaf of wheat or bunch of grapes, the wants of thousands were supplied. Nothing could have been more adapted to strengthen their confidence in Providence.

That was not all. Ever and anon, from various causes, some of the Jews would be tempted to think God did not care for them. The King armed with regal power, the priest invested with spiritual authority, the rich man lapped in comforts and even luxuries, might not be led to such a supposition. But the slave, the servant, the leper, judging of Divine conduct from human, might be prone to imagine that, as many of their fellows disregarded and even despised them, so Jehovah did. Now, to all such the golden pot had a glorious meaning. How much manna did it contain? An omer, the portion of each person, the share of every individual. Placed before the Lord, with the glory of the shekinah resting on it, it proclaimed most eloquently the fact that no one was overlooked by the Most High.

In yet another way it was likely to be useful. Compared with surrounding nations, the Israelites were but a drop in the bucket. And what was the

religion of those nations? Idolatrous and heathen. Very likely, when the devout Jew glanced at them, and saw how enormously they preponderated, he would sometimes be led to fear that the truth committed to his nation, might eventually be crushed and overcome by these immense and dark superstitions. Could the little light of revelation ever live in the midst of this black night? To him also the pot of manna had a consolatory meaning. It was and still is a symbol of truth: hence our Lord spoke of Himself as the bread "which cometh down from heaven." But, observe, it never perished. The contents of the precious vessel in the ark did not corrupt. All other manna but that had gone; it defied the ravages of time. So should it be with the truth of which it was the type. Men's theories, convictions, falsehoods should vanish, it should continue for aye.

Let us lay to heart this lesson. In an age of doubt and infidelity, let us remember that the heaven-sent manna has already existed for hundreds of years, and will still exist, despite all the predictions to the contrary. Never fear for the truth! As one has said: "Error breaks out impetuously, like a torrent that comes rushing down from the mountain after a thunder-storm, overwhelming at first, but dying away presently. Truth is the little spring that rises almost unseen, flows on, increases in volume until it becomes a mighty river on whose waters navies ride." It is said that a certain monarch once offered a reward to any one who should name the strongest thing in the world. "The lion," said one. "The king," cried another. "Woman," exclaimed a third. None of these gained the prize. It was awarded to a fourth. What was his reply? "Truth is the strongest thing. Lions die, kings perish, woman is mortal, but truth lives for ever and ever." A remarkable instance of the vitality of truth and its ultimate conquest of error, occurred a short time ago. Every reader knows how cruelly Philip II. of Spain perse-

cuted the Protestants. On one memorable occasion, he and his court sat in state to watch a number of persons burnt to death for reading and loving the Bible. On that very spot, not long since, Bibles were exposed for sale, and as many as seventy copies were sold in one day!

I. THE BLESSING IS MORE IMPORTANT THAN THE MEANS BY WHICH IT IS COMMUNICATED.

Speaking of the text, Bengel says, "*Manna* has the article in Greek, *the pot* has not, for the thing contained was of more moment than the thing containing." As we have already shown, no special directions were given as to what vessel it was to be. "A pot" was the only command. Let us apply this. There are some who think too much about the pot—too little about the manna which is in it. That is, they think too much about the preacher of the Gospel, too little about the Gospel preached. If there is something in the pot which they do not quite like, they refuse the manna. One feels inclined occasionally to repeat the apostolic question: "Who then is Paul, and who is Apollos, but ministers by whom ye believed?" Yes, they do but minister the truth; look, then, more to the truth than to the speaker of it. While we cannot but have our individual preferences, what a blunder it is to institute invidious comparisons between different Christian teachers. "It cuts us to the heart," says a very eminent living preacher, "when we hear excellent ministers decried because they are not like certain others. You cannot logically institute comparisons where they do not hold. Rugged Cephas has his place and order, and is neither better nor worse than polished Apollos. No one inquires which is the more useful, a needle or a pin, a spade or a hoe, a waggon or a plough; they are designed for different ends, and answer them well; but they could not exchange places without serious detriment to their usefulness. Do you set the waves and fields, the clouds and gardens, in opposition to each other?

No, all are beautiful, and all different. It is true that A excels in argumentative power: let him argue, then, for he was made on purpose to convince men's reasons; but because B's style is more expository, do not despise him, for he was sent not to reason, but to teach. If all the members of the mystical body had the same office and gift, what a wretched malformation it would be; it would hardly be so good as that, for it would be no formation at all."

We say, then, think chiefly of the manna, secondly of the pot. Suppose a case. You are travelling in a district unknown to you. At last you come upon a finger-post. If it was made of walnut-wood, highly polished, elaborately carved, profusely gilded, but gave no directions, you would not value it very highly. On the other hand, an old, a plain and weather-beaten finger-post with a correct inscription, would be equal to your needs. It is not far otherwise as regards our journey heavenwards. In one of his books, Mr. Ruskin argues that pulpits should not be very ornate, lest they take attention from the preacher, or make him look insignificant. In like manner, the truth taught must always come before the teacher of it.

II. GOD'S GIFTS SHOULD BE SUITABLY ENSHRINED.

It was meet that the manna should be kept in a golden pot. Nothing could be more appropriate than that the valuable relic should be preserved in a valuable vessel. We, Christian brethren, have the manna of the Gospel. Do we keep it in a golden pot? Do we place it in the precious receptacle of holiness? Alas, sometimes it is put in a small pot, containing but little; sometimes in the brazen vessel of loud and noisy profession; sometimes in a receptacle tainted with bigotry and selfishness.

This is an important matter. If food is put on an unclean dish, what will be the consequence? Most probably, both food and dish will be rejected. If water or wine is poured into an impure glass, few will be disposed to drink. It is not otherwise with the bread of life and the

water of life. Hophni and Phineas by their vices not only made themselves the objects of popular hatred, but "made the sacrifice of the Lord to be abhorred."

Some years ago, in the United States, a member of a church had dealings with a member of the same congregation, and defrauded the latter of about four dollars. Two years afterwards a great revival occurred, and the former came under its power. One night he could not sleep for thinking of his dishonesty. Eagerly he watched for the dawn. He went to the house of him whom he had wronged. "I have not slept all night," said he; "I have come to rid myself of a terrible burden." He then related the circumstances, and, asking pardon for the past, gave him six dollars. What was the reply? "I have often heard you pray since that transaction, and I always thought of the lies you told me. I said to myself, 'If that is religion, I want none of it.'" Weeks passed. The one to whom restitution had been made sought out the other, and returned those dollars. "I cannot keep it," said he; "pray for me. I disbelieved in religion once because you oheated me; but when a man, naturally proud and fond of money, as you are, comes voluntarily to make confession and restitution, if that is religion I wish to obtain it." Such are the glorious results of the manna in the pot of gold.

### III. EXTRAORDINARY NEEDS SHALL HAVE EXTRAORDINARY SUPPLIES.

This the manna pre-eminently taught. When Israel was in the desert there was extraordinary need. How could food be found for those wandering thousands? Ordinary means were unavailable. It mattered not. The people were in the hands of One to whom there are no difficulties. Earth failed to meet their wants; therefore the very heavens sent down bread each morning.

God will make an ass speak rather than see His people cursed; He will make "a great fish" swallow Jonah rather than see him drowned; He will make a little meal and oil inexhaustible rather than see Elijah famished; He will make a piece of iron swim rather than see the prophets without a dwelling-place.

"Say not, my soul, 'from whence  
Can God relieve my care?'  
Remember that Omnipotence  
Has servants everywhere.

\* \* \* \* \*

God's help is always sure,  
His methods seldom guessed;  
Delay will make our pleasure pure,  
Surprise will give it zest."

Times of unusual trial ever and anon come upon us all. Only let us trust, love, and obey God, and He will bring us through the worst of them. Nay, so emphatically true is this—that they who have the greatest difficulties often do the best. It is a significant fact that the longest tunnel in the world is cut out of the solid rock. There is a moral meaning in that. Who presented the noblest offering in the temple? A poor widow. Who showed the strongest faith in Christ? Not a Jew, surrounded with privilege, but a Roman officer, whose spiritual advantages had been comparatively small.

In closing, we would earnestly ask what, Christian brethren, are you doing with the manna? Are you, not only using, but distributing it? Christ expects this, looks for this. Oh! feed men with it; scatter it. Go to the dark abodes of vice, or take your place in the Sabbath School, or make good use of your position as a master, mistress, or worker, and dispense the bread of life. God save us from being idle professors, indolent Christians! Give the Gospel to others. "Son, go work to-day in my vineyard."

*Barnstable.*

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

#### NO. XLIX.—ONE-WORD TEXTS.

"Believe."—Mark i. 15.

As hearing the Divine Word is both a duty and privilege, yet it may be without profit, unless faith is exercised, and it is received as the Word of God. We may hear formally, or forgetfully, or without personal application of the word to our souls, but all these evils will be avoided if we "Believe." The word of our text is alike applicable to the reading the Scriptures, or the hearing of the Gospel. We are to believe—

I. IN THE DIVINE AUTHENTICITY OF THE HOLY SCRIPTURES. This is the basis of religion. Without this we have no foundation either for faith or hope. So that we should carefully examine the various kinds of evidence by which the validity of the Bible is so fully established. To be well grounded here, is of the utmost importance both as to our stability and comfort. We must believe—

II. IN THE REVEALED TRINE JEHOVAH. (Heb. xi. 6; James ii. 19.) In the "FATHER," the Eternal Author and Source of all things. In His personal self-existence and infinite glory and perfections.

In the SON as one with the Father in all His glorious attributes and works. As the "Logos" by whom the worlds were made; as the Ruler of the universe, and in His incarnate manifestation as the Saviour of the world. (John xiv. 1, 11.) We must believe in the "HOLY SPIRIT" as the Spirit of the Father and the Son, and as the efficient Divine and personal source of light, and purity, and strength and comfort of all the people of God. His co-operation was evidenced in the creation, in the inspiration of prophets, in the conception, baptism, and inauguration of Jesus, as well as in His resurrection, and in the miraculous endowment of the apostles and the setting up of Christ's kingdom in the world. (John xiv. 15—17.) We must believe—

III. THE GOSPEL OF THE LORD JESUS

CHRIST. To this the text directs special attention. "Repent and believe the Gospel." The Gospel has its grand facts and testimonies—its great and glorious doctrines, its offered special blessings, its rich and precious promises, and our faith must relate to all these phases and parts of the glad tidings and good news of salvation. The whole Gospel must have our hearty and earnest prayerful faith. It only blesses and saves those who truly believe it. It is the power of God to salvation to every one that believeth. (John iii. 15, 16; Acts ii. 44.) We must believe—

IV. IN THE ETERNAL LIFE REVEALED IN THE GOSPEL. (John xvii. 2, 3; 1 John v. 11—13.) The Gospel, as the word of life, quickens by its spiritual power; it raises from the grave of sin and corruption; it is pre-eminently the sword of the Holy Ghost in the Christian warfare; but it also unfolds to us the glories of the world to come. This future life, the Gospel declares, in all its certainty, in all its purity, in all its blessedness, and in all its eternal glory. Both Jesus and the apostles frequently refer to it, and the Gospel then directs the Christian pilgrim on the certain way for its realisation. Eternal life is the life of God in Christ Jesus, and this eternal life is to be in us now as the first fruits of the spirit, of which all believers are partakers. How the apostles and the martyrs rejoiced in hope of this eternal life and the glory connected with it! We must believe—

V. IN THE PERFECT HARMONY OF THE DIVINE PROVIDENCE AND GRACE. The government of the world is laid upon Christ's shoulders. All things in heaven and earth are given into His hands. So that "*all things* must work together for good to His people." Providence and grace are parts of one grand mediatorial whole, and which necessarily secure all real good, in both worlds, for the children of God. In both kingdoms Jesus is supreme, and therefore the best interests

of His people are absolutely secured. (Rom. viii. 17, 28, 32).

We select these five points as of special importance with regard to believing. Of course the belief of the Christian includes all doctrines; all promises; all precepts; and all declarations given to us in Holy Scripture.

IN CONCLUSION—A right "BELIEF" is essential to Christian life, to Christian hope, and to Christian joy. Believing is the eye looking to our Saviour the Lord Jesus; it is the hand accepting the unspeakable gift; it is the foot fixed on

the one elect sure foundation. It is the main-spring of Christian work and activity. It is the bond of union between Christ and the soul. It is our "shield" in warfare. It is our "staff" in our sojournings; it is our inward power; our very efficiency in prayer and in all the graces and virtues of the Christian life. Believing we are saved, we rejoice, we stand, we fight, we overcome and render all things possible. How essential then that we hear and read and believe.

## Tales and Sketches.

### THE EMIGRANTS.

BY THE REV. J. C. WELLS.

Author of "The Temple of the Lord,"  
"Let other People Alone," &c. &c.

#### CHAPTER I.—CONTINUED.

QUIETLY raising the latch, the little one ushered me into a small neatly furnished parlour, handed a chair, trimmed the light, and then lifting her finger significantly, said in a low tone, "It is not for baby Ma is praying, but for Pa, and she prays for hours like that."

Everything around was so still and quiet, that every word uttered could be distinctly heard; and sceptic though I was, I could not but listen to the wild torrents of broken words that came from the unseen pleader.

"Father, God, Oh save him; save him from himself; Oh! thou canst, for thou art stronger than the wild passions of sinful men—stronger than all the *forces* of hell. Oh God! how I love that man; wild and lawless though he is—he is my husband. Oh! send him to me again; let me have another opportunity of pleading with him. I will plead with him for his children's sake. Oh! teach me how to reclaim him. I could die to save him, if it were not for these little ones.

Oh, my poor brain! God drive away these horrible thoughts—teach me to live for his sake. Oh, Lord! help me for Christ's sake, do, my Father, do!"

And thus the prayer went on; interjections, sobs, half broken and hurriedly stammered sentences, and bursts of tears; and then, apparently from sheer exhaustion, there followed some hysterical weeping; and a pause, and the little one crept upstairs, and soon returned, leading me to my patient.

Baby was not seriously ill; but in the present state of excitement which the prayer had revealed, maternal fears had been unduly raised, and it was evident the poor distressed soul could not bear a double sorrow.

I left a soothing draught which I had brought, and promising to call again, took my departure, wondering if there was anything in prayer.

#### CHAPTER II.—THE CAUSE OF SORROW.

IN one of the dirty narrow streets leading from Saffron-hill, there might have been seen at the time I write, a herbalist's shop. It was a dirty, three-storied dwelling, the lower part serving for a dispensary of questionables—long-necked bottles, containing tapeworms of fabulous lengths, and animals or

reptiles of the griffin tribe, each of them very cleverly framed in plaster, and closely resembling the twisted vermicelli in which the makers of such impositions indulged. Large bunches of scurvy grass and saxifrage, wood-sorrel and spleen wort, nightshade and periwinkle hung on hooks from the dusty ceiling, too dead to emit any odour save that of putrefaction, or a nasty faint musty scent that told unpleasantly on the olfactory nerves, yet hanging plentifully to give the place a trade look. A wide-necked bottle full of teeth, many of them *really canine*, and the remainder purloined from some over-crowded graveyard, stood on the counter beside some boxes of Barbary bark pills, and bottles labelled "Balsam of Life;" these with a small shelf filled with boxes of salve, the chief ingredients of which were beeswax and black rosin, completed the affair. A little dirty old man, who said but little, sold cheaply, and smoked incessantly, was the tenant of this den; his rent was paid regularly, and he never asked for repairs, so his landlord never troubled himself about him; he was always at home, and frequently held long consultations with his patients.

This house had long been known to the police at Scotland Yard as the chief rendezvous of advanced political agitators, men of the barricade, of Reds from all climes; but carefully as they had watched, they had not yet been able to get a case for conviction. The old herbalist was a Vendean by birth, and was as crafty as the most cunning detective of the Fielding type. His patients came hobbling on crutches with carefully constructed artificial wounds; some were dressed as decent widows leading orphaned children; some as mechanics with crippled hands; others like poor tailors twisted with rheumatism; and now and then an easy chair, with a gouty patient, might be seen at the door. He dealt in flowers too, and very early in the season there might have been seen some respectably dressed men, "bearded like

the pard," taking their departure in the morning and returning in the evening, ever with the same bulbs and flowers.

These patients once in and a password given, were shown upstairs into a long room; the disguises were seldom laid aside, except some suspicious stranger entered the shop, when a signal given from the counter by a heavier pressure of the pill-roller on a certain spot was sufficient to warn those whose antecedents had brought them under the supervision of the detective's eye; then a rapid change of dress took place, and by a secret means of egress they were enabled to find their way into the crowded streets.

When the theatres were closing, and the main streets were beginning to wear that lonely deserted aspect that London streets present by night, these same persons might have been seen wending their way, by different routes, to Leicester-square, and there, in a saloon, equally well guarded from intrusion, they held their wild orgies, cursing, in huge bumpers of bad wine, all kings, kaisers, and governments.

A strange and wild group of men, with evil passions stamped on every lineament, seated round a huge table, discussing fiercely some daring project, now speaking in hoarse whispers and now in loud angry shouts. Here were men who had outraged all law, and who were continually plotting against the ruling powers of the countries they claimed as their own. The one who seemed to officiate as president of this hellish crew, presented a strange mixture of fanaticism, ferocity, and cunning. A fine noble brow, a sharp nose, hollow cheeks, pale complexion, and long black hair—pale even to ghastliness, his whole appearance indicated sickness and mental woe. A well-worn frock-coat, buttoned to the chin, gave him a military appearance, and when he spoke, his words were listened to with the utmost deference. His was a strange life, full of events; from lack of decision of character it had been a succession of failures, and now he had looked upon society as composed of

villains, himself the least among the number.

This was the man for whom I had heard that strange, passionate, vehement appeal to God made. This was the Pa for whom Ma, as the child said, prayed for hours. Did God hear prayer—did He answer it? Sam used sometimes to tell me how the negro race prayed for emancipation, and on one occasion got me to write out for him a part poem by Whittier.

“ God of all right, how long  
Shall priestly robbers at thine altars  
stand,  
Lifting in prayer to Thee the bloody  
hand,  
And haughty brow of wrong?  
Hoarse, horrible, and strong,  
Rises to heaven the agonising cry,  
Filling the arches of the hollow sky.  
How long, O God, how long?”

He used to sing this with the white of his eyes turned up to the ceiling, and his hands crossed on his breast, as if he really felt it.

(To be continued.)

## Striking Thoughts, Facts, and Figures.

### ROWLAND HILL AND HIS HORSE.

ROWLAND HILL had a favourite old horse called Jack. Kind usage, moderate work, and a sound constitution had prolonged Jack's days beyond those of many a steed. Not a few of the excellent of the earth connected with the Blackfriars' Sanctuary, had passed to the grave, whilst pastor and horse remained; but their residences and the visits connected with them, were not forgotten by the old horse. When he came to a well-remembered gate or door, Jack would prick his ears, and intimate his wish to turn in or stop. “Ah! Jack,” the man of God who rode him would say, in his pleasant way, “Ah! Jack, they're gone, no one there, Jack, now, who knows or cares for us.” —VANDERKISTES' “*Lost, but not for ever.*”

### WHAT ARE GOD'S DECREES?

A SCOTTISH minister was asking questions of his congregation from the shorter catechism. He came to an old man, and asked, “What are the decrees of God?” Wisely he replied, “Deed, sir, he knows that best himself.” —DEAN RAMSAY.

### GOETHE ON ENERGY.

GOETHE says—“The longer I live, the more certain I am that the great difference between men—the great and significant contrast is—energy, invincible determination: an honest purpose once fixed, and then victory!”

### WHY SOME CHRISTIANS ARE NOT HAPPY.

SOME Christians are not happy for four reasons. First, because they put happiness before duty. Happiness like a good name, follows right living. Duty is the road, and happiness is the pleasant city at the end of the road. Secondly, because they think too much of their own happiness, and too little of that of others. He that watereth, shall be well watered. Thirdly, because they have been cold or unfaithful in the service of Christ; for none are miserable when their hearts are glowing with love to the Redeemer. Fourthly, because their nervous system is deranged, and they need a physician or good nurse, or more exercise in the open air. They should remember that it would require a miracle to secure pleasing sensations when the nerves are all disordered.—AMERICAN PAPER.

## Reviews.

*The City Diary for 1872* (Collingridge) came too late for notice last month, but we can most heartily renew our previous testimonies to its thorough excellence and general adaptation as supplying all the needful city information, together with almanac and interleaved blotting paper, well half-bound, and for One Shilling!

The yearly volume of our long esteemed friend, *Old Jonathan*, is just the book for the artisan and cottage table, and would be a Christian teacher in the house for the whole year.

*Starting in Life*, by JOHN CLIFFORD, M.A., LL.B., (Elliot Stock), is a volume of familiar talks with young people, which have appeared in the *General Baptist Magazine*, and are now collected into a very nicely got-up book, and the papers are well adapted to be useful to our elder Sunday-school children; both the themes and mode of treating them cannot fail to interest those for whom they have been written.

*Concerning Spiritualism*, by GERALD MASSEY (Jas. Burns.) This is a very handsomely got-up square volume of 124 pages, on a subject which is exciting very general attention. Mr. Massey for many years has been a very earnest believer and advocate of Spiritualism, and has managed to put into a very small compass his views and arguments, to which he has appended several poetical pieces from his *Tale of Eternity*.

*The Marylebone and St. John's Wood Directory for 1872*, is one of those cheap and well got-up and useful year-books for which Messrs. Hutchins & Crossley have become so celebrated. This is the 12th annual issue. To tradesmen, secretaries, and the public in general, it will be found a most compact and reliable directory for this very large and populous district of London.

*Phrenological Journal for 1871*. New York. (S. P. WELLS, & JAS. BURNS, London.)

WE know of no periodical published in our own country at all supplying the kind of material this admirable monthly gives. It is published in royal 8vo. form, and presents a rich abundance and continuous variety of articles on human character, ethnology, &c., &c. It abounds with portraits of living celebrities, both American and British, with a talented review of human progress all over the world. It is not only non-sectarian in religion and politics, but it is full of genuine sympathy for suffering humanity, and exhibits an enlarged goodness which it would be well for religious periodicals to imitate. Our young men would do wisely to subscribe for it, and we trust that it will give them much help in advancing their own mental and moral culture.

*The Saviour's Parting Prayer for His Disciples*. By Rev. WM. LANDELS, D.D. (Elliot Stock.)

THE subject of this volume is one which is eminently in harmony with the spirit of the writer, and will add materially to his deserved reputation. It is eminently spiritual in its tone, and clear in style, and breathes throughout a devotional sympathy with the Master, in this his valedictory prayer for His disciples. The volume is most tastefully got-up, and does great credit to printer, binder, and publisher. But its own intrinsic excellence must secure for it a large circulation, and it cannot fail to greatly edify those who read it. Its true catholicity should make it welcome to every section of the Church of Christ.

### REVIEWS, PERIODICALS, &c.

*Our Own Fireside* begins the year with a great variety of telling useful papers,

from some ten able contributors, besides the very excellent articles and reviews by the editor. It is worthy of a place at every Christian fireside. By same editor and publisher (Nisbets) we are given *Home Words*, the best penny's-worth we know, and as really good in its readings, illustrations, &c., as it is cheap. Also they give us a new serial, *The Day of Days*, designed as the name shows, as a work for Sunday reading. For two pence is given 32 royal 8vo. pages, three excellent wood illustrations, admirable articles, music, &c., &c.; it deserves to be a great success, and has our heartiest good wishes. We conclude that Mr. Bullock, the editor of the above three periodicals, has his hands fully employed. Many thousands upon thousands have benefited by his faithful Evangelical labours. *The Sword and Trowel* begins its annual course with great vigour and spirit. *The Year of Grace, 1872, and Paris and London*, by Mr. Spurgeon, are both suggestive papers, and will be read doubtless with great interest. *The Gospel Magazine* as, ever, is full of Gospel, food for those who believe that the old wine of Divine truth is better than the fermenting speculations of our modern theological philosophers. *The Biblical Museum* Vol. II., No. 1, (Elliot Stock), takes us nearly to the end of 2nd of Luke. We hope our Sunday, school teachers, students, and young people generally, will not only secure Vol. I., but obtain the parts of the new volume as they appear monthly. We say once for all the work is marvellously cheap and thoroughly good. We are glad to see *The Mother's Treasury* (Book Society). It is a charming penny's-worth, with a beautiful picture of Dod-ridge being taught Scripture history from the Chimney Nook Tiles. It has also two other illustrations, and the matter is both interesting and good. We heartily renew our commendations of *The Hive*, *The Appeal*, *The By-paths of Baptist History*, and *Ragged School Union Magazine*. *Old Jonathan*, has a well executed front engraving, most telling and suggestive and striking portraits of the Prince and Princess of Wales, and abundance of excellent reading. *Christian Armour, or Truth for the Times*, is a new Magazine, edited by Rev. Charles Graham, and

published by Shaw & Co., and is sold at four-pence. The writers of the first number include Rev. A. C. Price, B.A.; Rev. Donald Fraser, M.A.; Rev. J. C. Goodheart, M.A.; Dr. Edmonds, and the editor. We could have wished that the price had been less; however, there is a very large class to whom four-pence is no considerable sum, and we have no doubt it will secure a good circulation. It has our best wishes for its success.

*Baptist Magazine* is a very satisfactory number; the Rev. T. R. Stevenson's sermon is one of great excellence. *Samson*, an extempore address by M. H. Denning (S. W. Partridge). Brief and telling. *The Dead in Christ, or the Baptists in Bunhill Fields*. By Samuel Couling, Baptist Minister. (Baptist Tract Society, and Elliot Stock.) A very interesting pamphlet of 36 pages, in which there is given brief photograph descriptions of the good Baptist Brethren, whose remains are in Bunhill Fields. We heartily commend it to our readers. *Our Afflicted Prince*. A sermon by Rev. G. Martin. (Elliot Stock.) A timely good sermon, and we are not surprised that its publication should have been specially sought by those who heard it. *The Ministration of Reconciliation, Conversion its Grand Object*. By the Rev. John Ross, Hackney. (Elliot Stock.) A very admirable treatise on a subject of the greatest conceivable importance. Mr. Ross with his usual ability, has given in these 58 pages what might have been spread over a volume. Both ministers and people will be the better for its perusal. We have received several new tracts by the Baptist Tract Society. No. 442. *A Baptismal Catechism*. By John Watson. 443. *The Pilgrim's Robe*. 444. *William Jones, or the Sceptic Converted*. 445. *Kemba the Robber*. 446. *A Sad Story, &c.* 448. *Love Stronger than Death*. With the Quarterly Register for January 1872. *The Followers of the Nazarine, or the Early Christians in Rome*. A picture in three Panels. (Elliot Stock.) Mr. Baden in this graphical pamphlet, has given in a telling form, some striking sketches of early Christians in the Roman capital. To our young friends and Sunday-school teachers, we especially recommend it.

## Poetry.

## "NOT KNOWING."

I SEE not a step before me  
 As I tread on another year ;  
 But the past is still in God's keeping,  
 The future His mercy shall clear ;  
 And what seems dark in the distance  
 May brighten as I draw near.

For perhaps the dreaded future  
 Has *less bitter* than I think ;  
 The Lord may sweeten the waters  
 Before I stoop to drink ;  
 Or if Marah must be Marah,  
 He will stand beside its brink.

It may be He is keeping  
 For the coming of my feet  
 Some gift of such rare blessedness,  
 Some joy so strangely sweet,  
 That my eyes shall only tremble  
 With the thanks they cannot speak.

Oh restful, blissful, ignorance,  
 'Tis blessed not to know,  
 It keeps me so still in these arms  
 That will not let me go,  
 And hushes my soul to rest  
 In the bosom that loved me so.

My heart shrinks back from trials  
 The future may disclose,  
 Yet I never had a sorrow  
 But what the dear Lord knows ;  
 So I send the coming tear back  
 With the whispered word, "He knows."

So I go on not knowing,  
 I would not if I might ;  
 I would rather walk in the dark with God  
 Than go alone in the light ;  
 I would rather walk with Him by faith  
 Than go alone by sight.

## Denominational Intelligence.

## CHANGES IN THE PASTORATE.

Mr. Morgan Humfrey Jones, senior student of the college, Haverfordwest, has accepted the unanimous call of the Church at Cossey.

Rev. A. Rollason, a student from Rawdon College, has received a cordial invitation from the Church meeting in Ebenezer Chapel, Scarborough, to become their pastor.

Rev. T. C. Powell, late of Norton, has accepted an invitation to the pastorate of the Baptist church, Llanfihangel, Ystrad, Monmouthshire.

Rev. G. Gomm, of Writlee, Essex, has accepted a unanimous invitation to the pastorate of the church, Brandon, Suffolk.

Rev. W. Morris has publicly intimated his intention of resigning the pastorate of the Union church, Princes Resborough,

and that he is open to accept the pastorate of another church.

Rev. D. Taylor, after nine years faithful service, has resigned the pastorate of the church, Queen's-road, Barking, Essex, and preached his farewell sermon on the first Sunday in January.

Mr. Edwin Osborn, of the Metropolitan Tabernacle, having preached for three months, has accepted a very cordial invitation to become the pastor of the "Carlton chapel," Southampton.

Mr. Thomas Evans, of Pontypool College, has accepted a unanimous invitation to the pastorate of the church at Yarrowcombe, Somerset. Mr. Phillip Williams, of the same college, has been accepted by the Committee of the Baptist Missionary Society to go to Jamaica as one of their new missionaries.

Mr. Henry D. Brown, of Rawdon College, has accepted a unanimous call

to the pastorate of the church, Barrow-in-Furness.

Rev. W. Anderson, of Warkworth, Northumberland, has received and accepted a unanimous invitation to the pastorate of the church, King's-road, Reading.

### RECOGNITIONS.

On Monday, the 11th Jan., a recognition service was held at the chapel, South-street, Brierly-hill, in connection with the settlement of Mr. Charles W. Skemp, late of Rhyl. Geo. Thorne, Esq., presided, and sketched the history of the church during the last eleven years. Mr. Skemp referred to the reasons which had induced him to accept the invitation, after which the following ministers addressed the meeting:—The Revs. J. Richards, W. J. Henderson, D. Jones, G. Cosens, J. G. Greenhough, and Rev. J. Bell.

On Monday evening, December 18, a recognition service in connection with the settlement of Rev. T. McLean as pastor of Yates-street chapel, Birmingham, was held. J. S. Wright, Esq., presided. Revs. J. J. Brown, W. Scriven, and others took part in the proceedings.

On Tuesday, the 9th inst., a meeting was held in the Concert Hall, Ulverstone, in connection with the recognition services of Rev. T. Lardner, of the Rev. C. H. Spurgeon's College. Professor Rogers gave the charge to the minister. Mr. Howels gave the charge to the church. Mr. Taylor offered the ordination prayer. Mr. Hudleston, the deacon, stated the recent commencement of the cause. The friends have subscribed between £600 and £700 towards a new chapel.

### PRESENTATIONS.

NORTH FREDERICK-STREET, GLASGOW. Dec, 28th.—A costly gold watch to the Rev. J. W. Ashworth, by the attendants at his Evangelistic services at Govan; and an elegant gold guard and seal by his Bible Class.

A large congregation assembled in the Baptist chapel, at Coalville, on Tuesday evening, Jan. 2nd, to bid farewell to Rev. N. Salter and his wife, who are

removing to Netherton. A large company assembled. W. Kempson, Esq., presided, and expressed his sympathy with the congregation in the loss they were sustaining. During his ministry 126 members had joined the church, 85 of whom Mr. Salter had baptized; £800 had been raised to liquidate the chapel debt and enlarge the school premises. The Sunday-school teachers presented Mrs. Salter with a handsome mahogany lady's easy chair, as a mark of their sense of the value of her labours in the school. The young men's Bible-class presented Mr. Salter with a gentleman's easy chair to match. The church and congregation presented a purse containing £22 5s. The Rev. C. Clarke, B.A., Rev. T. H. Richards, and Mr. Smith, addressed the meeting.

An interesting meeting was held at the Baptist chapel, Hook Norton, Oxon, on Jan. 5th, to take leave of the Rev. J. Allen, B.A., who has accepted the pastorate of the church, Olney. In the name of the church and congregation, and in an affectionate and appropriate address, by Mr. W. Mills (one of the deacons), a testimonial was presented to him of a handsome and valuable gold watch as an expression of their appreciation of his services during the eight years he had laboured amongst them, and of their undiminished esteem and regard. A testimonial was also given to Mrs. Allen, of a walnut writing-desk, chastely inlaid with pearl, as a token of the love and esteem in which she was held by all. The meeting was then addressed by the Rev. W. Irvine, Rev. — Haig, and Rev. T. Bentley.

Rev. Butlin Dickens has resigned his charge of the church, Edenbridge, Kent, after a pastorate of upwards of twelve years, and has accepted the invitation of the church at Naunton and Guiting, Gloucestershire. Upon leaving Edenbridge he was presented with a gratifying and substantial testimonial of esteem and affection from the church and congregation, and also from the Young Men's Mutual Improvement Society, of which he had been president.

At the annual church meeting held at Old Basford, on January 8th, the pastor, the Rev. W. Dyson, was presented with a purse containing thirteen guineas.

## NEW CHAPELS.

ON Tuesday, January 2nd, a commodious chapel was opened at Coxall, Herefordshire. In the morning, after devotional services, conducted by Revs. D. Lewis and J. Jones, a sermon was preached by Rev. W. Walters. At the afternoon service, Rev. J. H. Wait read and prayed, and sermons were preached by Revs. J. Jones and E. L. Forster. In the evening Revs. T. L. Davies and W. Walters preached; and Revs. Messrs. Wait and Lewis led the devotions. The chapel has been mainly erected through the zeal and liberality of T. Rogers, Esq.

On Sunday, Dec. 10th, three sermons were preached in the new chapel, Leeds-road, Dewsbury, in connection with the opening of that place of worship. In the morning Rev. Dr. Burns occupied the pulpit, and selected his text from the first book of Samuel, 30th chapter, and the latter part of the 24th verse. In the afternoon Rev. N. H. Shaw, the pastor, preached a sermon to young people. Dr. Burns preached again in the evening, and the chapel was crammed. He selected for his discourse 4th verse, 92nd Psalm. The total amount of the collections is £27, which is to be devoted to the church building fund. On the following Wednesday a public meeting was held, presided over by J. Brooke, Esq., of Huddersfield, when the whole of the debt on the chapel was removed.

NOTTINGHAM.—A piece of land on Mansfield-road has been purchased, for the purpose of erecting a large building to contain nearly 3,000 sittings, all free, which will be for the accommodation of Mr. Silvertown's congregation. The Mechanics' Large Hall, which will hold 2,000 people, is crowded every Sunday night, and many have to be turned from the doors, the hall being full before they get there. In three years a church has been gathered, numbering about 250 persons, most of whom have been baptized by Mr. S. It is believed that the people could gather from the streets a Sunday-school of many hundreds, if they had a room large enough to contain them. The school at present is held in a most unsuitable room, and is by far too small. The land will cost £3,885. The place of worship will be built on the amphitheatre style, allowing room for fourteen shops round the front of the building,

together with six or eight offices, the rent of which will pay all interest on unpaid moneys; and when the whole place is clear, will support an orphanage.

## MISCELLANEOUS.

THE Berkhamstead Chapel, erected six years since at an outlay of £1,777, is now paid for. Mrs. Pegg, whose ancestors for the last 200 years have been connected with the church, gave the last £50. This successful issue is largely due to the persevering exertions of the Rev. J. Lawrence, who is about to vacate the pastorate, in response to an invitation from the church, Eastgate Chapel, Louth.

The friends of Rev. John Keed, late of Acton, will experience a melancholy satisfaction in learning that his church and congregation have erected a marble tablet to his memory within the precincts of the chapel, and have placed a tombstone over his grave at Hanwell Cemetery to commemorate the great love and esteem they have towards him, and their sorrow for his loss. And at the same time they also erected within the chapel another tablet to the honoured memory of Mr. John Whitehorn, the senior deacon.

BAPTIST MISSIONS.—On Monday evening, January 8th, an interesting service was held at Westbourne-grove Chapel, Bayswater, for the purpose of taking leave of the Rev. J. G. Gregson, who, with his wife and family, sailed for India on Wednesday. Joseph Tritton, Esq., occupied the chair. Rev. W. G. Lewis, gave out a hymn and offered prayer. The chairman, in a brief speech, spoke kindly of Mr. Gregson, and referred to the fact of his having offered himself to go out again, as an answer to prayer—the prayer of the friends of the mission for more men to go out into the field. Dr. Underhill gave a brief account of the circumstances which led to Mr. Gregson's first going out, and those which led to his return. Revs. T. V. Tymms and R. H. Roberts then offered earnest prayer. Short addresses were further delivered by Mr. Hudson Taylor, of the China mission, and the Rev. A. H. Anderson, of Calcutta—the latter speaking in terms of rejoicing with his old friend and fellow missionary. After Mr. Gregson had dwelt on the reasons of his return—with special allusion to the appeal of the treasurer at Northampton—the interesting

meeting was brought to a close by the Rev. W. G. Lewis. On all accounts the meeting was a cheering and impressive one.

**EAST DEREHAM.**—Rev. Wm. Freeman having completed his first year's pastorate, a meeting to commemorate the event was held the first week in January. In the course of the evening nine elegantly-bound volumes were presented to Mr. J. F. Impson, who for several years has been a deacon, and who has recently removed to Fincham. It was announced that the officers of the church had determined upon building class-rooms and minister's vestry, and improving the ventilation of the chapel in March next. Mr. William Warner said if the company then present would engage to get or give the whole amount required, he would give £10, otherwise he would give £5. This challenge was immediately taken up, and thirty-three persons promised donations, or pledged themselves to collect definite amounts, so as to make up the sum required.

The Baptist Chapel at Rahue, county Westmeath, Ireland, has undergone a thorough repair, and was re-opened for public worship on the 12th of November, by John G. Skelly, missionary.

**LONDON BAPTIST ASSOCIATION.**—The annual meeting of the Association was held on Tuesday, the 16th of January, at the Metropolitan Tabernacle. The morning meeting commenced at eleven o'clock with a devotional service. At half-past twelve, the Rev. B. Preece read a paper on "The Sovereign Nature and Action of Love, as exhibited in the New Testament." In the afternoon, at half-past three, the annual meeting of the pastors and delegates was held. After an address by the president, the Rev. D. Katterns, the customary business of the Association was transacted. In the evening, at seven, the president, Rev. D. Katterns, took the chair at a public devotional meeting, and addresses were delivered by Revs. C. H. Spurgeon and H. Varley.

### BAPTISMS.

*Brimpton.*—Dec. 27, Three, by W. Skelt.  
*Hugbrooke, Northamptonshire.*—Jan. 7, Two, by E. M. C. Botterill, the pastor.  
*Cheveion, Mon.*—Dec. 31, Four; Jan. 7, Four; and Jan. 14, Four, by the Rev. D. Bevan Jones.

*Ingham, Norfolk.*—Jan. 1, Four, by Mr. W. H. Payne, of Worstead.

*Penge.*—Nov. 1, One; Jan. 3, Three, by J. Collins.  
*Metropolitan Tabernacle.*—Jan. 4, Ten, by Rev. J. A. Spurgeon.

*Middlesborough, Park-street.*—From June to Dec. 1871, Fourteen; Jan. 4, 1872, Two, by W. H. Priter.

*Norwich.*—Aged persons baptized. At the Gildencroft, on Nov. 15, Two old soldiers, now soldiers of Christ, and One sister, by the pastor, C. H. Hosken. Their united age was 240 years. Two were between 80 and 90. The oldest, as he came up from the baptistry, exclaimed, "Happy day! happy day!" All received the right hand of fellowship on Dec. 3, and are going "on their way rejoicing." Let aged saints be encouraged by their example.

*Pontrhydryn, Pontypool, Mon.*—Oct. 29, Sixteen; Nov. 2, Nineteen; Nov. 5, Nineteen; Nov. 7, Five; Nov. 12, Four; Dec. 3, Five; Dec. 6, Fourteen; Dec. 21, Seven, by Rev. E. Morse.

*Pontypool.*—Tabernacle, Dec. 24, Six, by Rev. S. Jones; Zion Chapel, Dec. 31, Nine, by Rev. D. Davies.

*Portsmouth, Landport, Lake-road.*—Jan. 3, Six, by T. W. Medhurst.

*Stanwick, Northamptonshire.*—Dec. 31, Two, by T. J. Bristol.

*Torquay, Upton-vale.*—Jan. 7, Five, by E. Edwards.

*Willenhall.*—Dec. 17, Four, by W. H. Walker.

*Worstead.*—Jan. 7, Two, one formerly a Presbyterian, by Mr. W. H. Payne.

### RECENT DEATHS.

**THE LATE REV. JAMES COOPER.**—We have to announce the death of the Rev. James Cooper, who expired at Amersham, in the peace and hope of the Gospel, on Thursday, Nov. 23, 1871. In 1817 Mr. Cooper first came to Amersham from Bath. In 1819 his ordination took place as pastor over the Church assembling in the Lower Meeting-house, Amersham, when his late pastor, Rev. J. P. Porter, of Bath, offered the ordination prayer and gave the charge to the minister. His heart embraced the whole world in his desire for their salvation, and he worked energetically and heartily with all denominations for the extension of the Redeemer's kingdom. For some years he had been in declining health and unable to take a pastorate, but had for the last eight years resided at Amersham and preached the Gospel whenever his strength would permit. He died honoured and revered by all his oldest friends, and respected by those more recently attached. He completed his 78th year a month before his death. Interesting and impressive funeral services were conducted at the interment by

Rev. W. Sexton, assisted by Rev. G. Free. A funeral sermon was preached in the Lower Meeting by Rev. W. Payne, faithfully passing in review the career of our honoured brother. Rev. G. Free preached in the evening in the Upper Meeting-house.

REV. ROBT. TUBBS.—We regret to announce the decease of Rev. Robt. Tubbs, at his residence, Lewisham, at the age of sixty-five, of a cancer in the throat. Mr. Tubbs received his education for the ministry under the Rev. Messrs. Gray, of Northampton, and Foster, of Stony Stratford. His first pastorate was at Harpole, near Northampton; his second at Ashton, in Essex, where he remained eight years; he afterwards laboured in Bristol, as pastor of the church in Thistle-street, and in Rickmansworth. About fourteen years ago he accepted the pastorate of the Baptist chapel in

Addlestone, Weybridge. At that time the church was, from unfavourable circumstances, in a low condition; but his sterling piety and the character of his preaching won new adherents to the cause. The chapel was somewhat improved, and a branch chapel at Byfleet erected under his ministry. The inhabitants have during these years nearly doubled in number, and the opportunities for usefulness have increased. Nine months since Mr. Tubbs resigned the pastorate through ill-health. His loss has occasioned deep regret in the minds of all who knew his worth in Addlestone. His cheerful goodness and his earnest gentle nature rendered him greatly beloved. He leaves a widow with three daughters to mourn his loss. The funeral took place at Lewisham cemetery, and was conducted by the Rev. E. Dennett.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

*Statement of Receipts from December 19th, 1871, to January 19th, 1872.*

£ s. d.		£ s. d.		£ s. d.	
J. C. ... ..	0 2 0	A Friend, Ulverston...	0 2 6	A Friend, Egham ...	0 13 0
N. ... ..	0 10 0	Mr. E. Salmon ...	0 2 6	A Help ... ..	3 0 0
A few Christian friends		Mr. J. Alder ...	5 0 0	Mr. Hicks ... ..	1 0 0
in Edinburgh who		Mrs. Tunbridge ...	0 10 0	Mr. W. Casson ...	1 0 0
are benefitted by Mr.		A Friend, per Mrs.		A Thankoffering, per	
Spurgeon's Sermons	0 11 6	Ward, Slawston ...	0 10 0	Mr. James M. Hutch-	
Mr. Hugh McLaren ...	1 0 0	John Ploughman's Old		isson ... ..	1 0 0
G. M. E. ... ..	0 5 0	Horseshoes ...	0 11 0	Rev. T. King ...	5 0 0
Mr. G. L. Bobbett ...	0 2 6	Mrs. Harris ... ..	0 5 0	Miss Goldston ...	0 17 0
E. G. ... ..	1 0 0	A Friend, per Miss		Mr. James Fergusson	1 0 0
Mr. W. Kieser ... ..	0 2 6	Darwin ... ..	1 1 0	Mr. Townshend ...	0 10 0
Mr. W. Ewing ... ..	1 0 0	W. K. Towcester ...	10 0 0	Mrs. Legge ... ..	1 0 0
Gratitude ... ..	0 5 0	Mr. J. Hosie ... ..	0 15 0	Mr. J. Jones, per Rev.	
Rev. H. A. James ...	0 10 0	Mr. J. McEllumcy ...	0 2 6	D. Cork ... ..	1 10 0
Mr. W. Tucknott ...	1 10 0	Mrs. R. Scott ... ..	1 0 0	Mr. R. Dalton ...	1 1 0
Mr. Croker ... ..	0 5 6	Mr. T. Webster ...	2 0 0	A Thankoffering, J. L.	1 0 0
Miss Walker ... ..	0 5 1	Mr. C. W. Roberts ...	2 2 0	Miss Wade ... ..	1 0 0
Mrs. Haggett ... ..	1 5 0	Mr. J. Tod ... ..	1 0 0	Mr. A. Angus Croll ...	53 0 0
A Friend ... ..	100 0 0	John Ploughman ...	0 5 0	Collected by Mr. W. W.	
V. W. Sunderland ...	2 0 0	A. T. H. ... ..	0 13 0	Haines ... ..	1 6 0
E. Mc P. ... ..	0 5 0	Mr. and the Misses		Mr. E. Townsend ...	1 1 0
Mr. J. Feltham ... ..	1 0 0	Dramsfield ... ..	4 4 0	Miss Maxwell ... ..	0 10 0
T. R. V. ... ..	5 0 0	Mr. G. Morgan ... ..	1 0 0	Miss Vivian ... ..	0 12 0
Miss Leigh ... ..	0 5 0	O. P. Q. ... ..	40 0 0	M. A. ... ..	0 10 0
Iota ... ..	0 1 0	Sermon Reader, Old-		Weekly Offerings at	
Messrs. Hill and Sons,		ham ... ..	0 5 0	Metropolitan Ta-	
per Mr. Higgs ... ..	5 0 0	Noah's Carpenter ...	1 0 0	bernacle, Dec. 24	20 11 1
Mr. W. Pedley ... ..	2 2 0	Mrs. Wrentmore ...	200 0 0	" " " 31	41 16 7
Mr. W. Brewer ... ..	5 5 0	Mr. W. Booth ... ..	1 0 0	" " " Jan. 7	28 0 9
Rev. D. Mace ... ..	0 13 0	Mr. A. Doggett, per		" " " 14	34 1 5
C. S. F. ... ..	0 5 0	Rev. D. Mace ... ..	2 10 0		
Two Sermon Readers	0 5 0	Mr. John Early ...	0 10 0		
Misses Heath ... ..	5 0 0	Mr. Chew ... ..	2 10 0		
					£612 13 5

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

## SHALL AND WILL.\*

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

“He shall call upon Me, and I will answer him.”—Psalm xci. 15.

THIS psalm is full to the very brim of exceeding great and precious promises, nor is our text the least choice of them all. We have here two pearls. I am not sufficient merchantman to be able to say which is the most precious, but certain I am that the two put together are priceless beyond all computation. “He shall call upon Me, and I will answer him.”

“He shall call upon Me.” Prayer is itself a blessing. The desire to pray, the disposition to pray, the resolve, the determination to pray—what hopeful, healthy symptoms these are? But to be able to pray—ah! what some might give if they could put forth their soul’s strength in this cheering exercise. Then comes the Divine engagement favourably to hear prayer—“And I will answer him.” What would some give, especially the lost, those beyond the reach of mercy, if they could but hope that their cry of anguish could meet with a response of pity; that God would answer them, even if it were to relieve, though it might not be to remove their torments. We have this privilege. Prayer is encouraged and prayer is answered. These two are stars which shine in the Christian’s sky, lit up of God to lead him to the land where darkness shall be all unknown.

We have no time for preface, therefore let us at once notice that *prayer must be offered*; and that *prayer must be answered*.

I. *There must be prayer.*

“He shall call upon me.” It is not said, “I will give him this and that without his praying.” He that *asketh* receiveth; to him that *knocketh* it shall be opened; he that *seeketh* findeth. The asking, the knocking, the seeking must come before the reception, the opening of the door, and the finding. This is God’s way. “For this will I be enquired of by the house of Israel to do it for them.” Though the promise is good and sure, and will be fulfilled, we are to bring it in our hands, lay it before the throne, and plead with God’s faithfulness and mercy that He will do as He has said. Prayer is essential.

The text seems to assert that the man who dwells near to God must and shall pray. “He shall call upon Me.” Others may refuse; man has a will of his own, but this will shall not stand in the way or prevent prayer. He shall be willing to pray. He shall be made willing in the day of God’s power. Having received a new heart and a right spirit, his will shall be in such gracious order that he *shall* will to pray. God declares that if other men be silent this man *shall* pray. This is a bell which God will ring. This is a flute upon which God will play. This is an organ which shall send forth its peals, for God puts His hands upon the keys. This man shall pray.

Beloved, you who know Christ, who are in the habit of dwelling in the secret place of the Most High, *you know that there is a constraint upon you that you should pray*. You are free agents, just as Paul was in the matter of preaching, and yet he said, “Woe is unto me if I preach not the Gospel!” You are free agents in the matter of prayer, and yet do you not feel that there is a Divine constraining that moves you, so that it is woe unto you unless you draw near to God?

This necessity springeth from divers causes. *Within you there dwells the Holy Spirit*. The spirit of God is a spirit of intercession. Wherever He is there

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No. 160, NEW SERIES.

will be a groaning which cannot be uttered—intercessions made within the heart which has become the temple of the Blessed Spirit. You cannot help praying if the Spirit of God be in your hearts. Drive out that sacred visitant, and you will soon become as dumb as the fish in the sea, but while He is there, you shall be like the seraphs who continually do cry before Him. Your prayer and your praise shall never cease; but like the incense upon the golden altar, it shall always smoke; the fire shall never go out by day or by night. The presence of the Holy Spirit secures the fulfilment of this promise, “He shall call upon Me.”

Moreover, *as the Holy Spirit gradually teaches you and educates you, everything that you learn tends to make you pray.* I say everything, my brethren, whether you read in the illuminated books wherein you see the glory of the person of Christ, or whether you turn to the black-letter volume in which you discover the depravity of your own heart. Whichever may be the book, all sacred literature alike shall lead you to pray. *Certainly a sight of your own heart will do it.* You will tremble as you see the envyings, the prides, the murders, the murmurings, the rebellions of every sort that lurk there, and you will turn to the Strong for strength, feeling that the monster evils of your nature cannot be overcome by your own powers. They have chariots of iron, they dwell in cities that are walled up to the skies. Ye cannot drive them out except a mightier power than yours shall be enlisted in the warfare. Hence you will be driven to cry mightily unto the Lord God of Israel that He will put forth His omnipotence because of your impotence to overcome your corruptions and lusts.

And a sight of Christ,—which is the opposite extreme of experience—equally instructive and far more pleasant—*a sight of Christ will bring you to your knees.* When Peter's boat was full, and began to sink, then down he went saying, “Depart from me, for I am a sinful man, O Lord.” Sometimes a sense of the weight of sin may make us wish to escape from Christ. Sad that it should be so! But when we see the glory of Christ Himself, and behold His condescension towards us, then we come very near to Him, and constrain Him to abide with us, finding arguments in our circumstance to constrain Him to tarry yet a little longer, since we cannot afford to lose his blessed fellowship.

So, *as we learn and grow in grace,* we are sure to grow in prayer. If we do not increase in prayerfulness, we may take it as a sign that we are not advancing in the Divine life. I am certain that the closet is the thermometer of the entire man. Beloved brethren and sisters, how grow you if this be the case? How is it with some of you if this be true? Oh! how little time is spent upon your knees! Time, however, is of small consequence, for I sometimes think we can pray more in five minutes at one time than we can in hours at other seasons. Have you had personal dealings with God of late? Have you come close to the Most High? Have you wrestled with the covenant angel? If not, there is something wrong. Begin the search. Perhaps under your beloved Rachel, your most favoured delight, some evil is hidden, some idol concealed. Search and look, for if there be a want of prayerfulness there is mischief somewhere.

Moreover, dear friends, not only does the Holy Spirit constrain us to pray; not only will all that we learn from Him lead us to prayer, but I think *the sense of holy joy which communion with God in prayer brings will entice us into our retirement.* We can look back upon some very very happy times that we have had, when no stranger's foot could intrude into the sacred enclosure of our retreat with the Most High. Have we not looked into the face of God—a marvellous sight!—and have we not been made to reflect from our own faces afterwards the light of His glory? Have we not spoken to Christ? Why, I dare to say there are some of us who have as surely spoken with Him as a man speaketh with his friend, and it has sometimes become to us scarcely a matter of faith as to whether there was a Christ or not, and whether He heard and fulfilled our desires, for we have whispered right

nto His ear, and have felt Him to be near us. I do not mean with any carnal feeling, or under a sense of mere excitement, but in all sobriety, when there was no flush of feeling, for we have been heavy of heart with the world's troubles, or we have been racked with physical pain. Or at other times, when our passions have been subdued by long reading, by searching of the Word, or by the exercise of prayer; then in our clearest senses we have been cognisant of Spiritual things as surely as ever in our lives we were conscious of worldly things. Well, now, having once been at that table, we long to get there again. Having once sipped of this glorious river, we shall never be content with the muddy rivers of Egypt any more. We long for the hour to strike when secular business shall be over that we may begin spiritual business, the real business of our souls in commerce with heaven. We have wished that we could prolong the time when we could sit, like David, before the Lord; when our spirit could gather such confidence that we could almost dance before the Lord, as he did when girded with a linen ephod. I am sure that the sweetness of prayer attracts and draws the believer. Even as birds are drawn with baits towards the snare, so towards the holy exercise of prayer we are drawn by the sweet attractions it hath.

The Lord takes care that His people shall pray, by *giving them a plentiful supply of daily trials and needs*. If there be any one here without needs, I can suppose him to live without prayer, and if you have had a long course of prosperity, I can easily imagine that the mercy seat has grown neglected. But it will not be so with those of you who have to fight hard for daily bread, or with those of you who have many cares in the household, or who have much trouble in your position in life by persecution, by ridicule, and sneers. Certainly, we who are engaged in the business of a large church, with the care of many souls upon us, cannot afford to do without prayer; and when we come into contact with other people's souls, and get to be earnest about them, if we did not pray we should be worse monsters than those that throw their young into the depths of the sea, for we should have forsaken utterly those who have a call and claim upon us, deserting them in the most important of matters, neglecting to make intercession before the Lord for them. Surely, we should sin against the Lord in ceasing to pray for you. You who never look after sinners, and do not care whether they perish or not, you can live without prayer. But those of you who come into contact with the desponding and try to encourage them, and find you cannot; you who talk with the despairing and find you cannot comfort them: you are driven to God. You call to Him to do what you cannot; to perform what you cannot accomplish. I am persuaded that the more intelligently active and the more earnestly vigorous a man is in God's work, the more will he find the necessity of prayer. I do not wonder that Christ spent whole nights in prayer. As a man He could not have preached and done all He did without it. It would not have been possible to have sustained the ardour of such zeal daily, hourly, incessantly, without feeding it by nightly, restless, almost incessant intercessions. Brethren, God will have us pray; and if we will not pray by reason of charm, He will force us to pray by reason of fear. If we will not pray when the dish is dainty, He will break our teeth with gravel stones, and make us drunken with wormwood. If treat will not bring you to your knees, trial shall. If one cut of the rod does not remind you of your negligence, you shall have the stroke upon stroke till there be wales upon the skin, till you have smarted, groaned, and wept; till at length you shall say, "Before I was afflicted from the mercy seat I went astray, but now have I kept Thy word, and come near to Thy Throne of Grace." But you *shall* call upon Him. If you are an elect man, you shall cry unto Him. "Behold he prayeth," must and shall be said of you. If you are a quickened soul, you shall pray. You shall not be allowed to forget to breathe out your soul unto God. If the Lord intends to crown you in glory, He will make you wrestle

in prayer before you win that crown. "He shall call upon Me." I delight to look at the text in this light—not merely as the Christian's duty and privilege, but as God's own purpose to make us pray. By the divine influence of His Holy Spirit, and by the workings of His Providence, He will constrain His beloved ones to live near to Him. "He shall call upon Me."

II. And now please to observe the relative truth—PRAYER MUST BE ANSWERED. "And I will answer Him." If your experience has not got so far as the first head, you cannot enjoy the second. If you do not feel the propulsions and compulsions of the Holy Spirit constraining you to pray, you will have nothing to do with this—"And I will answer Him." But, if you have been much engaged in prayer, then, as there was a necessity for you to pray, so there is a necessity for God to answer.

Let me show you this. *It is a part of the Divine scheme and plan by which God governs the world and manages Providence that men should pray and that He should answer them.* I do not know why God is pleased so to ordain it; but I do know that this is one of His statutes. In reading Scripture, you constantly see evidence of it in precept, in promise, and in example. Now, when the sun rises, there is light. Why, I do not know. There might have been light without the sun, and there might have been a sun that gave no light, but God has been pleased to put these two things together—sunrise and light. So, whenever there is prayer, there is a blessing. I do not know why. There might have been prayer without a blessing, for there is in the world of wrath; and there might have been a blessing without prayer, for it often is sent to some who sought it not. But God has been pleased to make this a rule for the government of the moral and spiritual universe, that there shall be prayer first, and that then there shall be the answer to prayer. I do not expect God to alter His rule about the sun rising. I do not expect to see it light in the middle of the night before the sun is up. Neither do I expect to see God altering this rule, that there shall be a blessing upon the church without His people seeking it. If we did but observe it aright, we should perceive this to be as certainly a rule of God's government as any law of nature which has been discovered by experience and embodied in science. And instead of wondering that prayer is answered, we should come to look out for and expect answers. Some of you good people who have been wont to pray for your children to be converted, have been not only pleased, which is quite right, but you have been amazed, which is quite wrong, when you have seen the grace that was in them, and heard their profession of faith in Christ. That surprise of yours looks as if you were wonderstruck to find that God was honest and kept His Word, whereas you should take that as a matter of course. But as this is so reliable—"He shall call upon Me, and I will answer him"—when you do not get an answer to prayer, you should go to the Lord with this question—"Show me wherefore Thou contendest with me. What is this that hinders the blessing? Why dost Thou withhold it? Is my prayer faulty? Or did I ask amiss? Or have I a wrong intent? Or did I not plead the blood of Jesus enough? Or is it that I am altogether unfit to receive such a blessing? Whichever it may be, Lord, set me right, that I may pray again, and have given to me the answer to my prayer." You ought to get an answer, and will get an answer, because it is a part of the rule of God's government.

It should be enough for every believer to know that his prayer will be heard, because he has God's Word for it. Why raise objections or multiply arguments? We have it before us. "He shall call upon Me, and I will answer him." It is no longer a matter of conjecture. God has said He will, and "let God be true and every man a liar." Settle it for certain, that what God has promised, He can perform, and He will perform.

Has not God always answered prayer? In looking back throughout the

history of the saints, this seems to be their constant testimony—"This poor man cried unto the Lord, and the Lord heard him." He has heard them in strange places—Jonah, to wit, in the whale's belly. He has delivered them, in answer to prayer, out of very difficult positions—Peter, to wit, when sleeping with four soldiers to be his guard, and yet brought out of prison in answer to the prayers of God's Church. He has answered prayer to some of us. We are the living witnesses to this. I have sometimes said to sceptics—"You are believers in the Baconian philosophy, by which matters are proved by induction; that is to say certain facts are collated, and then an inference is drawn from them. Now as an honest man I solemnly declare that I have met with, not twenty, but hundreds of facts, facts certain to me, because they concerned myself, in which God has given me what I asked of Him; who, then, are you, that you should say there is no God? Or, who are you that you should say God does not answer prayer, when I, as credible as you are, and quite as capable of judging of my own consciousness, and of observing facts as you are, state this and that, and when not only I, but hundreds of others, reliable people who, if put into the witness-box to-morrow, would be accepted by any lawyer as being among the most honourable and trustworthy witnesses in the parish, the very men whom he would like to get on his side of a case, declare that God has answered them? Why are they not to be believed?" Are all the thousands of God's people to be put down as fools or fanatics, and a few addle-headed infidels to be taken after the estimate of their own conceit to know everything? Well, when the world is turned upside down, perhaps it may be so, but as long as things stand as they are, and plain evidence carries its weight with impartial jurymen, we shall hold to what we do know, and testify to what we have seen. God *does* hear. He *has* heard me. He changes not. You may rest assured that if you call upon Him, He will answer you.

*Our God compares himself constantly in Scripture to a Father.* "If ye, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give his Holy Spirit to them that ask Him?" You do not let our children cry to you for things which you have promised them, and then refuse them. Of course, if they take whims into their heads, they may take them out again; and if they like to cry for that which is not good for them, they may cry till they are tired. But if they ask for that which you have promised to give them, you give them according to their desire. Are you better than your Father in heaven? I think not. He condescends to represent Himself as a *friend*. Surely one friend will give to another who hath need. Is Christ such a poor friend as to deny us our repeated and importunate prayers. He calls Himself a *husband*. You who have a tender husband's heart would not refuse to your bride, your spouse, anything that would give her joy, that it was in your power to bestow. You know you would not. And do you think that the Husband of the Church will let her cry to Him, and refuse her? Oh, no! He is a model of a husband in the love He hath, and He will be a model in the generosity with which He proves His love. "He shall call upon Me, and I will answer him." The relationships of Father, Friend, and Husband, all go to prove that an answer shall and will come.

Were the duty of prayer enjoined, and no promise of answer vouchsafed, of what avail would it be? *Hath God enjoined upon us constantly a useless observance, and perpetually commanded us to abide in the practice of an unmeaning service?* He saith, "Continue in prayer." "Pray without ceasing." Does God delude us, and send us to an exercise which can by no possibility be profitable? God forbid! We pray because he leads us, and he bids us because there is an end to be answered by it. Therefore an answer will come.

If God doth not answer prayer, *to what purpose is the Holy Spirit given to us to make intercession for us?* 'Twere blasphemy, to suppose the Holy Spirit

doing a work of supererogation. Prayer is necessary, and as we know not what to pray for as we ought, the Holy Spirit, comes condescendingly to fulfil a useful office in helping our infirmities, and assisting us to pray.

Were there no answers to prayer, *to what end would be the mercy-seat?* It was the central part of the Jewish worship, the most mysterious of all their religious furniture—the ark overshadowed by the cherubim, the ilasterion, the mercy-seat, which covered the law and concealed the sacred things. In symbol or in spirit, the Scripture teaches us it is a great privilege to be allowed to come to that mercy-seat. Christ has died to rend the veil, has sprinkled His own heart's blood to make it possible for us to approach without our being smitten down for our presumption as Nadab and Abihu were. And is all this for nothing? Never tolerate such a thought for a single moment. Ah! my dear brethren and sisters, there is a wonderful reality in prayer. I am afraid that some professors have not proved it, and those of us who really do know its power do not use it as we should. If a man could have somewhere in his house some little secret spring which but to touch it would bring him all he wanted; which could shake the world, which could move heaven, which could stop the sun and moon if necessary—would you not think him insane if he never put his finger on that spring, but let it lie idle by him? The insanity is our own. We may move the arm of God if we will. There is nothing in earth or heaven that we may not have, if it is really good for us, if we do but know how to be importunate with God in prayer for it, and yet we do not pray as if we believed in its efficacy. Do you not often find yourselves hurrying through your prayer and then going away without ever getting near to God? Depend upon it there is not one ounce more prayer in the world than there is of real dealing with God. That is the measure of prayer. Unless you draw near to God, and speak with Him, you may use the best language, you may think yourselves in the most devout frame, but you have not prayed at all. It is getting the grip spiritually, laying hold upon Him that is invisible, talking with Him as a man talketh with his friend, ordering your cause with arguments, and then feeling, "I have really asked this of the great invisible God, who has promised to give it, and I expect it; I must look out for it; it will surely come; as sure as God He will keep His promise, and as He has made me call upon Him, He Himself will answer me,"—this is the essence of true prayer.

Do I hear somebody saying, "*But there are persons who really do pray, or who think they do, but who do not get an answer.*" That is quite true, for *there are a great many persons who do formally pray and do not verily pray.* They offer a dead prayer; there is no life in it. The heart is not at work, there is no faith, there is no communion. Now, if a man will obtain of God he must ask in faith, nothing wavering. How can he that doubts expect that he shall be heard? I must believe, if I come to God, that God is, and that He is a rewarder of them that diligently seek Him; and if I will not so believe, in vain do I expect to be answered.

But, brethren, *do not suppose that prayer will be answered in every case according to the caprice of the suppliant, or that God will give us just whatever we like to pray for.* No more dangerous power could be committed to mortals. If the Lord would say to me, "I will give you whatever you wish for," I should tremble at the responsibility. Infinite knowledge alone could regulate unlimited choice. It were a prerogative not to be entrusted to any but God. Only suppose what would occur if every prayer that everybody offers were to be answered. It is pretty certain no child of God would ever resign his creature life. There would be sure to be something or other that would prompt each one to live. We should have all the aged men who lived in the days of David here still, as spectators, if not as competitors, of this world's struggles. I think, too, it is very likely that none of us would ever have any trials. We should be sure to pray not to have them, and then there

would be no room for faith to be exercised, and no room for God to be glorified. The world would come to a dreadful pass if men were entrusted with an absolute power to have whatever they liked. It would be indeed a terrible curse for any man to be put in possession of such a faculty as that. You have no right to ask of God what He has not promised. Somebody prayed the other day that he might be led to ask a person to give him five hundred pounds. He was so led, or he said he was, and he asked me to do it. All I could say was that whenever I was "led" to do it I would do it, but just then I was not led. Another person was led to pray that I might build him a cottage. Well, I was not led. A young man was once led, in answer to prayer, to ask me to let him preach for me at the Tabernacle. I was obliged to tell him, also, that when I had had it revealed to me as it had been to him, I would then cheerfully obey the revelation, but it was lop-sided as yet, and had only been revealed to one person and not to the other. Such fanaticism surely grows up where you get the idea that God will give you anything you ask for. He will do no such thing. He will give you what He has promised to give you, and if in His Word He has promised to bestow it, you have but to ask in faith and He will be as good as His Word. Hold to that. If it be not a promised blessing in some form or other you have neither the right to ask for it nor the right to accept it.

Should any man say, "I asked for a blessing that was plainly promised, but did not obtain it," I should then say, *Are you equally clear that the obtaining of it would be for your good?* "Yes," say you, "it would make me comfortable." Just so; but is it for your good to be comfortable? "And it would get me out of my difficulty." But may it not be for your lasting good to be in the difficulty, and may there not be something in the world a great deal higher for you and for me than merely to be comfortable and to get out of difficulties? "Not as I will, but as thou wilt," was the prayer of the man who had more power in prayer than all of us put together—"Not as I will, but as thou wilt." We must always put that in. God does not give up his prerogative as King when He bids us pray, and promises us to answer. He still holds everything in His own hands. You say to your child, "My dear, I will give you anything that is for your good." He asks you to let him have his father's razors to play with. You know that very soon he will be cutting himself, and you say, "No, my child; that is preposterous." Or he asks you to let him have those sweets that are poisonous, and you say, "No, my dear child; I have no doubt they taste sweet to your palate, but think of the bitter medicines you would have to take afterwards, and of how much mischief they would do you. No, I cannot let you have those." So it is with our God. He denies us many things we wish for, because they are not good for us; but there is one thing that is certain: "No good thing will He withhold from them that walk uprightly." If it is really good for you, you shall have it, and God shall be glorified by it.

To sum all I have been saying to-night: I want, dear friends, these two promises to stand vividly set forth before your eyes—"He shall call upon Me, and I will answer him." I want to stir you up to prayer. Do let us have more prayer during this year than ever we have had. It has been by prayer that we have been established up till now. When we were very few, at Park Street, before I had the pleasure of knowing the most of you, among the best signs of the coming blessing was your numerous-attended prayer meeting. We had a little vestry there, and I think we tried it about twice, but it was no use; we could not get in, but we must needs go into the chapel. Oh! there were prayers there that have been turned into answers since. When we could not speak, because we have felt so much of the presence of God that we had need to sit still and pour out in tears and sobs the groanings that could not be uttered. We did pray with real, mighty, prevailing prayer; and then there came a blessing. Wherever we went,

God was with us. Wherever the Word was preached—whether in Exeter Hall or the Surrey Music Hall—it mattered not in what place, the Word was blessed. And though I am sometimes afraid that we shall get slack in prayer, yet when I frequently see the whole of this basement full, and see you sitting in the aisles on Monday evening, (though some careless people say, “Oh, it is only a prayer meeting!”) it does cheer and make glad my heart. We cannot lose the blessing while we keep the spirit of prayer. I want you to pray more still. Among other topics I suggest to you much more prayer for your children and for your families. We must have them saved, beloved. We cannot bear it that our children should be cast away. The angel said to Lot, “Hast thou here any beside?” I say that to each of you to-night. Have you in London any beside? You have seen some saved; are there any left? Is there one left? Oh! father, never cease to pray till that one child is brought to God. Let your prayers go up perpetually. “Oh, that Ishmael might live before thee!” When you have done with your families, pray for your neighbours. You need never be short of objects for petition in this great city, which is so full of sin. In these times of poverty and distress men, perhaps, are more easily reached than they were. Let us pray more for them, and may the Eternal God soften them in their distress, and bring them to Himself. I claim myself to have a very special right to the prayers of some here. I think I have a right to the prayers of all the members of this church, but on some of you in particular I have a claim which none can dispute, for it has been through the Word preached here that you have been brought from darkness to light, and I charge you, my children in Christ, by the love which I trust subsists in your hearts, never forget me in your prayers. You know not how much I want it. It is not possible for any but God to know how much I need the daily prayers of the Lord's people. Others of you are members of other churches. Well, pray for your ministers, and pray for us all. The weakest of us will be strong when you pray; the strongest will grow weak when you flag. Brethren, pray for us that we may be faithful, earnest, useful; and we say, as you shall pray for us, so may God help you in that day when you shall draw near unto Him for yourselves in distress. Pray for all your fellow church members; pray for the backsliding; pray for any that are faltering; pray, I beseech you, for our work connected with the church here. I ask your prayers for our College in particular, that our brethren who are going out to preach the Gospel may go as God-sent servants, having their feet winged with love, and their souls fired with zeal.

Again and again, and again would I say it. If I should never say another word to you, methinks I would conclude by saying—Brethren, pray for us! Pray for yourselves, and your families, and your neighbours! “Continue in prayer;” “Watch and pray.” Watch continually, but pray also, and the Lord hear you, for Jesus' sake. Amen.

## Essays and Papers on Religious Subjects.

### CHRISTIAN LIFE.

BY THE REV. CHARLES GRAHAM.

#### PART III.—ITS HAPPINESS.

As rivers return to the sea from whose vapours they were first formed, so the life which comes from Christ, leads to Him again. As on the wings of an eagle it carries our affections up to where He sitteth at the right hand of God. We are "quickened together with Christ," that we might walk in "newness of life." The tree is made good that its fruit may be good also. Righteousness is implanted in the heart to manifest itself in the character. The motive of the man consecrated to God is the love of Christ, and the end kept in view, His glory. He walks in the light of the Divine testimonies. Every conscious failure causes Him unfeigned sorrow, and brings him anew for pardon to the blood of sprinkling. His entire being, body, soul, and spirit are presented a living sacrifice, holy, acceptable to God, which he feels to be his reasonable service. Such is the normal condition of the true Christian. It is on the happiness of this state we have now a few remarks to offer.

Solomon tells us that, while "the backslider in heart shall be filled with his own ways, a good man shall be satisfied from himself." Most men look outside themselves for all their happiness. They say to titles, riches, honour, fame, and power, "On you we depend for all our enjoyment." All these return but one answer, "Happiness dwells not in us."

"Not in the fleeting echoes of renown,  
Power's purple robe, or pleasure's  
flow'ry lap,  
The soul can find contentment."

Disappointed in the past and present,  
many look to the future.

"They take no pleasure but in new  
designs;  
And what they hope for, what they  
have outshines."

But their expectation, even should they realise it, will prove as a mirage of the desert. "Of more than earth, can earth make none possess." Happiness is within us, or it is nowhere. When, on the last and great day of the Feast of Tabernacles, Jesus stood and cried, saying, "If any man thirst, let him come unto Me, and drink," He told us what happiness is, and where to find it. "He that believeth on Me, as the Scripture hath said, out of his inward parts shall flow rivers of living water. Thus spake He of the Spirit Whom they that believe on Him should receive." While the devoted believer is then the receptacle, he is not the source of his own happiness. The source is the Spirit of Christ dwelling within him. His own heart is the well, though it is not the spring.

The knowledge of salvation necessarily brings joy. "Being justified by faith, we have peace with God through our Lord Jesus Christ." "We also joy in God, through our Lord Jesus Christ, by whom we have received the atonement." John Bunyan compares a condemning conscience to a prison called "Little Ease." This prison was too narrow for a man to lie down in, and too low for him to stand upright. It had spikes in the walls to prevent him leaning against them. In such a dungeon the body could have no rest; but just as little does a condemning conscience give the soul. Take a man out of such a dungeon as "Little Ease," and who could describe his feelings in like manner,

"Tongue cannot express  
The sweet comfort and peace,  
Of a soul in its earliest love."

To the believer God has not given the spirit of fear, but of power and of love, and of a sound mind. The condition of the mind under the power of grace is a healthy one. In a morbid state of body, wounds are slow in healing. If the body is healthy, unless in vital organs, they heal speedily. Nature, on receiving them, sets up at once a curative process. Thus does a healthy, happy spirit. We will not deny that good sense, as well as Divine grace, is in this respect, also remedial. It was the good sense of Dr. Johnson which led him to ask his friend Boswell, when his mind was wounded by un-courteous treatment, to reflect what he would think of it twelve months afterwards!

“ At every trifle scorn to take offence ;  
That always shows great pride or little  
sense ;  
Those heads or stomachs are not sure  
the best,  
Which nauseate all, and nothing can  
digest.”

But the believer has this *vis medicatrix* also ; for good sense is the accompaniment of Divine grace.

The fruits of the Spirit, “ love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,” are a cluster from the Heavenly Vine, sweeter and more precious than the grapes of Eschol. They are, moreover, sweets which never cloy. Those who constantly partake of them, are habitually cheerful. Cheerfulness is not with them a passing emotion ; it is a habit. It is the sunshine in which they dwell. Such have Enoch’s testimony that they please God. Their joy is, therefore, the reflection of the light of His countenance. This joy becomes to them a girdle of strength and a rock which rolls back every wave of trouble which assails them.

No matter how rough the voyage of the man of God may be, he is sure of a safe and happy harbour. He is an heir of God, and a joint heir with Christ. None can dispute his title, unless Christ’s may be disputed. But Christ, the Heir,

is already acknowledged, and so shall the joint heir, in a little time, be. His adoption is attested to his heart by that Heavenly Comforter, who has taken the place of Jesus here until His return. “ The Spirit Himself beareth witness to our spirits that we are the children of God.” And the same Spirit, that witnesses to the believer’s adoption, is teaching and training him for his inheritance above. He has his title in the right of Christ ; he gets his meetness in the sanctifying work of the Spirit. It is, moreover, the office of the Spirit to take of the things of Christ, and reveal them to his understanding ; and so instruct him in the mind of God, and guide him through the desert to his heavenly rest.

Another source of the faithful believer’s enjoyment—an enjoyment of which none can deprive him—is the testimony of an approving conscience. This was Paul’s counterpoise to the ungenerous and ungrateful treatment of the Corinthian church. “ Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world ; but more abundantly to youward.” We lay no stress on the verdict of conscience, unless it is enlightened by Divine truth, and cleansed by the blood of Christ. Just as man’s intellect may be perverted, and its light become darkness, so may his conscience. This is obvious from the fact that one of its chief constituents is intelligence. The conscience of the Hindu tells him that, if he can gain by lying, it is no sin ; that to effect the acquittal of a Brahmin by perjury is meritorious ; and that to kill a cat is a greater crime than to kill a man. Enlightened by the truth and spirit of Christ, conscience is the rudder of the soul. Without that light it is an *ignis fatuus*, a mere phosphorescence that leads to destruction. To have the testimony of a good conscience is better than the voice of a thousand witnesses. It is a banquet of unalloyed enjoyment. Fast hastening to its close, Paul, on

the retrospect of his Christian life, could say, "I have fought the good fight; I have finished my course; I have kept the faith." In the same spirit, giving all the praise to sovereign grace, Richard Baxter, on a bed of pain, could assert that, during the course of his ministry, he had never spoken anything but he believed to be truth, nor done anything but what he believed to be his duty.

Another stream which mingles with this river of pleasure and increases it, is the joy of a pure benevolence. Man is never so like God as when he is scattering blessings around him. He is then both in harmony and sympathy with the Great Giver of all good. We are constituted naturally to derive pleasure from imparting happiness. It was the saying of Cyrus, that "he got treasure enough when he made his friends rich." That treasure was his own inward satisfaction. In the Christian, this joy is exalted and refined by heavenly grace.

The child of God walking in the power of the Christian life, like all other travellers through this vale of tears, is exposed to affliction and sorrow. Human life is an April day, made up of sunshine and showers, smiles and tears. But unlike others, while walking with God, the believer, though sorrowful, is always rejoicing. The tear may be on his cheek, but the joy of the Lord is in his heart. The smile of his Heavenly Father pierces the darkest cloud which covers him, and gives him consolation which the world knows nothing of. He realizes the sympathy of that Blessed One,

"Who, in his measure, feels afresh  
What every member bears."

He knows too that every wound in the flesh is for the healing of the spirit; that all things work together for good to them that love God, to them that are the called according to His purpose. In the loss of all things here, he knows that he has in heaven a better and an enduring substance, an inheritance that can never be alienated. He knows that he is hastening to a clime where no

cloud shall ever overcast his sky; where, as a crown placed by the hand of Him who died for him, "everlasting joy shall be upon his head; where he shall obtain gladness and joy; and sorrow and mourning shall flee away."

Christians walking in the power of Divine life, become a mutual joy and strength to each other. "The body makes increase to the edifying of itself in love by that which every joint supplieth." The blessing of one becomes the blessing of all. In this state, John Bunyan compares them to "the several flowers in a garden, that have upon each of them the dew of heaven, which being shaken with the wind, they let fall at each other's roots, whereby they are jointly nourished. Also where the gardener has set them there they stand, and quarrel not with each other."

How great a blessing might one soul thus walking in the power of the Christian life become? Is it too much to say that he might give an impulse to an entire church or society? On the contrary, it is just what we might expect from thorough, intelligent earnestness. The hearts of men are like the strings of an instrument. Touch one string, and all the others reverberate the sound. Play upon one instrument, and if there is another in the room, it responds to it. Thus does heart to heart when a man speaks earnestly. He cannot speak without effect when he so utters that which commends itself to every man's conscience in the sight of God. This is specially seen in the case of the earnest preacher. A shipbuilder, on being asked what he thought of Mr. Whitefield as a preacher, said, "Every time I go to my parish church, I can build a ship from stem to stern; but, under Mr. Whitefield, I cannot lay a plank."

The death of the consecrated Christian, as well as his life, is a power for good. His character "smells sweet in death, and blossoms in the dust." Many such, like Samson, accomplish more in their death than they did in their life. This might well be affirmed of such devoted men, early called to their rest,

as Hewitson and Mc Cheyne. The sun, by his reflected light, even when he has set, enables the lonely traveller to pursue his way; in the same manner, the memory of holy souls lights the traveller to Zion on his way, when God has removed them, and set them as gems in the diadem of Jesus.

*Shepherd's Bush.*

### NOTES OF A SERMON.

BY THE REV. JOSIAH ROBINSON.

Preached in the Baptist Chapel, Land-beach, Cambs, touching the death of Mark Cooper, for 43 years deacon, on Dec. 10th, 1871.

HAD I been left to choose my own text this evening, I should have selected 2 Tim. i. 12, "I know in whom I have believed," &c., as these were the last words of Scripture that our deceased brother was heard to articulate. But some time since he informed me that whenever he should be taken home, he should like the event to be improved from the words recorded in Luke xiii. 24, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

Jerusalem had several gates of entrance. Our Saviour was probably near to one of these when a person asked him, "Lord, are there few that be saved." No sooner was the question put to him, than he pointed to the gate close to with the earnest exhortation "Strive to enter in at the strait gate." You know that at a certain hour that gate is shut, and not opened again till morning. If one on a journey hither is pressed for time, he will strive with all his might to arrive and enter before it is closed: he won't stop by the way asking useless, curious questions, but will press on with all haste, turning neither to the right hand nor to the left, till he is safe in the city. So: oh ye people, if you desire to be saved, to enter the "New Jerusalem," you must

not tarry, nor linger in the plain, inquiring who, or how many shall be saved, but shall I be saved, and make haste, strive, press on with all earnestness, real devotion and sincerity, to enter the kingdom of heaven while it is yet day, for soon the night will come, and then the gate will be closed and never again opened. Strive, therefore, to enter in at the strait gate; for many, I say unto you, will seek to enter, and shall not be able. All that will be saved must enter into Christ's kingdom at the strait gate: this is the only way to life and godliness.

I. This strait gate is the sinner's conversion and reconciliation to God by repentance and faith in Jesus Christ. Man must be regenerated, born again, born of the spirit, from above. He must pass from death unto life; from a state of sin, into a state of grace; from the kingdom of darkness, into the kingdom of God's dear Son. There must be an entire change of the whole man. Our insensible, unfeeling, stony hearts must be taken away, and hearts of flesh, hearts sensibly affected toward God and His glory given unto us. We must have new hearts, and a right spirit created within us. Old things must pass away, and all things become new. We must be made "new creatures;" the bent and bias of our mind must be changed; evil habits and sinful practices broken off; wicked, unholy companions and associates given up. We must begin life anew. As in our natural state we lived to ourselves, we must in dependence on Divine help live unto God, to the praise and glory of His Holy Name. Seek to promote His honour, and further His interest in the world. All men have sinned, all therefore need renewing grace. We are partakers of Adam's fallen nature; children of the wicked one; heirs of wrath; and except we be converted, and become as little children, we cannot enter the kingdom of heaven: be made heirs of eternal glory through faith in the Lord Jesus.

There are many ways and byeways that lead to destruction, but only one

way that leads to life, and this is the "Highway of Holiness." As we are polluted, unholy, we must be renewed and sanctified by the Holy Spirit; live in daily dependence upon God; keep up a constant intercourse with heaven by unceasing prayer and communion with the Father through the one and only Mediator and Intercessor, Jesus Christ.

It is not enough to be convinced of sin, of guilt, to be sensible of our condemnation; we must humble ourselves before God, confess our sins, acknowledge our guilt, that our condemnation is just, not more than we deserve. Sin must be forsaken, hated, avoided. We are to depart from all iniquity, and cleave unto that which is good. Rely entirely on Jesus Christ and His mediation, both for strength and righteousness; our own righteousness is nothing better than filthy rags. We are to renounce all creature confidence; put our whole trust in Jesus. Our proud hearts must be humbled. Confess our unworthiness to receive mercy; repent in dust and ashes, saying, "Against Thee, O Lord, have we sinned." Go unto the Father in the name of Jesus, making mention of His righteousness, and His only, with language like this we often sing—

"Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bid'st me come to Thee.  
O Lamb of God, I come."

Though it be a strait gate, it is not *too* strait, and always open; though it be a narrow way, it is *wide* enough to admit the vilest sinner. God is no respecter of persons, and assures us that He is able to save to the uttermost all that come unto Him by Christ. Be not then, O sinner, discouraged to enter because it is strait and narrow, for it leads to life—eternal life!

II. Strive to enter. Some would fain have us believe that it is a very easy thing to get to heaven; that a cry of "God be merciful unto me" is all that is required. Jesus teaches otherwise: "Not every one that saith unto Me,

Lord, Lord, shall enter the kingdom of heaven, but *he* that *doeth* the will of My Father which is in heaven." The gate is beset with enemies; there are many difficulties to be overcome. If, therefore, you would enter, you must strive. Seek with all diligence to make your calling and election sure.

Strive to enter by earnest, fervent prayer. When a soul feels its need of eternal things, becomes truly anxious for salvation, it will wrestle with God, be unceasing in its supplications and pleadings for mercy, pardon, life, and salvation. Be diligent in the use of the means, reading the Scriptures, hearing the Gospel preached, with the one inquiry, "Oh, that I knew where I might find Him whom my soul longeth for. Tell me, O ye saints of the Lord, where my Jesus is?"

Strive by resisting temptations, by avoiding all occasions of committing sin and doing the will of Satan, by denying self. However dear any sin may be, you must give it up, though it should be as the cutting off of a right hand, or the plucking out of a right eye. Sin and Christ cannot dwell in the same breast; "ye cannot serve God and Mammon." While you tolerate one sin in the soul, indulge in any known evil, and find pleasure therein, you seek the Lord in vain. For what communion hath light with darkness, or what fellowship hath Christ with Belial? You must forsake *all* if you would follow Christ: "No cross, no crown." The blessings of heaven can only be obtained by earnest, laborious striving to lay hold on the hope set before us in the Gospel. We must seek them as things of the first importance. Run with diligence the race set before us, keeping our eye fixed on the mark of our high calling in Christ Jesus. It is an eternal inheritance, an immortal crown, you are exhorted to strive after and obtain.

III. Here is a powerful inducement to attend on this exhortation—"For *many*, I say unto you, shall *seek* to enter, and shall *not* be able." Multitudes seek admission into the favour of God and

eternal happiness without regeneration and faith in the Lord Jesus. Trust in their morality, uprightness, and integrity of character. Others in God's mercy. Some seek after grace and glory in a slothful, indolent manner—don't make salvation their chief concern. Others seek to enter heaven by a mere outward observance of religious ordinances, and regular attendance on the means of grace. They receive convictions of sin, partially reform their outward life, make good resolutions, and for a time run so well that the Church has great hopes of them; but, alas! they fall into sin, and are again seen wallowing in the mire. These will fall short of salvation, will never enter heaven, because they were not sufficiently earnest, not sincere—did not seek after God with all their heart and soul.

Strive, then, O ye that desire salvation with God; wrestle with Him, let Him have not rest till you obtain peace. Let these solemn words of Jesus the Saviour and Judge, stimulate you, "I" say unto you, "I" the "Amen," "I" who art the "First" and the "Last," "I" the "Alpha and Omega," say unto you that many will seek to enter, and shall not be able.

But are not some of you totally indifferent to eternal things? I pray God to awaken you by His holy Spirit, that the Gospel may not prove a saviour of death unto death to you, but of life unto life.

## ALL CHANGE HERE.

REV. D. JENNINGS.

At a railway junction in one of the Eastern Counties, on the arrival of nearly every train that brings passengers by a short branch to the main line, a clear distinct voice is heard all along the platform, repeated again and again, "All change here, all change here." Few passengers who have passed along that line but have noticed the clear,

distinct, and decided tone in which the announcement is made, "All change here." The junction referred to is not the only place where all must change, and the voice of the railway official is not the only voice that declares the fact that "All change here."

I. It is certainly true of the present world. Here all is change; creatures and characters are always changing from bad to good, or from good to bad. Change is one of the adjuncts of imperfection; the All-perfect One alone can say, "I change not." Friends change, old ones wearing out or dying off, and new ones taking their place, existing ones improving on acquaintance, or proving fitful in fickleness. One friend, the best of all, "Sticketh closer than a brother." Our religious thoughts and sentiments change. A man that has never changed his sentiments has corrected none of his errors. Though truth is changeless, our perception of it, and the many-sided aspects in which it presents itself to our view will cause our thoughts about it to change. The current of human thought and feeling is ever changing. There is the change of growth, and the change of decay. The changing aspect of nature has its reflex in the moral world, and the alternations of day and night, and the revolutions of the seasons, are the symbols of the wonder-working providence of our heavenly Father. The day is sometimes so bright that we think the darkness can never come, and the night sometimes so black that the day can never dawn. But the brown, bare fields of winter shall be clothed with the verdant livery of spring, and adorned with the golden tints of autumn. The "Morning without clouds" may become overcast with shadows, and the day that was introduced by drizzling rain may break forth into brightness, and gladden the earth with sunshine. Nothing here is immutable. Nowhere among created things can we see an object that does not come under the operation of the universal law of change, and glad are we that it is so, for if the evil and the sorrowful always remained we should

despond, or if the bright and the joyous never declined, we should forget the changeless portion, and rest in a broken cistern.

"Change and decay in all around I see."

II. The same may be said of those who enter upon a new life, "All change here." Old things pass away, all things become new. "The wicked have no change, therefore they fear not God." A change of heart, leading to a change of character and life, is absolutely essential. Nothing short of this will make a man a Christian. Except ye be converted, literally *changed*, ye shall not enter into the kingdom of heaven. So real and thorough is the change that most forcible figures are employed to describe it. If any man be in Christ he is a new creature—we have passed from death unto life—are called out of darkness into His marvellous light, translated from the power of Satan into the kingdom of the Son, renewed in the spirit of the mind, we put off the old man and put on the new man, and are no more strangers and foreigners, but are fellow-citizens with the saints and of the household of God. Of all the changes that take place here, none is so great as this. There are changed feelings, changed companions, changed pursuits. The very springs of life are changed, and the primary object of existence is changed from narrow self-seeking to the glory of God. "To live is Christ."

The change begun at regeneration is gradually progressive, while we, with unveiled face and steadfast gaze, behold, as in a glass, the glory of the Lord, and, through the operation of the Spirit, are changed into the same image, from glory to glory.

"The renovated heart will, like a fountain,  
Send forth the streams of holiness and love;  
And, strong in faith, will say to every mountain,  
Be thou removed, and it shall remove."

III. In relation to our departure from this world, it may be said, "All change here." "We shall all be changed." "Thou changed his countenance and sendest him away." The great teacher has presented us with two pictures setting forth in the strongest colours the great change which death makes in the position and state of saints and sinners. A poor saint dies. He had been in his lifetime afflicted and friendless, living on the precarious charity of the affluent, while dogs, showing more sympathy than human being, supplied the lack of kind nursing and surgical dressing which his poor diseased body required. But now how changed! Angels are his attendants, the bosom of Abraham is his couch, and the mansion prepared for saints his home, while in the smile of God he "bathes his weary soul." In the other picture we have a rich sinner, with eyes standing out with fatness, having more than heart could wish, faring sumptuously every day. But death changes his position, and in hell he lifts up his eyes; here all is changed. The man who was at ease in his possessions, is now in darkness and despair; an impassable gulf for ever separating him from life and bliss. Yes, we shall all be changed. The saints know that this corruptible shall put on incorruption, and this mortal shall put on immortality, and earth shall be exchanged for heaven, while the change to the wicked is inexpressibly woeful.

But in the midst of all these changes, it is pleasant to confide in the UNCHANGEABLE Jesus Christ the same yesterday, to-day, and for ever; and to know that we have a portion in things that cannot be shaken. A kingdom that cannot be moved; incorruptible, undefiled, and that fadeth not away.

"In heavenly love abiding,  
No change my heart shall fear;  
And safe in such confiding,  
For nothing changes here."

Rayleigh.

# Helps for the Ministry.

## ORIGINAL SKETCHES OF SERMONS.

### NO. L.—ONE-WORD TEXTS.

Preached on the unveiling of the Memorials erected to the late Rev. T. W. MATTHEWS, at Boston, Feb. 1st, 1872.  
By J. BURNS, D. D.

"Memorial."—Acts x. 4.

THE Psalmist says, "The righteous shall be in everlasting remembrance, but the memorial of the wicked shall perish." Holy men rather change their place than die, and when gathered to their fathers still live with God, who "is not the God of the dead, but of the living." Though they pass away, yet their memorials abide and continue with us. Memorials are frequently spoken of in Holy Scripture. Pillars were often raised as memorials; as Jacob's at Bethel, Samuel's at Mizpah, as the stone of help with its striking title Ebenezer. So we read of memorial feasts, as the Passover, to celebrate the deliverance of the children of Israel. So the feast of Purim, to commemorate the deliverance of the Jews and the heroism of Esther, the Saviour of her nation. So of the false-hearted Jews, Nehemiah said they had no portion nor memorial in Jerusalem. Great deeds were often thus memorialised. Jesus holds up to undying renown the woman of Bethany, who poured the fragrant spikenard over His person, and said, "Verily I say unto you, wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." Then there was the case in the text of the devout Cornelius, of whom Paul says, "Thy prayers and thine alms are come up for a memorial before God." Now, we assemble to-day to recognise the memorials this Christian church have reared to the memory of their late beloved pastor, whose memory is so fresh and fragrant in their hearts, and of which we may truly say they are for "A Memorial" before God. Let us notice—

I. Some necessary safeguards as to these memorials.

First.—They are not to be memorials of flattery to the dead. Flattery, whether of the dead or living, is an abomination to the Lord. Yet how common it is to adopt the most extravagant eulogies so as to make their memorials little better than splendid hyperboles or lying vanities.

Secondly.—They are not to be ostentatious memorials of the living. Men may seek their own applause in the very act of praising others; self and ostentation are so interwoven with human actions that it requires great vigilance to keep them out of our sayings and doings. We may seek to magnify ourselves in rearing memorials to others.

Thirdly.—Memorials should not be for the mere exaltation of the creature. The Holy Scripture most distinctly traces every kind of talent that distinguishes men and every moral excellence that can beautify the human portrait to one Divine source—"Every good gift and every perfect gift is from above, and cometh down from the Father of Light, with whom is no variableness, neither shadow of turning." "Who hath made thee to differ? What hast thou that thou hast not received?" The most eminent apostle said, "By the grace of God I am what I am." Whether wealth, or rank, or intellectual or moral endowments, they all come of God, and redound to His glory and praise.

Fourthly,—Christian memorials should be of things eminently and manifestly good. Politicians may rear monuments to the great leaders of their respective parties, to Pitt, to Fox, or Canning, or to Peel. Warriors may have erected to them memorials, as to Alexander, to Washington, to Nelson, to Napoleon, or to Wellington. Science, and art, and philosophy may build their memorials to Columbus, to Sir Isaac Newton, or to Watt. Poetry may seek to place in the undying niche of fame Shakespeare, Dante, or Milton; but a Christian memorial must testify to distinguished piety

and goodness, a truly sanctified character and a useful life. Such are some of the safeguards necessary to Christian memorials.

We now notice,

II.—The great objects to be contemplated in these Christian memorials.

First,—To preserve the remembrance of good men. As population increases and new generations rise up and distinguished men pass away, there is a great possibility that the name and deeds of good men may perish from the earth. It is remarkable how soon really eminent men and their doings are extensively forgotten. Look, for instance, at once celebrated authors—men whose works had a kind of universal fame—and see how they are superseded, and their books almost obliterated from the ranks of the reading classes. Look at those extraordinary theologians of whom George III. truly said: "There were giants in those days"—Goodwin, Owen, Manton, and men of that class of herculean labours. Even Pope, Dryden, Goldsmith, Young and Cowper are extensively elbowed out by Tennyson and Longfellow. It is true that Shakespeare, like some lofty mountain, stands out, and, like an intellectual Mount Blanc, exists without a rival or compeer. And so Milton keeps his exalted place and his few appreciative admirers. But what crowds of competitors for literary fame have, meteor-like, gone out for ever. Surely it is not desirable that the remembrance of good men should thus inevitably perish.

Secondly,—These memorials should stir up holy emulation among the living. This course is constantly presented to us in the Scriptures. "Be ye followers of them who through faith and patience inherit the promises." So the Apostle gives us that illustrious galaxy of Old Testament worthies in the 11th chapter of Hebrews, and then adds, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus as the author and finisher of our faith, who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." We may thus get life from the

ashes of the dead, and the voices of the departed may inspire to noble deeds of holy goodness, or to labours of godly magnanimity and self-sacrifice.

Thirdly,—These memorials may also be for signs of Christian progress, and God's work in the world.

Thus, when we see memorials to Dr. Watts and Charles Wesley, we are reminded of the providence of God in securing an edifying hymnology for His Church in these latter days. So when we see the memorials of John Wesley and George Whitfield, we recognise the rise and progress of national evangelical piety and spiritual life, a sort of resurrection of the glorious Gospel in our midst. Thus, when we see memorials to Clarkson, Wilberforce, and Knibb, we see the triumphs of freedom, and the abolition of slavery throughout the British dominions. And just recently, in the memorial erected to Robert Hall, at Leicester, we have restored recollections of the extraordinary talents, sublime eloquence, and sanctified oratory of one of the greatest of modern preachers. Such, we think, are some of the chief objects to be contemplated by these memorials. Let us now consider—

III.—The special features of the memorials unveiled to-day in reference to the late honoured and much beloved pastor of this Christian church. We remark that these memorials may

First,—Fairly testify to his sanctified Christian patriotism. How much and truly he loved his nation you all can testify. His daily life was connected with political liberty, and the extension of all solid rights to the masses of the people. Whether as a leader or an example, he sought that all around him should enjoy every privilege with himself, and that equal freedom should surround the cottages of the many with the mansions of the few. No temptation could have availed to induce him to compromise the great and sacred interests of national liberty, and the true expansion of all the phases of civil and religious freedom. He recognised, as a Christian patriot, the just claims of Cæsar and of Christ, and would ever reiterate, "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's."

Secondly,—These memorials may truly

certify to his Christian philanthropy. His love embraced our whole humanity. He never could have uttered that execrable cry: "My country, right or wrong!" His benevolent heart took in all the world and every creature. In his office and sphere as a Christian minister, he sympathised with all the institutions for the spread of education, liberty, social happiness, and true religion among all the nations and peoples of the earth. Every man he acknowledged as a child of the heavenly Father, and to himself a brother claiming his high esteem and sympathy as a member of the one great family of man. He gloried in the apostolic declaration that "God has made of one blood all nations of man that dwell on the earth."

Thirdly,—These memorials testify to his uniform high religious character and life. His religious profession was one of high eminence and was singularly sustained. In him the virtues and graces of a vital Christianity were in beautiful and visible harmony. His spirit and temper, his conversation and conduct, exhibited the man of God, and his whole life was one of lofty integrity and guileless obedience to the authority of the Saviour. He was indeed a "living epistle of Christ, read and known of all." His simple modesty, deference to others, and kindly forbearance with all men, and his self-abnegation and cheerful cross-bearing, proclaimed him a true disciple of the Lord Jesus. He "clothed himself with the garment of true humility," taking the "lowest seat till he was invited to go up higher." A man of large capacity, great attainments, and commanding gifts, but sitting at Christ's feet and receiving His words as a little child." His religion was bright as the morning light, and it shone more and more to the perfect day. He was the same Christian man in his family, in the church, in the social sphere, and in all his public duties in the world.

Fourthly,—These memorials testify to his fidelity and love as a minister of Christ and the pastor of this church. His theme was "Christ and Him crucified." His last discourse was on an "inward Christ the hope of glory." His manner, however, different from that of others, was his own; he was no copyist, no imitator. His official vest-

ments for Divine service would have fitted no other. He was no trimmer, no time-server, no crafty servant in the school of expediency. But he believed the great truths of salvation, and spoke them forth with undoubting confidence and fidelity. He was in truth a good minister of the Lord Jesus Christ. As pastor, his whole career was one of deep affectionate solicitude, watching over his flock with painstaking labour, realising to the full his subjection to the Great Shepherd of souls. How he relieved the poor, how he visited the sick and the dying, how tenderly he sympathised with the bereaved and sorrowing, you know full well. His people were the joy and crown of his life, and it was truly in his heart to live and die with them. His whole pastorate said, "I seek not yours but you," and, as truly as St. Paul he could aver, "I have coveted no man's silver, or gold, or apparel." His ministerial and pastoral work, by God's grace, he completed with joy and not with grief.

Fifthly,—These memorials will perpetuate the remembrance of his influence and usefulness in the town. He came to Boston a stranger from afar. It required sometime before his peculiar excellences could be understood and appreciated. But when fairly settled among you he never shirked or evaded his duties as a citizen, and he acted out that character openly and fully to his own honour and the good of the town. As a chosen guardian of the poor, as a compassionate helper of the unfortunate, as deeply concerned for the restoration of the fallen in your streets, as a prominent example and labourer in your Temperance Societies, and as one ever ready for every good work, his hand, and heart, and resources were most cheerfully devoted. His manly mien, his genial smile, his cheerful address cannot be forgotten by many of this generation. Among his co-religionists, however positive in his own creed, he was singularly Catholic in his spirit, evincing his entire belief in the one Gospel, the one faith, and the one body of the Lord Jesus. Such, then, briefly are some of the many things to which these memorials will testify this day and for many days to come. And now, while these memorials are recognised to-day in loving remembrance of one of the Lord's

eminent servants, and your late pastor, we must not neglect to unite piety towards God with unfeigned affection to the memory of our departed friend. Our text supplies the very words so suited to this idea, "Memorials are before God." We connect them to-day with Divine public worship; we connect them with this house of the Lord and this holy service; we connect them with unfeigned thanksgiving to His blessed name: the entire glory of all that was good or great, loving, and useful in our departed friend we ascribe entirely to His rich and abundant grace. We place the crown of honour on the head of our Divine Master. In these memorials we seek to please and

glorify our Father in heaven. Moreover, we associate these memorials with united fervent prayer that the good seed he sowed in his long ministry may spring up and yield fruit a hundred fold, and that a double measure of the Holy Spirit he possessed may rest on those who shall follow him in the ministerial and pastoral work here; and more, that those who shall gaze on these memorials and read the inscriptions engraven on them, may glorify God in him. And to our blessed and only God, Father, Son, and Holy Ghost, we present our united praise, and ask of Him that the whole earth may be filled with His glory. Amen, and Amen!

## Tales and Sketches.

### THE EMIGRANTS.

BY THE REV. J. C. WELLS.

Author of "The Temple of the Lord,"  
"Let other People Alone," &c. &c.

#### CHAPTER III.—EXPLANATION.

IN a series of visits I had become acquainted with the history of this bad man's life, and as little by little it was revealed to me, I saw, on the one hand, intense moral depravity, and on the other an exhibition of virtues that excited my admiration; and the more so as I had never believed in the fidelity of women or the power of religion to appear.

Although the wretched man's case was to all appearances morally hopeless, yet she had hope. It was nearly a month since she had beheld him, and during that time, while he was singing the *Marsellaise*, and holding communication with the pariahs of humanity, she was constantly urging her plea at heaven's gate. Each morning found her with her petition to the King of Kings, and only when exhausted nature imperatively spoke did she cease to urge it.

Six children bore the dishonoured

name of this father. I purposely withhold it because of its ancient glory—for among the nobility of Germany no name stood fairer than that of De ——. The baronial hall still stands—reft of its former glory, though here and there stands

"A solitary column remnant of former pride,  
Soon like its fellows, too, to sink in dark oblivion's tide."

Some of the family are yet to be found in the legislative assemblies of four different kingdoms, and our own national collection of paintings exhibit proofs of their skill.

He, too, had genius. Some fragments of verse submitted to me, and a few etchings that adorned the walls of the humble abode, proved that in him there had been a sad wreck of talent. A volume of poems on "The Pirate," that had reached a second edition in our own tongue, and had been deemed worthy of translation, corroborated this; yet the wild and lawless utterances, and the utter contempt of public taste and opinion that marked the book, bore not only the stamp of genius, but of sin.

The eldest son, *Henrich*, had, unfor-

tunately, imbibed his father's revolutionary spirit, and with the "Young England" of his acquaintances, bid fair to be a disturber of peace. As a compositor he laboured with a kind of proud scorn of men of letters, looking at it as too menial an occupation for him; the wild ballads and storied history of revolutionary times, and the training of his father, had fitted him for the hero of a barricade. He knew his mother was a Christian, but his ideas of Christianity were, if he held any, very vague.

"Ah! Marian," said he laughingly, when his sister pressed him on his duty as a son in mingling his prayers for his father,—“Ah! Marian, your miracles are regular and irregular. Your God does what you want; He is a creature that easily bends to your wishes. If He would bend to mine as easily I would ask——”

"Oh!" she said, "do not speak so. Maggie and I have been talking much about you to-day. We have been to all the police stations and everywhere we could think of, but without success. We have no refuge, Henrich, but God. Oh! do not seek to destroy my faith in Him."

"I will not," said he; "but you must allow me to say that I do not believe in Him. And you, too, do not see that our father has a mission. You would spend a couple of hours in prayer to your God for success to attend a Missionary; but for the mission of exterminating tyrants, of liberating a people, is far too mundane a thing for you. You are so ethereal."

"Not so, Henrich; but there are

practical views of life that hinge and turn even upon an overruling Providence. There is a God,—not only your mother's God, but the God of all who serve Him."

"Then cease to worry, and trust your God for the future. I know about where we are, and if you were jammed under the paving stones of Fleet Street, as I am day after day, and night after night, you would think Ma's cry of 'the bread that perisheth' was capable of a different rendering."

"Well, I know your lot is a hard one," she said, and rising from her chair she imprinted a kiss on his brow. "Yes, Henrich, I know it is; but you are so brave, so good, so true, that you will aid us in finding father."

"Well, Marion," he said, "I did not want to tell you, but you will never see him more. The Presidential election in France has involved him sadly. His hopes were fixed on Changarnier—Cavaignac is second; but the *petit* corporal's ghost is in. This has upset everything. I saw pa on Waterloo Bridge a few nights since, and he said good-bye in so sad a tone that I feel all is gone."

"You saw him, and left him. Oh! I would never have left him. I would have clung to him, and followed him. Oh, Henri."

She slid from her chair to the ground, and he, starting up hastily, called her mother. Between her sobs she muttered—"Never see him more."

It was in one of these scenes that I was called in, and for the first time was introduced to Henrich.

(To be continued.)

## Striking Thoughts, Facts, and Figures.

### BENEFITS OF AFFLICTION.

STARS shine brightest in the dark; torches must be heated before they can be lighted; grapes must be pressed before we can have wine; spices smell sweetest when they are well pounded;

young trees root better when well shaken by the wind; vines need bleeding; gold is brighter after scouring; glow-worms glisten most in the dark; juniper smells sweetest in the fires; palms need pressing; the camomile

spreads the more the more you tread it down; so the Christian in the furnace of trial is prepared for the appearing of Jesus Christ, when his faith, which is now tried with fire, shall come forth a crown of pure gold, to the praise, and honour, and glory, of that Divine wisdom which maketh no mistake.—T. W. M.

#### WHITFIELD AND THE SHIP'S COOK.

GEORGE WHITFIELD tells us, in his journal, that during his first voyage to Georgia the ship's cook was awfully addicted to drinking, and, when re-proved for his sins, he boasted that he would be wicked till within two years of his death, and would then reform. Alas, he died of an illness brought on by drinking in six hours.

#### NO USE IN THE OTHER COUNTRY.

A DISTINGUISHED man lay on his death bed, when a great mark of distinction and honour was brought to him. Turning a cold glance on the treasure, he would once have clutched with an eager grasp, he said, with a sigh, "Alas! this is a mighty fine thing in this country, but I am going to a country where it will be of no use to me."

#### FELIX NEFF AND THE STRANGER.

ONE day as Felix Neff was walking in a street in the city of Lausanne he saw at a distance a man whom he took for one of his friends. He ran up behind him, tapped him on the shoulder before looking in his face, and asked him, "What is the state of your soul, my friend?" The stranger turned,

Neff perceived his error, apologised, and went his way. About three or four years afterwards a person came to Neff and accosted him, saying he was indebted to him for his inestimable kindness. Neff did not recognise the man, and begged he would explain. The stranger replied, "Have you forgotten an unknown person, whose shoulder you touched in a street of Lausanne, asking him, 'How do you find your soul?' It was I. Your question led me to serious reflection, and now I find it is well with my soul." This proves that apparently small means may be blessed of God for the conversion of sinners, and how many opportunities for doing good we are continually letting slip, and which thus pass irrecoverably beyond our reach. One of the questions which every Christian should propose to himself on setting out upon a journey is "What opportunity shall I have to do good?" And one of the points on which he should examine himself on his return is, "What opportunities have I lost?"—JOHN ARGELL JAMES.

#### TRIFLES MAKE PERFECTION.

MICHAEL ANGELO was one day explaining to a visitor what he had been doing to a statue since his previous visit. "I have retouched this part, polished that, softened this feature, brought out that muscle, given some expression to this lip, and more energy to that limb." "But these are trifles," remarked the visitor. "It may be," replied the sculptor, "but recollect that trifles make perfection, and perfection is no trifle."

### Reviews.

*The Biblical Museum*, Vol. II. By JAMES COMPER GRAY. (Elliot Stock.)

WE are glad to see that the second volume of this excellent and comprehensive commentary is completed. The two volumes comprise the four Gospels,

and we do not think, within the same space, we have any work so thoroughly adapted to help our Sunday-school teachers as these. The matter is critical, explanatory, illustrative, anecdotal, and homiletic. This volume has upwards of

380 crowded pages of material that might have been expanded into a large expensive quarto. It is so printed as to catch the eye of the reader, and is handsomely and solidly bound. We trust the whole Scriptures will be expounded on the same plan, and we urge all our readers at once to get this second volume. It may be obtained in monthly parts, as well as in complete volumes, to those who prefer to take it in that form.

*The Little Gleaner* for 1871. Half-bound. And *The Sower* for 1871, well bound in cloth. (Houlston and Co.) These are nice books for presents, the *Gleaner* more especially for the young, and the *Sower* for all ages. They abound with excellent articles, evangelical, experimental, and practical. They are also full of incidents, facts, and anecdotes, and we hope will get into very many of the cottages and homes of our labouring classes, as well as into our Sunday-school libraries.

*Heavenly Laws for Earthly Homes: a Manual of the Relative Duties.* By EDWARD DENNETT, author of *A Manual for Young Christians.* (Elliot Stock.)

THIS elegantly got up book ought to find its way into all our families. It fairly answers to its title, and is just the work adapted, exhibiting in a clear and scriptural manner the various duties of wives, husbands, children, parents, servants, masters, and sisters and daughters. As a Sunday book for the family hearth, it cannot fail both to counsel and cheer those who seek that their homes should be truly consecrated to the Lord. It has our heartiest and best wishes. As the eight chapters only comprise about 170 good-typed pages, it cannot be tedious or wearisome.

*The Baptist Hand-book* for 1872. (Yates and Alexander, and Pewtres and Co.) This indispensable guide to Baptist Institutions, churches, and ministers, appears this year to more advantage than any former issue. The editor is constantly increasing its value by making it more complete as a clear and full denominational directory. The biography of deceased ministers is worth more than the price charged (1s.), and for constant use and reference it should be on the table of all our ministers, and the officials of our societies and churches. It

ought also to have a place in every Baptist vestry and Sabbath school. It is well got up and is a credit to all concerned in its production.

#### REVIEWS, PERIODICALS, &c.

*Our Own Fireside and Home Words.* Both of these excellent periodicals are up to the mark and as good as they have ever been, which is saying a great deal. *Evangelical Christendom*, January. This truly Catholic monthly of Evangelical news of the churches should find a place in the households of all who believe in the One Body of Christ. *Old Jonathan* is charming, this number has an engraving of the Prince and Princess of Wales and their children. *Gospel Magazine*, full of evangelical and experimental papers. *Sunshine*, interesting and really good. *Golden Hours*, a charming number. *Sword and Trowel* warring and working for God and truth with unwearied energy. *Baptist Magazine*, a solid, good number. *Truthful Words*, large type, well got up, and telling articles, *Children's Pages*, or *Faithful Words*, an interesting and thoroughly nice magazine for very young people. *Ragged School Union Magazine*, much improved. *Gospel Watchword* is good throughout and is adapted to be useful to saint and sinner. *The Missionary Echo*, January and February (Yapp and Hawkins), published at a halfpenny per month, most neatly got up, and gives a brief record of Missionary labours and results. *The Appeal* is good and well sustained. *Biblical Museum*, Part XIV. *Bye-paths of Baptist History*, No. X. *The Hive* is ever filled with adapted material for our Sunday-school teachers. *The Day of Days* is a capital periodical for Sunday reading, and does both editor and publisher great credit. It is well written, well printed, and well illustrated, and cheap to a proverb. *The 32nd Annual Temperance*, preached in Church-street Chapel, Edgware-road, January 28th, 1872, by the minister, Dr. BURNS, D.D. It is on the text, Ezek., ix. 4. One penny. Curtice. *Onward*, the young teetotaler's admirable helper, in prose, and poetry, and music. *Nature and Necessity of the Temperance Movement*, a good address, by Rev. W. Norris, delivered in Philip-street Chapel, Bedford-minster.

## Poetry.

## LINES

ADDRESSED TO THE REV. J. G. GREGSON.

On his departure to India as a Missionary  
to the heathen. Adapted to the music  
of "Work for the night is coming."

Go where the Master bids thee,  
Go with His message, go ;  
Go as the Saviour's envoy,  
To the heathen go.  
Go lift Immanuel's banner,  
Fearless before the foe ;  
Level the Pagan's ramparts,  
Lay their bastions low.

Go to the tribes of India,  
Tell them of Jesu's love,  
Show them the way to Heaven,  
That bright world above.

Shatter the chains of error,  
Let the poor captives free,  
Blow loud the silver trumpet,  
Trump of jubilee.

Go where old Ganges floweth,  
Where idol temples stand,  
Go where the Hindoo roameth  
O'er the sunny strand,  
Go where the Shaster leadeth  
Poor blinded souls astray,  
Take them the Book that guideth  
In the heavenward way.

Go, and the Lord protect thee  
Both on the sea and land,  
Go in the strength of Jesus  
Satan to withstand.  
Go where the Master leadeth,  
Go and right valiant prove,  
Till Christ Himself shall crown thee  
On the throne above.

*Christchurch.*

H. V. GILL.

## Denominational Intelligence.

## CHANGES IN THE PASTORATE.

REV. R. A. GRIFFIN being about to emigrate to the United States, has intimated to the church at Weymouth his intention of concluding his ministry there on March 31st. We trust our friend will be directed to a suitable sphere of labour in the land of his adoption.—ED. B. M.

Rev. Thomas Wheatley, late of the Metropolitan Tabernacle College, has accepted for six months the oversight of the church meeting in the Bristol-road, Weston-super-Mare.

Rev. J. H. Lummis has intimated his intention of resigning the pastorate of the church, Swadlincote, Burton-on-Trent, and is open to invitation.

Rev. W. Cuff, of Bury St. Edmunds, has resigned his office of co-pastor with

the Rev. C. Elven. He leaves Bury at the end of March.

Rev. R. G. Moses, B.A., has sent in his resignation of the pastorate of the church, Falmouth.

Rev. Charles Stovell has announced his intention of resigning the pastorate of the church at Fakenham, Norfolk.

Rev. G. Binnie, of St. Hill, Kentisbeare, Devon, has accepted an invitation to the pastorate of the church, Lyme Regis, Dorsetshire.

Mr. J. H. Patterson, of the Bristol College, has accepted a unanimous invitation to the pastorate of the church, Truro, Cornwall.

Rev. Chas. Howell has announced his intention of resigning the pastorate of the church, Fakenham, Norfolk.

Rev. G. T. Ennals has resigned the

pastorate of the church at Harvey-lane, Leicester.

Rev. H. Beddow has intimated his intention to resign the pastorate of the church at Belper at the end of April, and he is open to invitations from other churches.

Rev. J. S. Wyard has intimated his intention to resign the pastorate of the church at the Corn Exchange, St. Neots, Hunts, and is at liberty to supply churches needing a pastor.

LLANGOLLEN COLLEGE.—The following students of this institution have accepted invitations to the pastorate from the following churches—Mr. Anthony Williams from the Church at Carn, Carnarvonshire; Mr. John Thomas, from that of Abercwmboye, Glamorgan; Mr. William Jones, from the churches at Llangydeyrn, and Meinkian, Carmarthen-shire; and Mr. R. F. Griffiths, from the church at Tarporley, Cheshire.

Mr. James Berryman, of Pontypool College, has accepted a cordial invitation to the pastorate of the church, Redruth, Cornwall.

Mr. J. Watts, Bristol College, has accepted a cordial invitation to become the pastor of the church, Long Buckby, Northamptonshire.

Rev. E. C. Pike, B.A., of Coventry, has accepted a unanimous invitation to the pastorate of the church, Lombard-street, Birmingham.

Rev. C. M. Birrell has tendered the resignation of his office as pastor of the church in Pembroke Chapel, Liverpool. Mr. Birrell, who has been led to this step by the continued insufficiency of his health to meet the requirements of his position, has agreed to remain with his people until his successor is appointed. He has held the office for nearly thirty-three years.

Rev. H. J. Betts has through infirmed health been compelled to resign the pastorate of the Baptist church, Grovesnor-street East, Manchester, and for the present retires from the stated ministry of the Gospel. In his retirement he has the united sympathy, the warmest affection, and the best wishes of the church and congregation.

We are glad to be able to add that our brother is not prevented by medical advice from occasional preaching. It is only needful that he be, for time present,

relieved from the continuous labour which a city pastorate involves.—W. A. B.

## RECOGNITIONS.

SOUTHAMPTON.—Rev. C. Philp was on Tuesday, the 16th of January, recognised as pastor of the church. A public meeting was held in the chapel at seven o'clock, when, after a brief statement by Mr. Philp, the recognition prayer was offered by the Rev. W. Cutcliffe, and addresses to pastor and congregation were delivered by the Revs. E. Edwards, S. E. Dodge, J. Banwell, E. Ball, C. E. Wansbrough, and Mr. G. J. Thomas.

MELTON MOWBRAY.—On Monday, January 22nd, special meetings were held at Melton Mowbray, in the Wesleyan chapel (kindly lent for the occasion), in connection with the recognition of Rev. J. Tansley, of the Metropolitan Tabernacle College, as pastor of the church in that town. The Rev. J. Rogers, gave the charge to the minister, and the Rev. D. Gracey, gave the charge to the church. Revs. E. Stevenson, W. Sutton, J. L. Whitley, G. T. Ennals, J. Bateman, H. W. Taylor, G. Colville, and the ministers of the town, took part in the meetings. On the Sunday previous special sermons were preached in the temporary place of worship by Rev. J. Ward. Great efforts are being made towards the erection of a new chapel, the building used at present (having been purchased with the site for £500) being in a dilapidated condition.

ANDOVER.—On Thursday, January 25, the following services were held in connection with the settlement of Rev. J. Hasler, as pastor of the church. In the afternoon there was a meeting for special prayer. In the evening the recognition service took place, and was presided over by Joseph Parsons, Esq. Appropriate addresses were delivered by the chairman, Revs. J. Hasler, E. Walker, G. Short, B.A., and F. Wills. Notwithstanding the very unfavourable state of the weather, the attendance at all the services was highly satisfactory.

SOUTHAMPTON.—Special services were held in Carlton Baptist Chapel on Sunday, Feb. 4, when the Rev. E. Osborne, of the Metropolitan Tabernacle College, commenced his labours. A social tea was

held by the members and congregation on Monday, in the schoolroom of the place, when about 260 sat down. At the meeting which followed, the chair was taken by Mr. Grace, the senior deacon present. Prayer was offered by Mr. Dunn. One of the officers of the church then gave Mr. Osborne a welcome in the name of the church. Mr. Dunn followed with an address to the pastor and people. Mr. Osborne then responded in a few words.

### PRESENTATIONS.

REV. G. E. REES, on resigning his pastorate at Truro, was presented with a purse of money as a token of esteem by his friends. A timepiece was also given to Mr. Rilstone, the organist.

On the 22nd of Jan. new day and Sunday schoolrooms were formerly opened in connection with the church, Cradley, Worcestershire, at a cost of £700. The above church lately presented their minister, the Rev. M. Morgan, with an expensive and elegant timepiece, and Mrs. Morgan with a silver teapot, and silver cruet stand and a silver toast rack, on the occasion of their marriage.

On Tuesday, Jan. 23, an interesting meeting was held in the village of Renhold, Bedfordshire, for the purpose of presenting a very elegant silver cup as a testimonial of grateful esteem to Mr. Geo. Gunton, of Bedford, who has for a considerable period conducted the Sunday evening services in the cottages of Renhold and Wilden, and mostly preaches the Gospel to large and crowded audiences with considerable acceptance.

At a special meeting, held in the Baptist chapel, Desborough, on Monday evening, Jan. 29th, a handsome writing-desk was presented to Mr. D. Gee, and a chaste set of toilet ornaments to Mrs. Gee. The presentation was made by Mr. J. Coe, one of the deacons, in the name of the church and congregation as a testimony of their growing affection and esteem.

BAPTIST CHURCH, GREAT VICTORIA STREET, BELFAST.—An interesting meeting, in connection with this church, was held on Monday evening, 15th of Jan., to welcome the pastor, Rev. R. M. Henry, M.A., on his return from a visit

to Rome and other places of interest on the Continent. The chair was taken by Wm. Hastings, Esq.; and, after tea, an address to the pastor was read by Mr. James Anderson, and an elegant tea and coffee service presented to Mr. and Mrs. Henry, on behalf of the Church. Mr. Henry then gave a brief sketch of his recent tour in Italy; and addresses having been delivered by Mrs. R. Eccles, M. Simpson, W. Milligan, R. Templeton, and James Anderson, the meeting was closed with prayer.

Mr. D. Ashby, of Zion Chapel, Whittealea, after a pastorate of 18 years, having resigned his charge, interesting services were held on the 16th January. After a tea, a public meeting was held. Mr. Johnson commenced by prayer. Mr. Dan, who occupied the chair, after some suitable remarks upon the long term of the pastorate, presented Mr. Ashby, in the name of the church and congregation, with a handsome marble timepiece, with suitable inscription, and also a purse containing 15 guineas; and, in the name of the Sabbath-school teachers and scholars, with a chaste and elegant silver cruet stand. Mr. Ashby, having acknowledged the presentation, addresses were delivered by several ministers.

BECCLES BAPTIST CHAPEL.—A social tea meeting of the members of the Church was held on Jan. 24, to commemorate the fact that just 12 months previous their new pastor, Mr. J. Blake, had first visited them. A very happy and pleasant evening was spent, and a purse containing ten pounds was presented to the pastor by Mr. Read, deacon. The few months Mr. Blake has been with us have witnessed a great revival, the spacious chapel, which for some years had been thinly attended, has become crowded with anxious hearers; numbers have been brought to seek the Lord, and many added to the Church. To the Lord be all the praise.

### NEW CHAPELS.

A NEW school and lecture room in connection with the chapel, Addlestone, Weybridge, has just been built and opened for worship during the erection of the new chapel. A tea and public meeting was

held on Monday. The chair was occupied by Dr. Angus, and suitable addresses were delivered by the Revs. F. Baron, J. Perrin; Benjamin Scott, Esq. (Chamberlain of the City of London), S. Gillespy, and Ed. Hilder, Esqs. The pastor, Rev. Edward Leach, stated that the £340 required for the room, which includes vestries, &c., had been paid. Towards the erection of the new chapel, which would probably cost £900, he promised to collect £150 before the laying of the memorial-stone; the family of Mrs. Huntsman, one of their most valued friends, had subscribed £55. The collections and subscriptions on the cards amounted to another £100, making in all over £300.

#### MISCELLANEOUS.

THE London Baptist Association reports that the number of churches now in fellowship is 117, seven churches with their pastors having been received during the year. The returns from these associated churches show a membership of 27,476, as against 26,771 last year—a net increase of 1,405 as against 205 last year. The gross increase in the whole association is 2,823, or more than 24 per church. Information is given in the Report as to the number of sittings supplied in the chapels of the association. The figures give about 68,000 sittings as the full capacity of the associated chapels.

Blandford-street Chapel, Portman-square, is now closed. The final sermons were preached on Lord's-day, the 4th of February, in the morning by the pastor, A. J. Towell, and in the evening by J. O. Fellowes. At the communion service in the evening many former members were present. The church was formed in 1793, and under Mr. Keeble and Mr. Bowes was very prosperous. As the present membership was unable to comply with the terms for renewal of lease, the friends have amicably dissolved, and will seek spheres of labour in the neighbouring causes.

A free tea was provided in the Baptist Chapel, Grantown, Strathopey, on Wednesday, the 17th of January, for all the poor in the village and neighbourhood. There were nearly 100 present, many of them, for want of suitable clothing, never attend the regular means of grace, and some had not heard the

Gospel for a long time. Nearly one-third of them did not understand the English language. The Gospel was preached to them in Gaelic by Mr. Alex. Grant, and in English by Mr. W. Glen, Missionary, and R. Steel, pastor of the church. It was a very solemn meeting, the Lord was present in power, and we believe good was done for eternity. As all those who were present are very destitute, and many more in the village besides, who are therefore beyond the reach of the ordinary means of grace, we are desirous of having such meetings frequently, so that we may minister to their temporal wants, and preach the Gospel to them with the view of bringing them to Christ.

OLD KENT ROAD BAPTIST CHURCH, SYLVAN GROVE.—A Christmas tree and bazaar took place at the above place on Monday, January 29th, and three following days, opened by the pastor, Rev. C. F. Styles. Selections of vocal and instrumental music were given during each day. It is evident, from the very satisfactory result, that great interest is taken in the good work. The object of the above is to raise funds to obtain a suitable place of worship. Assistance is greatly needed and will be thankfully received by the pastor as above.

BOSTON.—A handsome mural tablet of black marble has been erected on the wall in the Baptist chapel, Boston, to the memory of the late Rev. T. W. Mathews, who for thirty-one years laboured with such distinguishing ability in this place, and also, in front of the chapel, an elegant granite obelisk. The obelisk is polished granite from the quarries of Aberdeen, and stands on a base of the same material from the quarries of Guernsey. The memorials were unveiled on the 27th of January, the anniversary of the day on which the remains of Mr. Mathews were interred. In the afternoon, an appropriate sermon was preached by the Rev. Dr. Burns, on Acts x. 4, "A memorial before God." After the sermon, Mr. James Stevenson, the oldest member of the church, uncovered the tablet, and the obelisk outside was unveiled by Mr. G. F. Bayley. In the evening Mr. Bayley presided over a meeting, which was addressed by the Revs. Dr. Burns, T. Barras, J. Chamberlain, J. Jones, W. Pacey, and J. Davis. Each of the speakers bore un-

qualified testimony to the exalted character, profound scholarship, Christian tenderness, and large-hearted philanthropy of Mr. Mathews.

### BAPTISMS.

*Deccles.*—August 27, Five; Sept. 24, Four; Oct. 22, Four; Nov. 26, One; Dec. 31, 1871, Two; Feb. 11, 1872, Three, by J. Blake, Pastor.

*Ballymere, Ireland.*—Jan. 21, One, by J. T. McMurray, for church at Ballyclare.

*Belfast.*—Feb. 10, One, by J. T. McMurray, for church at Ballyclare.

*Corsham, Wilts.*—Jan. 22, Two; Feb. 4, Two, by our pastor, Mr. Hurlstone.

*Dundee, 1871.*—Feb. 26, Three; April 23, One; May 28, Four; Oct. 10, Four; Nov. 12, Two; 26, Two; Dec. 31, Three, by J. O. Willis.

*Great Grimsby, Upper Burgess-street.*—Dec., Two; Jan. 28, Five, by E. Lauderdale.

*Heiston, Cornwall.*—Aug. 2, 1871, Three; Jan. 3, 1872, Two, by W. L. Mayo, pastor.

*Latebrook, near Kidsgrove, Staffordshire.*—Jan. 29, Six, by the Rev. T. E. Rawlings, of Coryletor.

#### *Metropolitan District—*

*Charles-street, Camberwell-new-road.*—Feb. 1, Three, by J. A. Griffin.

*Bosworth-road Chapel, Kensal Town.*—Jan. 14, Five; Jan. 28, Five, by H. W. Meadow.

*Trinity Chapel, John-street, Edgware-road.*—Jan. 1, One; 28, Four, by J. O. Followes.

*Spencer-place, Goswell-road.*—Jan. 7, Four, by the pastor, Phillip Gast.

*Metropolitan Tabernacle.*—Jan. 25, Fourteen; Feb. 1, Eighteen, by Rev. J. A. Spurgeon; Feb. 15, Fifteen, by D. Honour.

*Vauxhall Baptist Chapel.*—Jan. 28, Five, by Pastor George H. Hearson.

*Middleborough, Park-street.*—Feb. 1, Two, by W. H. Prier.

*Riddings, Derbyshire.*—Dec. 10, 1871, Three; Jan. 14, 1872, Six; Feb. 13, 1872, Five, by the Pastor, William Crick.

*Whitehaven.*—Feb. 18, Six, by E. E. Walter.

### RECENT DEATHS.

ON Monday morning, January 22nd, Mr. THOMAS MEDHURST, the loving and beloved father of Rev. T. W. Medhurst, Landport, departed "to be with Christ." He was 77 years of age, and for many years had been a humble and consistent member of old Bethesda Chapel, now pulled down; then of Unicorn Yard Chapel; and afterwards of Drummond Road Chapel, Bermondsey, under the pastorate of Rev. J. A. Brown. His dying testimony was: "He is ever the same; therefore I, a son of Jacob, am not consumed. Precious Jesus." Though unable to speak at the last, he waved his

arm in token that all was peace. He was buried at Brockley Cemetery, Lewisham, on Saturday afternoon, January 27th, his son, the Rev. T. W. Medhurst, conducting the service. On the following day Mr. Medhurst improved his father's death at Drummond Road Chapel, from the words, "For me to live is Christ, and to die is gain."—Phil. i. 21. The chapel was crowded in every part, and the pulpit was draped in black.

"Jesus, Thon Prince of Life!

Thy chosen cannot die;

Like Thee, they conquer in the strife.

To reign with Thee on high."

MATTHEW HENRY EYRE died on Sunday morning, the 17th Dec., aged 64 years, after a very few hours' illness. He had been for 11 years a consistent and useful member of the Baptist Church meeting at Hamilton Place, Chester.

MAESBROOK, SALOP.—On Monday, Jan. 22, 1872, ALICE, eldest daughter of John Williams, deacon of the Baptist Church, departed this life in the 15th year of her age. She was a scholar in the Sabbath-school, her father being her teacher. She was wonderfully resigned to the Lord's will, and gave unbounded evidence of the presence of the Saviour to help her, and of her love to Him. Her death was improved by Mr. John Evans, from Jer. xv. and part of the 9th verse: "She hath given up the Ghost; her sun is gone down while it was yet day." The congregation was very large.

On Feb. 8, at Paddington, in the 81st year of his age, Rev. JOHN FOREMAN. The deceased was until his death the pastor of Mount Zion Chapel, Hill-street, Regent's-park. His remains were interred at Kensal-green on the 14th of Feb. The service was conducted by Mr. S. Milner, Mr. P. Dickerson, and Mr. S. Collins. The former gentleman, who, with Mr. Dickerson, occupied the pulpit or reading desk, recited a few appropriate passages from Scripture, and then proceeded to give a forcible, though simple, discourse upon death. Referring to the deceased, he said he was budding into manhood, and had become a young athlete before he entered that state; and when he was spiritually only three years old, he was elected pastor of his native village. He afterwards removed to a chapel at Cambridge, where he remained

six years, and then came to his London pastorate near to Hanover-gate, Regent's-park, where his ministration extended over a period of 45 years. At the close of the address, Mr. Dickerson offered prayer, and the coffin was then conveyed to the grave, within which lay Mary Ann, the wife of the deceased, who died January 19, 1868. An immense crowd had assembled on the spot, and the coffin having been lowered, Mr. S. Collins, at the head of the grave, delivered a parting oration, going over the history of the de-

ceased, whom he had known from childhood, and furnishing a striking account of what he called his conversion in 1812. Previous to that he was the terror of his native village; but afterwards became its idol in nearly every part of no fewer than twenty-five English counties. Repeatedly he had preached as many as ten sermons a week, always displaying novelty and freshness, and down to the hour of his death his life was "without blemish." A hymn sung by the multitude concluded the funeral service.

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

*Statement of Receipts from January 20th, to February 17th, 1872.*

£ s. d.		£ s. d.		£ s. d.	
Charlotte Ware ...	9 7 6	Mr. Izard ...	2 0 0	Mrs. Fern ...	0 13 0
Miss Emily Fosbury ...	1 19 4	Mrs. Allum ...	1 9 0	H. A. P... ..	1 0 0
Miss Guest ...	0 12 3	Mr. Hubbard ...	1 0 0	Mr. Sayers ...	1 12 6
<i>Barrow</i> ...	6 0 0	Mrs. J. P. Coe ...	2 2 0	Miss A. Marsh ...	1 10 0
Collected by Mr. Sullivan ...	0 4 0	A Young Widow ...	0 10 0	Mr. J. L. Keys ...	2 15 0
A Thankoffering ...	2 0 0	Miss Sarah Emly ...	...	C. J. P. ...	1 0 0
A Friend, Scotland ...	20 0 0	Cockrell ...	3 0 0	Mrs. J. E. Knight ...	1 1 0
Mr. Bowker's Class ...	20 0 0	Miss Helen Tucker ...	0 17 0	Miss Kate White ...	1 1 0
Proceeds Bible Class Tea Meeting, Mr. Bowker ...	1 12 6	Miss M. E. Amery ...	1 1 0	A Friend ...	1 6 3
J. H. W. ...	3 0 0	Mr. Spriggs ...	0 7 6	Mr. Perkins ...	1 0 0
S. W. L. ...	5 0 0	Mr. Ward ...	0 10 0	Mr. C. Ball ...	0 12 6
B. G. ...	1 0 0	Mr. A. Foote ...	0 13 0	Miss Bouser ...	1 0 0
J. M. G. ...	0 10 0	Mr. J. Bryan ...	0 7 6	Mr. Doyle ...	0 10 0
A Sermon Reader ...	2 10 0	Mrs. Davis ...	1 2 6		
For Christ's sake ...	5 0 0	Mr. Bowker ...	0 10 0	Mr. J. Hughes ...	1 0 0
Mary Port ...	0 10 0	Mr. Pope ...	1 0 0	Mrs. Hughes ...	0 10 0
		Mr. Driver ...	0 4 0	Mr. Samuel Hughes ...	0 10 0
		Mr. Russell ...	1 12 6	B. S. B. ...	2 0 0
		Mr. Oxley ...	2 8 0	Mr. J. N. Bacon ...	0 10 0
		Mr. C. Verdun ...	0 10 0	Mrs. L. ...	0 10 0
		Mr. C. Moore ...	0 3 6	Mr. Dougharty ...	2 2 0
		Mr. Pettifer ...	1 1 0	Rev. W. H. Burton ...	2 0 0
		Mr. G. Steel ...	1 0 0	Mr. H. Thompson ...	10 0 0
		Mr. Haller ...	3 0 0	H. O. ...	3 0 0
		Mr. Glennie ...	2 2 0	A Sincere Friend ...	4 0 0
		Mr. Croker's Class ...	4 0 0	A Well Wisher ...	1 12 4
		Mr. Croker ...	1 0 0	Mr. Waller ...	0 10 6
		Miss Chilvers ...	1 10 6	Mrs. Hughes ...	1 1 0
		Mr. Fryer ...	2 10 0	Mrs. Holroyd, per	
		Mr. E. H. Lines ...	0 10 0	Rev. E. Blewett ...	1 0 0
		Mr. Romang ...	1 0 0	Mrs. J. Johnstone ...	1 0 0
		Mrs. Romang ...	1 0 0	R. P. ...	0 10 0
		Mr. Samuel Romang ...	0 5 0	Mrs. Sims ...	5 0 0
		Mrs. White ...	1 0 0	Mrs. Edwards ...	1 0 0
		Mr. McGuffie ...	1 0 0	Collection at Paisley,	
		A Friend ...	0 6 0	per Rev. J. Crouch ...	3 14 0
		Master H. K. Olney ...	2 2 0	Weekly Offerings at	
		Mr. Boss ...	3 10 0	Metropolitan Tabernacle, Jan. 21	27 8 2
		Master Harry Olney ...	1 1 0	" " " Feb. 4	28 20 11 1
		Miss Collett ...	0 5 4	" " " "	82 2 3
		Mr. Hobson ...	7 12 6	" " " "	11 36 7 0
		Mr. C. Taylor ...	1 1 0		
		Mrs. Johnson ...	1 1 0		
		Miss Simpson ...	1 2 0		
		Miss Figg ...	1 0 0		
		Miss Croker ...	0 14 0		
					£341 6 2

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

## COULD HE NOT? AH; BUT HE WOULD NOT.\*

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

“And some of them said—Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?”—JOHN xi. 37.

HERE was very good reasoning. Jesus Christ had opened the eyes of the blind, could He not, therefore, have healed Lazarus of the disease which proved fatal? Of course He could. He who can avert one evil can avert another. It could have been no more difficult for Christ to have turned aside the fever, or whatever it may have been, which afflicted Lazarus, than to have opened the eyes of a man who was born blind. The first was impossible; but, that achieved, no difficulties remained. “Impossible” is a word which does not fall into language when you have to deal with Christ; and, therefore, when He has once proved, by a miracle, that He is truly the Christ, then it is clear that, ever afterwards, nothing is difficult or impossible to Him.

The same truth, in another shape, holds good, namely, that when Christ has conferred one blessing, He can also confer another. He is not as we are, who, with one gift, have exhausted our stock, and who can only bestow good wishes afterwards, because we have no more means. But Jesus Christ is just as full of power as if He had never exerted that power; and, after a thousand miracles, He is just as willing and as able to bestow further favours. One evil averted is a good argument that another can be; one good received is a good argument that another may be received from the self-same Divine hand.

Stop a minute, therefore, and encourage your hearts with such reasoning as this. “The Lord, that delivered thee out of six troubles, can He not also deliver thee out of the seventh? The Lord, who hath been with thee these forty years in the wilderness, shall He leave thee in this forty-fifth or fiftieth year? He that hath brought thee thus far, and bestowed upon thee early tokens of his faithfulness, is it a hard thing for thee to believe that he will continue to do the same? Thou hast been preserved out of dangers; why not out of the next? Thou hast been provided in necessities; why not be provided for again? Thou hast been raised up when most cast down; why not raised up again? Thou hast found a way out of the very depths, when the pains of hell got hold upon thee, and the snares of the devil did surround thee; why can there not be a way found for the rescue again?” The Lord, that hath done, can do, and is doing. That He has done so in the past, is a guarantee that He will do so in the present, and in the future. He has already made an investment—if I may so speak—of His love and of His grace, and of His faithfulness upon thee, and He will not lose what He has already spent, but He will carry on the good work to perfection, till He shall bring thee to Himself in everlasting glory. Comfort thyself, then, Christian, with this blessed remembrance of thy past experience, and be thou assured that this man, who opened thine eyes when thou wast blind, can keep thy life from spiritual death; yea, and thou wert dead, yet shouldst thou live by His strength, for He is able to do exceeding abundantly above what thou dost ask, or even think.

The like encouragement may be suggested to any here who are anxious about their souls. The salvation of any one ought to be an encouragement to any other. If God hath saved one sinner, why not another? If the precious blood of Jesus hath made one drunkard clean, why not another? And if, amongst the white-

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robed hosts, there be some who had defiled their garments with the foulest stains, why should not I yet be there by the self-same blood-washing, and the self-same mercy of my gracious God? He that opened the eyes of one blind man can open the eyes of all blind men, if so it pleaseth Him; and He that gives to one perfect pardon and acceptance, can give to another the like, wheresoever He chooses to bestow them. Let no man despair. There are examples of great sinners saved on purpose to encourage others to trust in Christ. I care not how aggravated your iniquities may have been, I am quite sure they have been already paralleled in some other cases—in some other cases, too, where salvation has ultimately come. Thou art not beyond the Divine range. Thou hast not sinned thyself yet into hell. Mercy yet can reach thee; the blood can yet cleanse thee; the Divine bosom can yet receive thee; and even the heaven of God can yet find room for thee, though thou be the chief of sinners. This is good argument, we say—this which was used by Jesus. What has been done can be done. If Christ doth one form of good, He can do another. If He openeth the eyes of the blind man, He can cause that the sick shall not die.

But now, after that encouragement, there comes up a great difficulty. It is certain that, if Christ had willed it, Lazarus need not have died; then Mary need not have sat still in the house weeping; then Martha need not have said, with sorrow and with broken heart, "Lord, if Thou hadst been here, my brother had not died." There was need that Lazarus should suffer all that pain, and all that languishing, and pass through the gates of the grave—no absolute need for it. Christ could, if He had chosen, have prevented that man from dying; and, what is more, if Christ willed it He could prevent all your troubles and all mine. If He chose, none of His people need ever have so much as a headache, or a pin's prick, of the finger; they need not one of them ever be poor, or have any losses or any crosses. They need none of them ever be tempted, for He could chain up the devil. They need none of them die, for He could take them up to heaven, like Elijah, or translate them, like Enoch. It stands proof positive if He could open the eyes of the blind, He could, if He would, prevent any of His people from sickness and from death, and from all other ills else He could prevent and save them. It were possible for Christ, if so He willed it, to avert all our sufferings and all our losses from us. *Then, why does He not do it?* "Behold how He loved Him!" said the Jews, and yet the next thing they said was—"Well, but if He opened the eyes of the blind, could He not, if He had willed it, have prevented this man dying? Yet He did not do it; but Lazarus died."

Now, I am quite sure, brethren, if you had a dear one at home that was sick, and I came in to see you, and I could with a word raise your sick friend, I dare not go out of your room without doing it. You would feel very grieved with me if I did. You would think it very unkind; and, moreover, I could not find it in my heart not to do it, I am sure. Speak a word? Why, I would speak any number of words, if I could raise your sick ones from being sick, and keep them from dying. You would think me very unkind if I did not; and so these Jews could not comprehend it. They said of Christ that He burst into tears at the thought of Lazarus being dead; they said, as they saw Him in that genuine burst of sacred passion, "Behold, how He loved him!" and they could not comprehend it, that, with a power which could open the eyes of the blind, and which must be sufficient to prevent the death of Lazarus; yet he did not prevent it, but the loving Christ suffered his friend Lazarus to sleep till he was laid four days in the grave, and his body began to stink with corruption.

Brethren, we are now about to look the question in the face, and what shall we say about it. The first thing we shall say about it is this, that it is not always right for us to make enquiries as to the love and the wisdom of our Lord.

It may seem a very strange thing to us that He does not prevent the afflictions which are so grievous, and that He does not give us some of those mercies which we think would make us so comfortable, but we have no right to ask questions. A servant must not be always asking his master, "Why dost thou do this? or why dost thou do that?" and the scholar is not expected to understand all the doings of the professor at whose feet he sits. A master-builder would soon discharge the carpenter on the slab who should always be saying, "Why should that piece of timber be of that shape, or why must those stones be placed in such a position?" The architect is supposed to know the plan, not the Irish labourer, the slab. It is enough for the architect to know without every small body on the work understanding everything that is to be done. We are not, therefore, to be always asking questions. There is another spirit that ought to rule us rather than the spirit of captious criticism. A man goes and takes stones, and he puts some of them into the earth deep down; some of them he places higher up one upon another; some he daubs with mortar, some he places where they cannot be seen, and some he polishes, and puts them into the corners. Are the stones to say to the builder, "Why dost thou place me here? or why dost thou place me there?" The potter takes his lumps of clay, and puts them on his knees, and one vessel is made to dishonour, and another is made a graceful form to honour, but "shall the thing formed say to him that formed it, 'Why hast thou made me thus?'" It is not for the thing that is created to begin to question its Creator, for then the Creator might well reply, "Who art thou, and where wert thou when I made the heaven and the earth? when I balanced the clouds and laid the foundations of the earth? Declare now, if thou canst answer Me!" That wonderful sermon from the mouth of God Himself at the close of the book of Job rolls like crashes of thunder over our heads, and makes us cower down conscious of our insignificance; and when we dare to lift up our heads once more we find upon our lips words like those which came from the mouth of Job, "I have heard of Thee by the hearing of ear, but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." For you and for me to think to understand God is as though some tiny insect whose whole life was comprehended in an hour should expect to understand the marches of the heavens, and to comprehend the revolutions of the spheres. The child by your side taking up a shellful of water has no idea of what the sea is, and you, when you look at God's ways, see no more of God's ways than that little shellful, as it were, compared with the sea. Stand still, and see that He is God. Let Him be exalted in the earth; yea, let Him be exalted in the heavens. He giveth no account of His matters. He doeth as He wills in the armies of heaven and amongst the inhabitants of this lower earth. Ah, Lord, it is better for us to lie passive in Thy hands than to be attempting to sit upon Thy throne, holding the balance and judging Thy work! What if He do not make me rich, but lets me pine in poverty; what if He do not heal me, but suffer me to linger out a life of sorrow? what if He do not bless my undertaking, but He permits heavy trials to overcome me? I will not ask Him why. "I was dumb with silence; I opened not my mouth, because Thou didst it," that is the spirit in which we may look at this question.

2. One thing more I want you to remember, and that is this, *that whatever God may do or may not do with us it is always the Christian's wisdom to stand to this: that Christ is always love.*

The Jews said, "Behold how He loved Him!" They could see that by His tears, though they must die. Now, there were good reasons, though the Jews might not see the reasons; and, brethren, there are good reasons why God withholds that right hand of His which is so full of bounty, and why at other times He does stretch it out, and good reasons why He lifts that left hand of His which is so heavy to smite, and brings it down upon you the chosen child of His heart.

But do not think that Christ can be otherwise than kind. If you have trusted in Him never believe that He can hate or forget you. Never think that He can suspend His affection towards you. No, never once will He deal with you according to any other rule than that of love, never once. The dispensation may be very dark, but judge not by appearances. Your conscience may be very guilty, but He is greater than your guilt. Your heart may condemn you, yet can He absolve you, and His love is not measured by even your consciousness of His presence. He has forgiven you, and He will not visit you in wrath for sin. No, though Satan tell you that repeated strokes must argue an angry God, He is the Father of His from the beginning, and believe not that which he suggests. It cannot be possible that God is unkind. The camels are destroyed; the oxen are stolen; the children have perished; the body is covered with sore boils and blains, but "Though He slay me yet will I trust in Him," saith the triumphant patriarch: "Shall we receive good from the hand of the Lord, and shall we not receive evil? The Lord gave and the Lord hath taken away, and blessed be the Name of the Lord." Be then, as Job was, and as David was when, being about to describe the perturbation of his mind on account of the affliction of the righteous and the prosperity of the wicked, he began the psalm by saying, "Truly God is good to Israel, as if he started with that, and nothing could ever drive him from it. Though the wicked prospered and the righteous were chastened every morning, yet God was good to His own covenant people in the supremest and most emphatic sense.

3. But now let us come to this question again, for still it looks difficult. If faith makes no enquiries, and resignation shall be content, still there is a difficulty. Let us see now. If Christ had prevented Lazarus's death *what would have happened?* He might have done if He had liked; but, in the first place, *Christ would not have been glorified by raising Lazarus from the dead.* If Lazarus does not die, he cannot be raised, and that manifestation of miraculous power could not be evinced. You will let Lazarus die then,—you all agree to that—that Christ may have an opportunity of raising him again. See, then, if you do not have a trouble,—and Christ can prevent it if He wills—but if you are not brought into trouble you cannot have the deliverance; Christ cannot put out His hand of love to save you, if there is nothing to save you from. Oh! then, be quite content to bear trouble in order that your blessed Lord Jesus may make Himself illustrious as He comes to you in the very nick of time, and delivers you out of the depth of your distress.

In the next place, *if Lazarus had not died, Lazarus himself would not have been so honoured.* Everybody said afterwards, "That is Lazarus whom Christ raised from the dead." He was a marked man, and I am sure, if you were Lazarus, you would say, "Ah! well, it is worth while to die to be raised again, to have the honour of such a favour." Now, beloved, if you are not tried and troubled you cannot become one of the experienced saints; it cannot be said of you by your brethren, "That man has passed through six troubles and through seven, and yet the Lord's faithfulness has been proved in them all." You will miss great pleasure, if you miss great affliction. Depend upon it you will be more a loser by missing trouble than you have hitherto imagined.

In the next place, *Mary and Martha would not have had such a sweet lesson from Christ.* Their poor eyes were red, I doubt not, with their four days' weeping, and the previous day's watching and nursing; but then, oh! what joy they had when they saw their dear brother restored again! Such a meeting did make amends for all the grief of parting; and though they had heard the Lord Jesus talk about the resurrection and the life, they heard that dear powerful voice cry, "Lazarus, come forth." Why, it was for their education, their spiritual profit and benefit, that the Lord suffered Lazarus to die. He might

have prevented it, but they were such gainers by the affliction that it proved His love that He did not deny them the benefit of the trial.

Mark, again, if Lazarus had not died *then those Jews would not have been converted because they saw Lazarus rise from the dead*, and it is said, "Therefore many of the Jews believed on Him." Well they might. It was a wonderful sermon to see a dead man come forth bound in his grave clothes; but how could he have thus come forth if he had not died? It was for the benefit of those spectators that the trial was suffered to come. Oh! you do not know, some of you, how many precious souls may have their destiny—speaking after the manner of men—wrapped up in your affliction. There is a needs be, for the good of others, that through your testimony others may believe; that you should be brought into the very depths, and made to be sad, that afterwards God may interpose for your rescue.

Yet, again; *the result of the resurrection of Lazarus was that our Lord rode in triumph through the streets of Jerusalem*. There seems to me to be a connection between these two things. If you read the next chapter, you find our Lord taken in triumph through the streets, with palm-branches and great shoutings; and probably that which moved the multitude to do it, the immediate cause, was this marvellous miracle which Christ had wrought. Oh! beloved, Christ often gets great triumph among the sons of men from the deepest trials of His people, out of which He doth rescue them; and shall not you and I be well content that He should stand back and hide His face, and even seem to be an enemy to us, if out of all this His glory shall spring? If He shall get hosannas and shouting, and the waving of palm-branches; and if men on earth and angels in heaven shall do Him extraordinary homage because of the work He works in us, oh! shall we not be content that our choicest joys shall wither, and our best comforts for a while shall die?

In the case of Lazarus you can all see that though he need not have died—in one respect Christ could have kept him alive—yet *it was a great proof of love on Christ's part that Lazarus did die*. Now, I believe that everything else that has happened in the world, if we had light enough to see it by, would turn out to be the same. I know it is a difficult question sometimes to make out why God permits certain evils. When people say, as the negro did, "Well, now, God is greater than de devil, why don't he kill de devil?" I am sure I cannot answer the question; but I am very well persuaded that if, on the whole, it would be the best thing to do to kill the devil, He would do it; and it is, after all, in a most mysterious way, the best thing for His people, and the most glorious thing for Himself, that the devil should be permitted. The fall—what a mysterious thing that is! It might have been prevented. I cannot hold any limit to the omnipotence of God: if He had willed it, there need not have been a fall. Then why did He permit it? I reply to that in the same spirit. I do not know, and I do not want to know; but I think I can see such a display of Divine mercy and love, and grace, and every other attribute, in the redemption of our Lord Jesus Christ, that the fall, terrible thing as it is, seems to be a grand platform on which the glory of God could be displayed. When the Lord brought His people out of Egypt, they might have gone right straight to Canaan. Why did He not take them there at once? Why did He make them go round by the Red Sea, and come to that difficult place? Why—why did He not, indeed? They would not have had half the fears, nor half the terrors. No; but then, recollect, there would not have been so many Egyptians drowned, and there would not have been such grand shouting, nor such sweet clashing of Miriam's cymbals, nor such beating of timbrels, nor such dancing of nimble feet, and they would not have said, "Sing unto the Lord, for He hath triumphed gloriously; the horse and his rider He hath cast into the sea!" All the difficulty only led to a greater triumph. God

was glorified; His enemies were put to confusion, and His people's memories were stored with thoughts of the mighty works of God, which might stimulate their faith as long as the world should stand. It is best as it is. God orders all things right, after all; and though He might prevent this, and does not, and He might give us that, and does not, we believe it is all for the best, and bow our heads, and wait till the light shineth, that we may understand more of the reason why.

Now, beloved, the point I want to come to is this: depend upon it, that as I have proved in the case of Lazarus, it was the best thing that the worst thing should happen, so it is in your case. You are in trouble to-night. Now, Christ could have prevented it; could have carried you to heaven on a feather-bed if He had chosen; could have made you ride to heaven all the way in a chariot that never jolted, on a macadamized road right straight up to Paradise, without a single rut or any stones on it, but he does not choose to do so. Now let us see if we cannot find a reason. If we cannot, it will not matter, if you believe it is right. Still we will try. The roughness of the road that you are travelling now, *may it not be necessary to wean you from this world?* Oh! but the goods of this world are like bird-lime to birds; they stick to our feet, and keep us from mounting towards heaven. "Ah!" said one, as he looked abroad on his gardens, and house, and park, "these are the things that make it hard to die." Ay, and these are the things that make it hard to live near to God. When a man's heart begins to be contented with the things of this world, when he finds his satisfaction here, he is not inclined to look up to his God. Now, perhaps, you are one of that kind that could not bear too much prosperity. Every gardener will tell you that there are some of his flowers that he cannot put in the glare of the sun; they would never do there. So with you; you grow better in the shade. Your nearness to heaven and your soul's health require this affliction.

Besides, may it not be that *this affliction is sent on purpose to try your faith because it is weak?* "What," say you, "try my faith because it is weak? I thought you would have said *not* try it because it is weak." Ah! but faith grows by trial. When faith is weak a too heavy trial would crush it, but a suitable trial is over-ruled by God for the strengthening of it. You must, you must grow. The Lord would not have His children be stunted and dwarfed, and this trial is sent that you may be made to grow.

Further, you may not only be made to grow in faith this way, but *also in close communion with your God*. I have read lately one old Puritan whose opinion is that we never grow except in affliction. I could not endorse that, but I am afraid there is a great deal of truth in it, for almost all the shining days we have we waste, and when God is very gracious to us in temporals, we generally find that these lean kine of our ingratitude will eat up the fat kine of God's mercies. We do grow best, depend upon it, when the wind blows us away from our natural havens to the great port of peace, which is found in communion with God in Christ Jesus. When our soul has nowhere else to fly to for shelter, she flies to Christ. When she sees all her crutches and all her props broken away, and all her foundations made to reel, then she casts her arms about her own dear Lord, and there she hangs in rapture and simple child-like love and confidence, brought nearer to God than ever she was by the strength of her trials, and that is always a Divine result, a Divinely valuable result. It is a great mercy, if nothing else should come of it—a great mercy to have troubles, if we should have the result.

Brethren and sisters, if Christ would He could prevent our having affliction, but He will not prevent them, *because He wants to make something of us*. For instance, he wants to make some of us to be comforters to others; but how can you comfort others in trouble when you have never experienced the like? Oh! what poor hands some of us make in trying to comfort some of God's saints who have been

in much deeper water than we have ever sailed on. Why, we find they look upon us as mere boys, and wonder how we should have the impertinence to bring consolation to them. But when we can say, "I have just experienced just the very trial you are now passing through, and the Lord sanctified it, and supported me under it," then the mourner opens wide his ears, and the soul receives our comfort as though it were honey-droppings from the comb.

My dear brethren, you *will never be qualified to understand and explain some of the promises without trials*. Some of God's promises cannot be read except by the firelight of affliction. There is a kind of invisible ink that people sometimes use, which does not show till you hold it to the fire, and some of the promises seem to be written in that kind of ink. You do not understand them until you get a trial, and in the trial you find out that God has fitted every word of the consolation to the providence in which He has placed you. But, indeed, my brethren, when I consider the infinite variety of blessings which come to us drawn by the team of black horses that our Father always keeps for this purpose; when I consider how God is glorified by the endurance of the saints and by the graces which they receive in consequence of tribulation; when I consider how their joy will be swollen at the last, when they come to their rest, by the remembrance of their pilgrimage here below, I can but think that it is a fine mark of special mercy that God does not suffer His people to go into the fat fields, the fertile fields of trial and of trouble that they may be enriched, and that their souls may be established.

Come, then, let every murmuring thought be gone; let every dark suspicion be discarded. Let us kiss the hand that smites us, and look up to our Father's face even when He chastens us, and, in this way, we shall soon find the trial turn to joy, the bitter cup will become sweet, and resignation will sweeten all.

If these words shall have ministered any consolation to God's suffering ones, my heart shall be glad. I sometimes want such thoughts myself, and there are times when, if I could have them spoken to me by somebody else, they would be to me like the paths of God which drop with fatness. Now there may be some of you—I know you are tried and troubled—to whom this will be just the very word. If so, do not let Satan take it away from you. Do lay hold of it by faith, and feed upon it with joy and comfort. Yes, "Comfort ye, comfort ye, My people, saith your God; speak ye comfortably unto Jerusalem." So I would that you may be happy and a rejoicing people in the midst of all your troubles.

But, alas! this does not belong to all of you. It is only comfort to those who belong to Christ; but some of you do not belong to Him, and have never trusted Him. The Lord bring you this very night to believe in the Lord Jesus Christ. Those about to be baptized say to you to night, "We avow ourselves to be believers in Jesus; we are buried in water to show that we desire to be dead to all the world, and buried in the death of Christ; we rise out of it to show that we desire to live in newness of life by the quickening power of the resurrection of Christ." You will have no right to this ordinance until you have trusted the Saviour. When you have trusted Him, when you have relied fully upon Him, when He becomes all in all to you, then may you take the sign, because the thing signified is yours.

May the Lord bless you, for Jesus' sake.

## Essays and Papers on Religious Subjects.

### LITTLE INCIDENTS IN THE GREAT LIFE.

BY W. POOLE DALFERN.

"Jesus often resorted thither with His disciples."  
—John xviii. 2.

"SOCIAL habits may soften asperities ; but it needs solitude to settle our principles. Social habits may make us good-natured ; but to get certainty for our ideas, or assurance for our faith, we must be alone. The stronger traits, the more rugged and manly virtues, powers of endurance, energies for moral enterprise, are never developed except in such balanced spirits as have been thrown back much upon solitude and themselves. The friction of society may smoothe down individual peculiarities, but there are such things as a smoothness that is insipid, and a compliance that is so accommodating as to be cowardly.

"If constant intercourse with others neutralises our prejudices, it may also undermine our simplicity, coax our kindly sentiments into vicious compromises, and tempt our integrity out of its self-possession into disgraceful bargains. If we learn amiability in the mixed company, so do we learn what staunch and steadfast convictions are by standing alone. If we form delightful connexions in the one, so do we gain the nobler faculty of thinking for ourselves, acting for ourselves, and believing for ourselves, in the other.

At a period when the activities of *associate* enterprise threaten Christian individuality with so many perils,—in a place where the personal sense of right is beleaguered and solicited by so many plausibilities, among customs where majorities take the place of single-headed tyrants, and the bribe of promotion bewilders the clear-sightedness of faith,—let us look to our integrity. It is useless to talk of character at all, if we are to go on measuring ourselves by one another, and asking our neighbours how far it will do to go on breasting the current, or anxiously querying with ourselves how

many friends, or favours, or votes, or offices,—how large a piece of "the world,"—we shall have to lose by taking sides with Christ, instead of striking out boldly, and committing ourselves unreservedly, in faith to His cause. If we are set, in earnest, on escaping from delusions and sins, we cannot afford to wait for the multitude. If we would walk with clean steps, we must gird ourselves for a solitary march ; if we would find God and be His children, and have the reward of His presence, we must enter into the closet, and shut the door, and pray to the Father who is in secret."

WE need not be surprised that the world should know so little of its best and greatest men, or that frequently they should come and go like shadows passing over the earth, when the inspired biography communicates so little comparatively of the life of Christ ; of the thirty years or more that He lived in privacy scarcely anything is recorded, a few incidental references is almost all that we have ; while of His public life it is written, "and there are many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." From the little recorded of Christ's early and private life, we can readily infer that those years of seclusion so far from being wasted were most important in relation to the work given Him to do, and that even He in some measure by self-communion, prayer, and meditation was fitted for the terrible friction of His public life, and the awful sufferings of His crowning death. Of His childhood we read, that "He grew in wisdom and in favour with God and man ;" and of His experience as the God-man Mediator, "that though He was a Son, yet learned He the obedience from the things which He suffered ;"\*

\* Alford.

and these few and expressive words are no doubt descriptive of the Divine process carried on in His soul all through the years of His seclusion, when like some fragrant flower He was hidden in the forest of tribulation from the gaze of curious eyes.

The seraphic Isaiah had written of Him: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of His roots: and the spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins."

We do not think that the Spirit which made Him of "quick understanding in the fear of the Lord" superseded even in His case, but rather stimulated the habit of constant meditation and prayer, and thus the experience of Christ in relation to His public work was shaped and formed in fellowship with God, the tongue of the learned which He came to gain, the lips which spake as man never spake acquired much of their wisdom and grace through speaking so frequently to God.

Our Saviour speaks of giving His disciples "the words which His Father had given Him;" these words had doubtless been the food of His faith for years in secret. The law of God was in His heart, and He could say, as none of His disciples could, "Oh, how I love Thy law, it is my meditation all the day." His soul indeed was like some unique and fruitful seed cast into the soil of this world, and which being watered with the secret dew of heaven, O what a fruitage of truth and righte-

ousness appeared! And this secret influence of heaven was sufficient. Satan could destroy the first Adam, but the second he could not touch, for God's covenant shall "stand fast with Him." God will reach His own true ideal in this solitary praying man; His soul shall expand, His intellect shall grow a type and prophesy of what His life shall be in the experience of myriads. Let respectable ignorance and verbal pride beware, for if they will not *move*, the car of progress shall pass over their traditions though sustained by law and in the estimation of many made venerable by age. The TRUTH which without human sanction or aid grew in silence upon the mountain slopes of Olivet shall not be kept back from its mission by the hatred of formality, the trammels of a dead ecclesiasticism, or the fears of conventional selfishness. Through wilderness discipline truth has ever reached her crown, and this procedure repeated itself in the experience even of the Son of God.

That Christ, therefore, when He came into His public life should love seclusion, and seek it, is not to be wondered at. He had grown up in solitude, beneath the eye of God, nourished by communion with His Father; and as a Christian, amid the fever and excitement of lawful toil, anticipates the hour when He shall reach the quiet of His home, and again besurrounded by the hallowing influences of congenial hearts, so Christ anticipated those periods when, in connection with His needed rest, His heart should return to solitude and God again. One of our great poets has said, "Alone I could not, nor would be happy." Genius, no doubt, can do many things; it can range through the domains of poetry and philosophy, science and art, and dazzle and bewitch multitudes with its opulence and splendour; on the wings of imagination it can soar to the very throne of God, and like an eagle gaze upon those mysteries which dazzle and bewilder other minds; it can transfigure and transform ordinary objects, or clothe them with such light and beauty

as to excite the admiration and applause of thousands; but it cannot lift the soul to the bosom of God, or speak a satisfying and intelligent peace to the restless, weary, craving, hungry heart of man. And hence the poet that could people even the regions of ignorant vacuity,—in the case of thousands with such fair creations as bound them entranced to the chariot of his genius,—had to say, “I would not be alone.” These words show that in the highest sense his soul was poor, and that his intellect, with all its spontaneous wealth and imaginative power had not reached nor even touched the rim of that divine mystery revealed to the feeblest babe in Christ, as contained in those Divine words, “As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me.” “*This is the bread which came down from heaven.*”

Oh, how many who live in the realms of an exalted imagination, dazzled and intellectually inebriated by the glories which meet their gaze, never taste of *this* true bread, and hence give ample evidence that in spite of all their rare gifts the soul is after all but a poor, shivering, starveling, wandering through the universe of God, while the faith of the feeblest Christian often hears, amid the sublimest utterances of such, the old wail of commonplace despair: “Who will show us *any* good?”

It has been said that “all weighty work is done in solitude.” This was true in a measure of Christ. He did not go into solitude to nurse voluptuous dreams, to get together the materials of an intellectual pyrotechnical display, to study the formal moods of logic, to think over the clothes he was to wear, or to ponder the attitudes of a ritualistic gymnasium; no, but to reach the every heart and meaning of those words given to Him by His father, that being thus refreshed he might refresh others, and reach perfectly through His human apprehension the work given Him to do.

The constant fellowship which Christ realised with His Father was the life of

His spirit. He had “meat to eat which His disciples knew not of”—a life of communion and secret joy in God, in which He had a perfect apprehension of all He was to do, and by which communion it was kept constantly before Him. It had been written of Him, “He shall cry unto Me Thou art My Father, My God, and the rock of My salvation.” This spirit of adoption dwelt perfectly in the heart of Christ, leading Him constantly and gladly to turn aside from His public toil to seek with all the joy of His filial and holy nature renewed intercourse with God, saying, as He only could say, “Return unto thy rest, O My soul, for the Lord hath dealt bountifully with thee,” and thus His secret and His public life, like the horses of Pharaoh’s chariot, kept pace with each other until all His work was completed, and God’s covenant in beautiful, instructive, and personal form, stood perfect before men and angels; then was fulfilled the old promise in the experience of this weeping, wrestling, struggling, praying man: “I will make Him My first-born, higher than the kings of the earth. My mercy will I keep for Him for ever more, and my covenant shall stand fast with Him. His seed will I make to endure for ever, and His throne as the days of heaven.”

There is another side also to this fellowship of Christ with His Father;—in this fellowship God, for the first time, fully realised His own, and the sides of this lone mountain became the banqueting-house of the King of Heaven.

The soul of man, during the ages that had passed, had yielded to God and the world much that was wealthy and grand, and indicative of its high origin and ultimate destiny; of the products of art, science, and genius there had been no lack. In poets, statesmen, and philosophers God had seen something of His own image in KNOWLEDGE. Over the human soul the breath of God’s Spirit had passed for many dark and weary years; for “there is a spirit in man, and the inspiration of the Almighty giveth them under-

standing"—and from that soul, as thus breathed upon by God, had sprang material expressions of power, beauty, and sublimity; the earth was dotted with monuments of man's creative skill; the marble had been made to glow with life and the canvas to reflect the light of heaven. Man's heart, unconsciously touched by the hand of God, had poured forth its treasures in sublime words of eloquence and song, blending, however, with its highest joys the low wail of despair—thus witnessing still, in its most lofty notes and deepest tones, that genius was not God; and that the lone Man on the sides of Olivet—the Christ, the Great Anointed ONE—was and ever must be the true completion of the soul: and not, indeed, until the peasant of Galilee, poor and unknown, stretched Himself down to rest upon the dewy slopes of this ancient mountain, did the great King and Lawgiver of heaven and earth receive the *moral* wealth and fealty which He claimed—the faith, and love, and reverence due to His name. Now, for the first time in this world's history, amidst all its teeming populations, in this little garden, does God find a human soul again fully conformed to His law; all its high and noble faculties in harmony with themselves, because in harmony with *Him*, and, like a well-tuned instrument, perpetually giving forth the sublime music of love, adoration, and praise.

O wond'rous soul! richly freighted with the very wealth of heaven, richer than all the libraries of earth, growing without human culture, and beneath the anointing of God's spirit, and thus acquiring that peculiar wisdom which shall nourish myriads into the Divine life—the very life of God—and which will ultimately raise them to His very heart and home.

But Jesus did not frequent this mountain to meditate and pray for Himself only. Here He often, in faith and prayer, presented that Church which His Father gave Him to redeem; here she was often baptized with His loving cries and tears; here often, when worn and weary with strong crying and tears,

He often fell asleep, solitary and alone with His loved bride folded in the arms of His faith and love—His own locks wet with the drops of the night, and the cold, pale brow of His bride covered with His tears. In sight of this, oh! how easy should it be for us to say "We love Him because He first loved us."

Here, too, Christ wrestled with the principalities and powers of hell, and again and again in anticipation saw that final victory achieved which He proclaimed with His dying lips, when He exclaimed, "It is finished!" and gave up the ghost.

And what are the lessons which this little garden, to which Jesus often resorted, read to the believer? Are they not such as we need to hear again and again, especially adapted to us all, both as preachers and hearers, in the midst of this feverish, toiling, fast, ambitious age? Did HE, the perfect man, the Son of God, the Anointed One, to whom the Spirit was given without measure—did He need for the refreshment and growth of His faith, periods of retirement, and meditation and prayer—to forsake for a time the scene of His most sacred and awful toil—that again, in secret, He might be girded by God Himself with fresh strength. How much more must His poor, weak, sinful, and imperfect children need such exercises and refreshment; and if these are neglected, how surely much of the spiritual strength of such must decline, the heart become as the barren heath, and the soul find itself left to the mercy of its numberless cruel and persistent foes.

"O, brethren, let us not forget,  
Amid life's noise and din,  
That this sad Mount of Olivet  
Must teach faith how to win;  
From life's rude turmoil we must turn,  
Its strife and every care,  
Like Christ, must meet and worst our foes,  
On knee of sacred prayer."

(To be continued.)

## A Memorial

or

M A R T H A ,

The beloved Wife of

The Rev. J. BUTTERFIELD,

Pastor of Bethlehem Chapel,  
Rotherhithe,Who departed this life, March 1, 1872,  
Daughter of the late Rev. J. Stenson.*"The memory of the just is blessed."*

THE memory of the just in general is blessed. We cannot read the biographies of patriarchal forefathers, or the lives of the primitive pioneers of Christianity, nor call to remembrance the "place of burning," Popery's purgatory—Smithfield—without inhaling the sweet fragrance of the holy consecration of their holy lives and happy deaths. Some of us who stood at the tombs of many whose remains are deposited around the sepulchre of the late revered John Stenson, could not but feel that the memory of those just, aged, venerable, silvery-headed deacons of Carmel, Pimlico, is blessed.

Among them, the Rev. W. Alderson committed to the tomb the remains of a fondly-loved daughter, a pious-living mother, a good wife, a Sunday-school teacher, a true Christian, and an honourable member of Carmel and Bethlehem for thirty-three years. The dear departed was early brought to evidence the love of Christ. At the tender age of thirteen her father had the pleasure of baptizing his dear child Martha, Dec. 29, 1839. For many years she was a devoted teacher in the Sunday-school of Carmel.

*The profession of the dear departed one was "like the shining light that shineth more and more unto the perfect day." It was never stained by a fall, never torn by wandering into bye-paths, never put off, so that she had never to say, "I have put off my coat, how shall I put it on again?" for thirty-three years.*

Twenty-one years ago the departed was wedded to one of her father's spiritual children, the Rev. James Butterfield, who shortly after entered upon the ministry of the Word. As a minister's wife, we can without fear or flattery say she answered to the characteristics found in Solomon's description of a virtuous woman (Prov. xxxvi.). She was trained to be a minister's wife by being a minister's daughter.

As a member of Bethlehem, she was no drone. There for years she held a Bible class of about thirty young persons, many of whom were brought to the Lord by her ministrations. Just before going to chapel to preach her *funeral sermon*, her widowed husband received a note informing him of the sudden death of one who was brought to the Lord in that class, and had died happy in Jesus in a foreign land a few days ago.

The memory of the departed one as a *mother* is blessed. She was the mother of seven children—one is with her in glory, six are left behind. What a word is this—MOTHER! Around it what fragrant reminiscences! What a loss is the loss of a good, godly, pious, praying mother! If the boy's head aches, father says, "Take him to his mother;" if the daughter is sick, who can nurse her but mother? But, on Friday, March 1, 1872, at half-past five a.m., we had to write in our Family Bible, under the names of six dear children, that touching word—

**"MOTHERLESS!"**

What is it that keeps that little bark at its moorings, when winds and waves conspire to drift, to drive, and destroy it? The anchor. Even so, a mother's love is childhood's anchor; the little cradle-ship only rocks so far, because tended by a loving mother. Boyhood's anchorage is in a mother's heart—it is held by the strong cable of a mother's love. Father may be captain, but mother holds the anchor.

*A mother in heaven!* Dear children, methinks, when you get to heaven, hav-

ing first been presented to the Saviour, you will then hear Him say from the throne, as He said from the Cross, "*Behold thy mother!*" There's a group of dear ones in heaven—all lovely, all beautiful—but there is one in the midst will outvie them all, that one is—**MOTHER!**

The memory of the departed as a sufferer is blessed. There were three things most powerfully exhibited in the dear sufferer:—1. *Her patience*. If ever patience had its perfect work, it was in the fourteen months' sufferings of the dear departed. A second feature of her religion which shone so conspicuous was, *Her unwavering faith*. Not a shadow of a cloud came across the sunlight of her faith. She would often say, "*I am not at all afraid to die.*" A third feature of her religion in her sufferings was, *Her happiness*. No ecstatic flights, but a calm, deep-toned happiness. All who visited her returned full of delight at the sight of such beautiful, calm, intelligent happiness.

The memory of the last words of the just is blessed. We here insert a few.

"What can I say to you, my —, *I am so happy!*" Her husband added, "But you do not seem to have much joy." To which she quickly replied, "*My dear, you are greatly mistaken. I could not be happier. I am only waiting—patiently waiting. I am always thinking about those in heaven; talking to them, and telling them all about it.*" Our parting won't be for long; you will soon come after. I am quite resigned, willing to give up all into the hand of the Lord."

On departing for chapel, the dear one said to me (her husband), "*I shall soon sing better than you all.*" And then repeated the hymn, commencing—

"When languor and disease invade  
This trembling house of clay,  
'Tis sweet to look beyond our cage,  
And long to fly away."

Adding, "But I do not want to be impatient."

Feb. 9th.—Wept with me, on saying I felt the parting very, very keenly, and added, "But you know, dear, it

won't be for long. *I do so long to be gone.*"

17th.—After a very trying paroxysm of coughing, the dear sufferer repeated the following lines with a dying pathos—

"'Tis painful at present,  
'Twill cease before long,  
And then, O how pleasant,  
The conqueror's song."

Repeating the last two lines with great emphasis.

20th.—Conversed with my dear dying one a little about her departure, and where we were to deposit her remains—when she said: "*I am afraid you will not be able, though I should like you to preach my funeral sermon.*"

26th.—On going to chapel on Sunday evening, I said, "I feel very depressed very unfit for my labours, to which she quickly replied:—

"He that hath helped you hitherto  
Will help you all your journey through:  
And give you grateful cause to raise  
New Ebenezers to His praise."

"By faith they quenched the violence of fire," saith Paul, and truly the late sufferer did the same: namely, quenched the violence of the fire; not the fire—but its violence.

The dear one's last words on the last night, when their weeping father took the dear children one by one to bid their dying mother *Good-bye!* (O what a moment was that!) To her first-born son, she simply said, "*Stand fast!*" To her eldest daughter, "*Clave close to Jesus, and follow in His footsteps. And do your best for poor dear father.*" To Willie she said, "*Give your heart to Jesus.*" In her last death-struggle (for she suffered much to the last) she loudly cried: "*Come, Lord Jesus,*" then sank; her eye-strings broke in death; and being overwhelmed at the sight of her sufferings, father, son, and daughter, knelt down, and weepingly prayed the Lord to take her out of so dreadful a state of suffering. Shortly after, the dear, loved, pious, praying, suffering one was released, and doubtless went to heaven, her happy home.

"Beyond the smiling and the weeping,  
*A dear one is gone.*  
 Beyond the waking and the sleeping,  
 Beyond the sowing and the reaping,  
*Dear Mother is gone!*  
 Love, rest, and home—sweet home,  
*We will be with thee soon.*  
 Beyond the blooming and the fading—  
*A fond Wife is gone!*  
 Beyond the shining and the shading,  
 Beyond the hoping and the dreading,  
*Dear Sister is gone!*  
 Love, rest, and home,—sweet home—  
*O may we enter soon.*  
 Beyond the rising and the setting  
*A loved Friend is gone!*  
 Beyond the calming and the fretting,  
 Beyond remembering and forgetting,  
*A Christian is gone!*  
 Love, rest, and home—sweet home—  
*We all shall go soon!*  
 Beyond the parting and the meeting,  
*A dear Teacher's gone!*  
 Beyond the farewell and the greeting,  
 Beyond the pulse's fever beating,  
*A Sufferer is gone!*  
 Love, rest, and home—sweet home—  
*I will be with thee soon!"*

#### THE FUNERAL.

The friends of Bethlehem Chapel, all of whom kindly showed their sympathy by being present in the Chapel, and many of them followed the remains in coaches to the last resting-place in Brompton. The Revs. A. Alderson, W. Munns, and Pierce Jones, kindly officiated at the Funeral Service in the Chapel. The Rev. W. Alderson, who had been acquainted with the family of the deceased all his lifetime, addressed the crowded chapel of people in a most pathetic and eloquent oration. We cannot omit mentioning the sweet and kindly feeling exhibited, by kind friends bringing flowers and placing them upon the coffin, and afterwards friends and children dropped them with many tears into the silent tomb. And on the same day, 7th of March, 1872, the Rev. W. A. committed the remains of the departed to the silent tomb by the side of her dear father, their coffins all-but touching each other, in Brompton Cemetery. Many kind friends gathered

around the grave, both of Bethlehem, Rotherhithe, and Carmel, Pimlico.

On Sunday evening, according to the request of the departed, the bereaved husband preached the funeral sermon to an overwhelming congregation, very many being unable to gain admittance. This trying task was accomplished, but not without the many, many prayers of dear sympathising friends, assisted by the kind services of the Rev. Mr. Jeffries.

#### JACOB AND ESAU.

BY THE REV. W. BARKER.

"The elder shall serve the younger, as it is written Jacob have I loved, but Esau have I hated."—ROM. ix. 12, 13.

IN relation to this scripture, which many professing Christians have greatly abused, the following things may be noticed as tending to remove some of the obscurity and error connected with it.

The word *agapao*, or *egapesa*, means to love or delight in, to admire. But there is nothing in the word itself to show the nature or occasion of the love. Jesus is said to have loved (*egapesen*) the young man who went away sorrowing because too worldly to comply with the divine teachings he had listened to. The word *emisesa* means to hate, or love less, comparatively to despise or set aside. Leah was hated (*emiseito*), that is, she was loved less than her sister Rachel (Genesis xxix. 31—33). It is obvious that comparative, and not absolute, hate is here intended. So in Deut. xxi. 15—17, where the same Greek word is used three times in verse 15, once in verse 16, and once in verse 17; the radical idea is that, in regard to a certain *position* and *relationship*, another was preferred. In Mal. i. 3, *emisesa* is used as signifying the different standing or position of Esau before God, to that of Jacob. It will be clearly seen from these allusions that the terms employed in Romans ix. 12, 13, contain nothing in them suffi-

cient to define the actual meaning of the sacred writer, which is the thing we now anxiously look for. The position I now take, and in this article would sustain, is this, that Paul expresses no opinion about the eternal condition or position of the two men whose history furnishes his illustration.

His argument is one in which he reasons from the less to the greater, therefore we must not carry forward every weak point in the figure to the truth to be illustrated.

The prophecy uttered before the birth of these twin brothers was, we believe, not intended merely to announce, but to explain, the relations of the children to the *providence* of God. If so, it must be our key for the opening of other texts in which there are important allusions to them.

Now mark, that Prophecy asserts that the conduct of God towards these brothers is not personal, but *national*. "*Two nations*" and "*two peoples*" were to be born in the person of these twins (Gen. xxv. 23). All that was spoken of them, therefore, was of a representative character. This view is confirmed by the language of Mal. i. 1—3, which shows that their peculiar position related to the privileges and honours of the "Abrahamic covenant."

Paul's allusion is now the chief thing remaining, and the misapprehension of which has caused all the difficulty. His object in referring to these men was to refute objections, and remove prejudices against the Gospel—objections which sprang out of the national and religious exclusiveness of the Jews. They did not believe, even as is the case with their descendants now, that a Jew could be excluded from Messianic privileges and blessings; and they did not believe that Gentiles could ever have equal share with Jews in such blessings. Paul tried to prove that all believers in Christ were really of God's family, in accordance with His merciful purpose in Christ, and that even in Jewish history, as well as Jewish Scripture, there were foreshadowings of this grand truth. "I will show you," says Paul,

"instances in your own history, which will prove my assertion. You remember the case of Ishmael, the literal first-born of our father Abraham, though not the 'first-born of promise.' Here you see that Abraham's blood did not make a child of God. But you may perhaps reply to me, that the defect in his case was his mixed parentage, an Egyptian being his mother. But look at Jacob and Esau—*twin brothers*, both in the line of the promised seed, yet how different their lot and character. Say not then, that God cannot reject the seed of Abraham. Say not that He cannot accept the Gentiles. God gave our fathers an 'adoption, a glory, covenants, and promises,' but it was for the sake of a spiritual seed, afterwards to be discovered and called." Had the words of God been literal, they would all have been forfeited in the very cases in question.

But God's purpose and promise were of such a nature that they could be accomplished though many of the sons of the patriarchs should be shut out from the path of privilege and blessing. Our Gospel, with its new covenant and better promises, embraces those who have Abraham's faith, whether they have his circumcision or family descent or not, for in Christ Jesus there is neither Jew nor Greek, bond nor free (Col. iii. 11).

One question now remains: Why did God make such invidious distinctions between these sons of the patriarchs, seeing they led to such jealousy, confusion, and error?

Answer.—These distinctions were intended effectually to distinguish between the literal, national, elements in the Abrahamic covenant, and those spiritual purposes for which alone the national existed. Mark, in confirmation of this, the fact that, while God shut out Ishmael from the line of promise, and Esau also, He yet so enriched them with temporal blessings, as to make their condition equal, if not superior, to that of the sons of promise. When Abraham was first apprised of the fact that Ishmael was not the son

of promise, he was quite overpowered with sadness and apprehension, and cried, "Oh, that Ishmael might live before Thee!" (Gen. xvii. 15—22.) The prayer was heard. He was to be blessed, made fruitful, be multiplied, and to become a great nation; and was to be the father of twelve princes. Here was temporal equality, even to the number of sons which were to descend from him. To his mother the promise was given that his seed should not be numbered for multitude (Gen. xvi. 10). Their earthly lot being so nearly equal, both parties would be led to enquire what it could be in the covenant as relating to Isaac that should make it so sacred and permanent, and so to be desired above the lot of Ishmael. There was marked equality side by side with some *singular* difference. By this they would be both prompted and assisted to discover the spiritual truths wrapped up in that singular covenant with their father. The one was to be a *Seed* blessing all mankind; the other a wild Adam (*Pherai Adam*)—not a healer and uniter of men, but a foe, a disperser.

The same principle was still more impressively taught in the difference between the history of Jacob and Esau, for they were both born in the line of promise, of the same father and mother, and at the same birth. Yet the elder was to serve the younger. There are, therefore, striking points of comparison and contrast in the temporal condition of these brothers, confirmatory of the view taken, as may be seen in Gen. xxvii. 28—40. Personally, Esau never rendered such service to Jacob as had been spoken of, and in many respects his condition was greatly superior to Jacob's. While the latter was in servitude as a shepherd, the former was gaining such influence as a prince that he could command the services of four hundred men, when he went to meet his brother (Genesis xxxii. 3—16; xxxiii. 1).

Personally they lived on most amicable terms after Jacob's return (Gen. xxxiii. 4—10). For several years this good understanding existed between

them, and eventually Esau, of his own accord, went out of the land of Canaan, because there was not sufficient pasturage for them both (Gen. xxxvi. 6, 7), although he had many ties by marriage to attach him to the country (see Gen. xxxvi. 1—5). So far, therefore, the conduct of Esau was most brotherly and praiseworthy.

A second reason may be assigned for the peculiar features of God's providence in the case of these men, viz., their necessity in order that the grand spiritual truths wrapped up in the Abrahamic covenant might be developed. God intended the sons of Jacob to be typical and prophetic of a spiritual family, and a Divine Sonship in the Messiah. If therefore all the literal descendants of Abraham, without exception, had been reckoned as the promised seed, there would have been no means of distinguishing birth by blood and race, from spiritual birth such as all men need, and such as was prefigured by the Jewish Economy. Both Jews and Gentiles are slow to receive this great truth, and this old covenant in its prophetic words, as well as in its singular providences, was intended to prepare the way for the more forcible and direct teachings of the New Testament upon this vital question.

Again, the essential unity of God's truth, and of His spiritual family in Christ, required that 'only one system of types, one series of pictures, should be employed to foreshadow it.

The grand spiritual teachings concerning Christ and redemption must not be distributed and divided amongst the many branches of the Abrahamic family. One section alone must be chosen to hold and preserve such precious treasures for the good of all. Superior status, and superior privileges were, therefore, conferred on the Messianic branch, but far greater responsibility was incurred by them on that account. Privilege, responsibility, and temptation, are a triple alliance of moral principles which it is impossible to sever. The truth was put into the hands of a chosen son, Isaac, not Ishmael; Jacob,

not Esau; Judah, not any of his brethren. So, when they became a nation, only one small part of it was requisite—one family; and this one family must furnish a King who should be the type of the Messiah's kingdom. One little town is to be His birth-place; one poor Virgin of the house of David must give Him birth. The land they held, with all its historic and typical memorials, to enable them to fulfil their trust. Therefore, when they actually rejected their own Messiah, their land "spewed them out," and their house became to them desolate. Ishmael and Esau, in their descendants, hold that land to-day, while Jacob and Judah are in deep sorrow under the displeasure of their God.

This Divine scheme of action was not an arbitrary one, but in the nature of things required to give distinctness and power to the character and claims of Christ. Had each branch of the Abrahamic seed been chosen to hold and typify the truth nothing but confusion and uncertainty had been the result. Suppose a monarch who destines his son to rule in a certain province, should precede his advent with certain promises, by many descriptions of his character, and by pictorial representations of his son and his kingdom. It is obvious that there must not be conflicting or varied representations given beforehand. There can be only one recognised likeness of the original. The Jewish nation held this position amongst the many sons of Abraham, and were custodians of these treasures for the entire world. The estate was entrusted to them till the heir could come and rule himself (Luke xx. 9—19; Mat. xxi. 33—41; Mark xii. 2—10). Violation of the trust by either by perversion of its conditions, character, and covenants, or

by an attempt at exclusive possession is an offence never to be so forgiven as to reinstate them in their original position of exclusive privilege, because the Son Himself has been rejected.

But the crowning fact of all is, that these dispensational distinctions, which marked all the preparatory steps of the Divine plan, only faintly represent the real interest of any of the parties concerned in their ends and results. They who had by Divine appointment exclusive enjoyment and control, in relation to the temporal, could not, though they wished it, exclude others from the spiritual blessings. And those who were peremptorily shut out from all part in the dispensational good enjoyed by the sons of promise, were never from the first, either in intention or in fact, excluded from the spiritual blessings; in both cases personal abuse of the facts and rejection of the saving truths were the only things that could exclude from Christ.

In Christ Jesus, neither Jew nor Greek, barbarian nor Scythian, bond nor free, male nor female, is known to the detriment of the other, but all may be one in Christ Jesus. If Ishmael and Esau are lost men, it is not because they had no part in Judaic privilege; but because they did not discover therein the great Teacher and Saviour to come. If they are saved, it is fully and freely by Christ, the coming One, who will only save the seed of Isaac and Jacob by faith, for they are not all Israel that are of Israel. Our prayer then should be, that He who was the "desire of all nations," as well as the "glory of Israel," may be our own Saviour by virtue of His death and the renovating power of His spirit.

*Hastings.*

# Helys for the Ministry.

## ORIGINAL SKETCHES OF SERMONS.

NO. LI.—ONE-WORD TEXTS.

OUTLINE of SERMON preached in Church-street Chapel, N.W. By J. Burns, D.D.

"Babbings."—Timothy vi. 20.

THE word "babbings" is very expressive of loud pretentious talking—empty parade about words—idle prattle. The enemies of Divine truth have ever dealt largely in this, and never more than in our day. To them also the latter part of the verse applies, "opposition of science falsely so called." All sorts of opposition of this kind have been freely brought and loudly declaimed against the religion of Holy Scripture. Sceptical astronomers, sceptical geologists, and now sceptical ethnologists, do a good deal of this "babbling."

Well it is right that Christians should have sound reasons for their faith, and should be able to discern the fallacies of babbling men who boast of their "science falsely so called." True science and true Religion must accord with each other; wise, modest, candid philosophy will never babble, and it is only the noisy clamour of sceptical tongues, with its pretentious opposition to true religion that we wish to hold up as to the absurdities essentially clinging to them. Observe scepticism—

I. IN ITS MANIFOLD PHASES. The discordance of Religionists is a favourite theme with disbelievers. They refer to the differences of Jews and Christians, and of Christians of various sects with each other. Well, is scepticism a positive unity? Are there not at least five distinct varieties?

(1) Those calling themselves Rationalists, or Free Thinkers, who do not ignore Scripture, but subject it to their superior judgments.

(2) Deists, who declare the light of Nature, and of our inner light, sufficient for religious purposes.

(3) Materialists, who rank man with all other animals, only a link higher in the progressive chain.

(4) Atheists, who deny a Personal Deity.

(5) Pantheists, who confound a Supreme Intelligence with His works, and say every thing material or immaterial is God—and God is thus every thing and personally nothing.

Now Sceptics had better settle these differences, and present a sort of agreed unity of disbelief, or else cease "babbling against Christianity and its sects."

Observe scepticism and its absurdity,

II. IN DENOUNCING THE BIBLE AND NOT PRODUCING A BETTER BOOK. Men evidently need something more than the light of Nature and Reason for moral, not to say religious, purposes. Well, if Sceptics agreed to a united belief, they might then give us their book, worthy to supersede the Scriptures. Such a book should supply the information which most feel they need. As to the origin of the universe, whether eternal, self-made, or how, or when. As to man, his origin and lineage, whether from the lowest animal genus to monkeys, and then on to manhood. As to the sources of moral evil and sufferings and death. As to how Old Testament fables about Egypt and Moses, &c., got into circulation. As to the legends about the Israelites, the Red Sea, the Desert and Sinai. As to the mythical Christ and His Apostles; or, if real, as to whether they were impostors or fanatics, and the evidences of either. As to the extraordinary nature of Christian delusions and the absurdities of their belief and experiences. As to the perpetuity of swindling priests and juggling clerics. Then,

III. THE ABSURDITY OF SCEPTICISM IS SEEN IN NOT GIVING A BETTER CODE OF MORALS AND RULES OF LIFE. What are the ethics of infidelity? the moral virtues growing out of scepticism?

Will they be Bible morals revised and improved, or ignored, and superseded? Will they read the Commandments backwards? Will they insist that parents shall obey their children, and not children

their parents? Will they command that men shall steal and falsely swear, and covet, and kill, or not?

Will they produce better virtues and graces than those of Christ in His Sermon on the Mount, or Paul in his Twelfth of Romans? Will their systems of sceptical morals make better men and women, better citizens, and tend more to integrity, truth, and goodness? If they reject the Bible system of morals, they must give us theirs.

IV. THE ABSURDITY OF SCEPTICISM IS SEEN IN NOT PROVIDING FOR HUMAN HAPPINESS WHEN THEY HAVE STAMPED OUT THE JOYS OF CHRISTIANITY. Now all men seek to be happy. Christians profess to be so, and say they derive it from their Christian principles and experience. But this Sceptics deny, and they say it is delusion and the result of extravagant views and an excited or diseased brain. Well, Christians in spite of all this, say they are really enjoying much happiness as the result of their Christianity. They say that if it is visionary, it answers all the purposes of reality, and is their consolation in poverty, affliction and death. Now, surely, scepticism must give them the means of happiness if it takes now what they have away. Christians are happy now in their belief, the Sceptic must show them how they will be happy in unbelief, or disbelief, or no belief at all. It must of course be the very converse of their present experience. Would it be something of this kind:—There is no God, therefore rejoice. No providence, no governor of the world, therefore be happy and rejoice. There is no guilt, no pollution, no Saviour, and no pardons or

renewing elevating influences, therefore rejoice. No infallible authority, or Holy Spirit, therefore rejoice. No certain truth, nothing worthy of belief, therefore rejoice. Believe in nothing, and trust to fate, destiny, and negations, and then rejoice.

The absurdity of scepticism is seen,

V. IN SURROUNDING THE FUTURE WITH THE MISTS OF DARKNESS. The Gospel brings *light and life*, as it regards men's future. It reveals immortality, and professes to show men the way to attain it. Scepticism denies the immortality and the eternal life. Well, it must prove by undeniable reasoning that there is no futurity for man. And it must clearly make it evident that non-belief in this future is better for men, better for families, for society, for nations, and the world in general. It must demonstrate that all belief in a future existence, whether of pagan philosophers, or whether of Roman or Greek philosophers, whether by Cicero and Seneca, or Socrates or Plato, or whether of the ancients or moderns is extravagance, superstition, and folly, and that scepticism is the highest reason and soundest philosophy.

In conclusion,

1. We need say no more on the absurdity of infidel babblings. It is self-evident, crude, vague, empty, and a libel on the human soul, and intellect, and reason.
2. How glorious a book is the Bible. How grand, sublime, and how adapted to men in all the phases of life.
3. Who would prefer the babbling of infidels to the evident knowledge and wisdom the Holy Scriptures supply?

## Tales and Sketches.

### THE EMIGRANTS.

BY THE REV. J. C. WELLS.

Author of "The Temple of the Lord,"  
"Let Other People Alone," &c., &c.

#### CHAPTER IV.—DETECTION AND FLIGHT.

SAM had become deeply interested in the family; he took every opportunity

to visit them and offer consolations, made himself familiar with the more juvenile portion of them, and with the cunning of his race soon got to understand the position. He had a very great horror of all republics and of all those who were in any way connected with them. Once or twice during his

stay in London he had ventured for a walk as far as Kennington Park, and there to his undisguised disgust he heard the Sunday brawls, and witnessed some of the scenes attendant on the hisses or cheers with which the orators were greeted.

"Where's de use of talking," he would say; "dere must be kings and queens, for how in de world is a man to be master and servant too. I can't do de master's work, and he can't do mine. Catch him cleaning boots;" and then he would say, "Taint religion, taint at all. Don't de Bible say, dat de Lord said unto Samuel, when Saul was acoming along out of de land of Benjamin, 'Behold the man whom I spake to thee of, this same shall reign over My people.' See here is de black and white for it, de first book of Samuel de ninth chapter and de seventeenth verse. Do you think de Lord did not know dat de people could not govern themselves when He gave them a king; and den see again didn't de Lord give Solomon a lot of wisdom more than all de lot of dem fellows hab got in dere heads if dere all put togeder. De kings are right enuf if de people will only mind dere own business; besides, dem ere people what call themselves publicans don't care about God at all, no nor yet de debil;" and then scratching his woolly head would say, in conclusion, as a climax to his argument, "no, nor anybody else but demselves; it's a fact, dat's so.

Now the scraps of information he had been able to gather concerning the father of his little friend had seriously upset him, and frequently when I have returned from my professional visits, I have found him holding forth in my waiting-room to a group of poor careworn creatures whose eyes seldom rested on a daily paper, and who knew as much about a republic as they did about the Sultan of Timbuctoo.

Poor Sam, he little knew how much harm he was really doing by his talk, and how, unknown to himself, he was to be the innocent means of bringing sorrow to a family for whom he would have died. Could he have foreseen that

the few honest words he uttered would lead to the detection and flight of Henrich's father, he would have been silent.

One of those detectives who are never off duty, and who with an eye to business had carefully collected by stealth some daguerreotypes of the principal political agitators, and who, although he knew the rendezvous did not know their homes, was one morning in my waiting room on some trifling business, when Sam was indulging in his invective, and a glance at his innocent face told him that something could be made of him, so he took care to waylay him the next time he went with some medicine.

"So, Sam," said he, with a smile, "you don't like the Chartists, do you. Well, my good fellow, there is not much about them that one can like, and if you knew as much about them as I do, you would say more than I heard you say the other morning.

"Didn't say nothink I was ashamed of," said Sam, nothing loth to enter on his favourite topic, "and am very glad to hear you say dat same ting. Look, here," he said, "I am just goin' off for massa to the house where one of dese fellers live, or where he ought to live, 'cause he never at home till everybody else goes to bed, and den he goes off early in the morning, just like one of dem men of what de Scripture speaks. Dey love darkness rather dan light because dere deeds are evil. I have known the house dis twelve months, and never saw him but twice."

"Should you know him again, if you were to see him."

"Know him, yes. I allers trys to bring him in my eye like when I prays for him, and so I says, 'Dat man, Lord, wid de pale face and de long black hair, him what's consumption. Lord, it's him I mean, for you know I can't remember his name; it's something of a German.'"

Taking a small case of portraits from his pockets; many of them being but bare outlines of features, and all indicative of their having been taken secretly, he handed it Sam, saying, "Do you think you can find him there."

Sam looked at it for a moment or two, and then placing his finger on the portrait of Henrich's father, he said, "Dat's him, I know, cause he looked just so."

The detective did not visit the place again; but another pair of eyes watched the house, and link by link, the connections were made between the homes of the conspirators and the quack medicine-vendor of Saffron-hill.

I had never been able to learn what passed between Henrich and his father on the night of their meeting on Waterloo-bridge, except that Marian told me Henrich had been bound by a very wicked vow,—that he was henceforth a foe to religion and governments, and the poor sorrow-stricken wife and mother had elicited from him that my poor innocent Sam had been unconsciously the cause of added sorrow.

I spoke to her of the worthlessness of the man in whom she took such interest—told her that even the marriage tie by which she was bound was no longer binding—that though I could not understand the depth of her religious feeling, I could conceive that a God of justice would not hold her responsible to a being who did not believe in either Him or her; who, in the pursuit of a visionary idea could renounce the sacred ties of home life—leave the children she bare him to the cold charities of a pitiless world—sink his early training, his splendid talents, consent to become the leader and companion of the most abandoned and depraved spirits that existed. I pointed out to her that this was not heroism, and urged that as an English-woman she could have nothing in common with his views of continental or home politics.

"Ah! sir," she replied, "while he remained, however wild and wayward his character, and most of that has been hidden from my children—while he remained I had husband, home, and children, and although he made my cup of life bitter, God sweetened it by instilling into it ingredients which none could think of but Himself. Often I

have breathed from my soul the words, amid blinding tears,—

"Thankful I take the cup from thee,  
Prepared and mingled by Thy skill;  
Though bitter to the taste it be,  
Powerful the wounded soul to heal.

"Be Thou, O Rock of Ages, nigh;  
So shall each murmuring thought be  
gone,  
And grief, and fear, and care shall fly  
Like clouds before the mid-day sun.

"I must still utter the same cry," said she, "but I have no husband. When I had him care lost its perplexity, toil its hardship, affliction its bitterness. Oh! sir, bad as he is, he is still my husband, and still the father of my children, and I have still a God; and, sir, if faith and prayer, and works, too, can save him, he shall yet be saved;" and then, turning to her girls, she said, somewhat mournfully, "My dear girls, you must follow your father; you must begin the search. Henrich must work to support us; you must follow him to foreign climes; if still in sin, seek to reclaim him; if sick or in prison, make your way to him; if dead, we can but mourn him. Yes; we will do it. I will consecrate you to this mission with a mother's blessing. We will begin to-morrow, and we will spend this night in prayer.

#### CHAPTER V.—THE LOVING PURSUIT.

I was at a loss to account for this. I had read of Lady Rachel Russell, and the wife of Bunyan; but this fellow was unlike the husband of either, and did not seem to possess anything of a commendatory character. I had vague thoughts of having read of women rushing about battle-fields in search of a husband; of slaves crossing rice swamps, and braving deadly malaria; but all this was to rescue some person worth the trouble. However, I came to the determination to help the girls on the next day, in the commencement of their search. We went to Scotland-yard: how I gained the information that I place at your disposal I am not at

liberty to tell ; but this much I learnt, that four hours after the interview with his son on Waterloo Bridge he had left

the metropolis, and had embarked, under police supervision, for Australia.

(To be continued.)

## Striking Thoughts, Facts, and Figures.

### DEAD! BUT MARCH ON.

**JOB ORTON** used to tell an anecdote of an officer. "He was marching into battle when he saw a beloved friend fall near him. 'Oh,' he exclaimed, 'he is dead; but come, we must march on,' and he left his dead friend to march on to the fight." He teaches us all a lesson. As we are marching into the battle field to fight for our Lord, our friends drop around us. A beloved pastor falls and dies; an honoured deacon drops off; some very useful member is cut down in the prime of life; husbands, wives, parents and children are taken from us; changes occur of a disastrous nature. But what are we to do? Stop mourning over the dead? No; the battle is yet to be fought. We must "march on," and fight until death comes to us, and then the victory.—**H. W.**

### NOT, "HOLD ON," BUT "LET GO."

WE are all lost sinners, lost in the woods, and we wander over mountain after mountain in dark and dangerous places, among rocks and precipices not knowing where we are going. It grows darker and darker. Still we grope along, sometimes on the brink of a dreadful precipice, and we know it not. At last some of us fall down the steep mountains, and fear we shall be dashed to pieces; but as we roll down we lay hold of some bushes and try to save ourselves. Some of them give way and we catch at others, and we hold on till they give way, break, or are torn up by the roots. Then we catch at others, and friends seeing us, shout out, "Hold on!" a very natural cry if we had nothing else to hold on to. But down

at the bottom of the precipice is the Lord Jesus Christ lifting up both hands to catch us, if we will but consent to fall into His arms; and He is crying out to us not "Hold on!" but "Let go! let go!" Up above us; all around us the self-righteous cry, "Hold on!"—the "do something" cry "Hold on!"—but Christ keeps crying out "Let go! let go the bushes of sin and self-righteousness, and fall into My arms and be saved." Let us then stop our noise, listen, hear His voice, take His advice, and let go.—**SPENCER.**

### DR. WATTS AND THE PLAIN PROMISES.

WHEN Dr. Watts was dying, he said, "I remember an aged minister used to say that 'the most learned Christians, when they come to die, have only the same plain promises of the Gospel for their support as the most unlearned of the people of God,' and so I find it. I bless God that they are plain promises, and do not require labour to understand them. I do nothing now but look into my Bible for them, and I believe them enough to venture an eternity upon them."

### ROWLAND HILL'S VERSE.

DURING the last two or three years of Rowland Hill's life he very frequently repeated the following lines:—

"And when I'm to die  
Receive me I'll cry,  
For Jesus has loved me; I cannot tell  
why,  
But this I can find  
We too are so joined  
He'll not be in glory and leave me  
behind."

When he was dying a friend put his mouth close to his ear and slowly repeated his favourite lines. The light came back to his fast fading eye, a

smile overspread his face, and his lips moved in a vain attempt to articulate the words. And so he died, this being the last sign of consciousness he gave.

## Reviews.

*Lectures on the Book of Daniel.* By LEONARD STRONG. (Yapp and Hawkins.)

THIS well got up volume of 165 pages is well written, and contains many excellent thoughts on this valuable book of Old Testament narrative and prophecy. The spirit and skill of the writer do him great credit, and the book is so full of thoughtful matter, lucidly stated, that no one can read it without profit. Of course, the views sometimes presented will not be accepted by all classes of theological thinkers; but notwithstanding, the volume is one of sterling value.

*The Lord's Prayer; a Series of Sermons preached at Newport, Mon.* By J. W. LANCK. (Elliot Stock.)

THESE are very excellent discourses, fresh, vigorous, spiritual, and edifying. They are a worthy addition to our sermon lore, and have our best wishes for their very extensive circulation.

### REVIEWS, PERIODICALS, &c.

*Baptist Magazine* contains several valuable papers. *Sword and Trowel*, a capital number. *Ragged School Magazine*, faithful to its own special work. *Christian Armour*, very superior articles by first class men. *Biblical Museum*, Part XV. We renew our repeated and hearty commendations; and so also of *Bye-paths of Baptist History*, Part XII. We are as usual well pleased with *The Hive*, so good and cheap; and with *The Appeal*. *Our Own Fireside*, *Home Words*, and *Day of Days* are publications so well got up, and filled with varied choice and evangelical papers, as to be more than worthy of all our praise. *The British Flag and Christian Sentinel* is a very great boon to our soldiers, and

was never better edited. *The Olive Branch* is a penny weekly periodical, in newspaper form, of Christian and philanthropic work (London: Marlborough and Co.), and we hope will be well sustained. *The Gardener's Magazine* we have not seen for several months, but it is as vigorously and efficiently edited as ever. *The Quarterly Record of the Trinitarian Bible Society* never fails to supply most useful and interesting papers, and the present number is equal to the past. Our own *Baptist Messenger* for March gave an account of the sermon by Dr. Burns, on the unveiling of the monument to the memory of the late excellent T. W. Matthews, General Baptist minister, of Boston. The memorials were worthy of the Church and the man, and they have done themselves great honour in thus perpetuating the remembrance of a good and holy servant of the Lord Jesus.

We would earnestly commend to our readers the following pamphlets, well deserving a careful perusal:—*A Guide to our Vacant Churches*. By a Congregationalist. (Elliot Stock.)—*Rejected (Synodical) Addresses: On the Dangers and Shortcomings of the Established Church*. By a Clergyman of the Diocese of Salisbury. (Elliot Stock.)—*The Nine Hours Movement: A Plea for a New Factory Act*. By a Factory Hand. (G. and F. Stevenson.)—*The Sword and the Shield, A Reply to "The Sling and the Stone,"* by the Rev. C. Voysey, M.A. By Theophilus. Part I. (Elliot Stock.)—*Cold Water Joe's Revenge*. An original temperance tale. (H. Bevis, 145, Pentonville Road, N.)—*Five Speeches on the Liquor Traffic, &c.* By G. O. Trevelyan, M.P. for the Border Burgh. (Partridge and Co.)—Eight excellent Papers issued by the Trinitarian Bible Society, on *Mariology, Rome and its Forgeries,*

*Romish Perversions, &c., &c., &c. The Devil's Masterpiece.* (H. Blackman, 1, Bull and Mouth-street.)—*Christ, the Healer.* A Thanksgiving Sermon, preached at the Baptist Chapel, Barnstaple, by the Rev. T. R. Stevenson. A very appropriate discourse, and worthy of the just celebrity of the talented author. The price is 1d., and the profits are to be devoted to the Building Fund of the Baptist Chapel.—*The Mother's Treasury* is a most admirable penny's-worth, and deserving of universal circulation.

We have received a number of Norwich and Dublin Tracts, which we heartily recommend:—In 32mo. on

toned or coloured paper, *A Knock at Every Door*; or, *Are You Saved?* &c. In 12mo size we have:—*Christian Truth; Every Christian has a Mission; Almost an Error; The Factory Girl; A Free Pardon; Holy Women of God; A Plea for Cottage Meetings; Stealing the Promises; Made Alive; The One Priest and the Sacrifice; The Lord's Servants; The Family of God; Seeds of Popery; Care and its Cure; The Best Clothing for Children; A New Year's Enquiry.* All these may be had of J. Groom, 1, Elm-row, Hampstead; and in Paternoster-row, *The Christian Mission Magazine* is really adapted for usefulness, and cheap.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

REV. G. BINNIE, of St. Hill, Kentisbeare, Devon, has accepted an invitation to the pastorate of the church, Lyme Regis, Dorsetshire.

Rev. T. A. Williams has resigned his connection with the church, Swaffham, Norfolk, after seven years' labour, and is open to receive communications from churches requiring a pastor.

Mr. Edward Evans, of Pontypool College, has received a cordial invitation from the church at Hirwaen, Glamorgan, to become their pastor.

The members assembling at the Lower Baptist chapel, Amersham, were invited to remain after the celebration of the Lord's Supper on Sunday, March 3, to receive a letter from their pastor, Rev. G. W. Bannister, intimating his intention to resign his charge amongst them some time in the summer. Mr. Bannister has been several years with his present people.

Rev. R. L. McDougall, after a ministry of three years, has announced his intention of resigning the pastorate of the church at Mint-lane, Lincoln.

Mr. H. A. Fletcher, feeling unable to continue any longer pastoral works and

college studies at the same time, has resigned the pastorate of the church in Potter-street, Harlow, Essex. He intends remaining in college some time longer, hoping thereby to be more useful in the future. During the fourteen months of Mr. Fletcher's preaching, the cause has greatly revived.

Rev. R. L. Mesquitta has resigned the pastorate of the church, Pershore, Worcestershire.

Mr. D. Davies, of Bristol College, has accepted the invitation of the English church, Mount Stuart-street, Cardiff, to become their pastor.

Mr. J. Parnell, of Manea, Cambridge-shire, has announced his intention of resigning the pastorate of the above church.

Rev. Samuel Couling having resigned the pastorate of the church at Oaken-gates, Salop, has accepted the cordial invitation of the church at Chipperfield, Herts.

Rev. J. T. Hagen has resigned the pastorate of Soho-street chapel, Liverpool.

Rev. F. B. Meyer, B.A., has resigned his position as associate pastor with Rev. C. M. Birrell, at Pembroke Chapel, Liverpool.

Rev. J. Manning has resigned the pastorate of the St. John's-hill church,

Shrewsbury, and is open to supply other churches.

Rev. W. Drew, after five years' labour, has resigned the pastorate of King-street church, Wigan, and accepted an invitation to the pastorate of the church at Bratton, Wilts.

Rev. Geo. Whitehead has announced his intention of resigning the pastorate of the church, Rotherham, on the completion of his fifth year of labour in May next, and is open to invitations elsewhere.

Rev. J. Francis Smythe, of York, has accepted an invitation to the pastorate of the church meeting in St. George's-place, Canterbury.

Rev. G. B. D. Thomas has accepted a cordial invitation to the pastorate of the church at South Parade Chapel, Tenby.

Rev. J. Williams, Pennar, Pembroke Dock, has accepted a call to the pastorate of the English churches at Evenjob, New Radnor, and Glaslyr, Radnorshire.

#### RECOGNITIONS.

An interesting service was held in the Baptist chapel, Usk, on Monday, Feb. 26, in connection with the settlement of Rev. W. Morgan, late of Monmouth, as pastor of the church here and at Langibby. After the tea was over, the chair was taken by Henry Phillips, Esq. Earnest and appropriate addresses were given by the Revs. W. A. Meaton, D. B. Jones, G. Thomas, J. Lewis, and D. R. Morgan, the late pastor.

Services were held at Naunton on Tuesday, Feb. 27, in connection with the settlement of the Rev. B. Dickens, late of Eden Bridge, as pastor of the church of Naunton and Guiting. Rev. S. Hodges commenced the services by reading and prayer. An address on "The Nature and Constitution of a Christian Church" followed, by the Rev. G. M'Michael, B.A. Mr. Conny, the senior deacon, stated the circumstances leading to the invitation of the pastor. Mr. Dickens gave a brief statement of his religious views. The recognition prayer was offered by the Rev. B. Arthur. An address was delivered to the pastor by the Rev. W. Allen. Rev. R. Grace concluded with prayer. A numerous company assembled for tea in the National School, kindly lent for the occasion by the rector. A devotional service commenced the evening's proceedings. Rev. B. Arthur presided, and

delivered an address on the need of a richer outpouring of God's Holy Spirit. Revs. S. Mann and R. Bray offered prayer. The former pastor, Rev. J. M. Stephens, B.A., now of Sheffield, spoke feelingly of the love and affection he had received from the people during his residence among them. The Rev. F. Bentley followed with an address to the church and congregation.

The services in connection with the settlement of Rev. H. E. Stone as pastor of Arthur-street Chapel, King's-cross, took place on February 13. Rev. J. T. Wigner delivered an impressive charge to the pastor, and Rev. S. H. Booth to the church. Rev. G. W. M'Cree, C. B. Sawday, W. Mayers, P. Gast, and F. Smith took part. There was a large congregation in the afternoon, and the chapel was crowded in every part in the evening, and it was a day long to be remembered by all there. About 240 took tea in the schoolroom between the services.

#### PRESENTATIONS.

The termination at Berkhamstead of a more than fourteen years' pastorate by the Rev. J. Lawton, now of Louth, was observed by a social tea and public meeting in the Town Hall, on the 22nd February. About 300 friends took tea, and the public meeting was crowded. Lieut.-Colonel Sanderson presided, and addresses were given by Revs. H. C. Leonard, T. Foston, J. Cave, Mr. H. Nash, and Mr. J. Sanders, of Berkhamstead. The Chairman spoke of the high esteem in which Mr. Lawton was held by "all ranks and conditions of men" in and around Berkhamstead, and presented an address and purse of money (40 12s.) to the rev. gentleman, who, in his response, spoke of the necessity of Nonconformists working harmoniously together.

On Thursday evening, Jan. 18, about 250 members of the Baptist church and congregation, Upper Burgess-street, Great Grimsby, presented the pastor, the Rev. E. Lauderdale, with testimonials of respect and esteem. Some time ago, the members of the Bible class presented him with a massive gold watch, and it was now Mr. Hewson's pleasure, on behalf of the church, to present a purse containing a sum of money. It had been subscribed to by every member of the church. James Dyer, Esq., next presented Mr. Lauder-

dale with a gold chain and pencil-case, and jewel-box, on behalf of the congregation. The church had expressed their esteem, and the Bible-class had testified how much they appreciated their pastor and his untiring zeal for the welfare of the people generally. Addresses were given by Messrs. Dobson, Osmond, Emerson, Bradly, G. S. Dobson, Evans, Wilson, and Baxter, all bearing testimony to the esteem in which their pastor was held. During the evening, the question of erecting a more commodious chapel was mooted by James Dyer, Esq., who promised to give £100 towards the object, with an intimation he would give more if required.

Rev. R. A. Griffin, of Weymouth, being about to emigrate to the United States, was presented by his friends, on the 16th of March, with a purse of twenty guineas, as a token of their sincere affection and appreciation of his ministry. Only a few weeks before he was presented with a valuable gold watch by one of the friends.

#### NEW CHAPELS.

**NEWTON.**—Most interesting services were held here, on the opening of a new Baptist chapel, built by J. D. Allcroft, Esq., of London, for Mr. Matthews and his congregation. In the morning a sermon was preached by the Rev. J. Jones, of Shrewsbury; in the afternoon sermons were preached again by T. Jones, and J. Jones, of Rock. In the evening a public platform meeting was held; J. D. Allcroft, Esq., in the chair. Addresses were delivered by the Revs. J. H. Wait, T. Jones, J. Jones, Mr. Evans Ludlow, and H. F. Bowker, Esq., of London.

**FRITHELSTOCK.**—The Baptist chapel at this village was opened for Divine worship on Wednesday, January 17, 1872. The Rev. E. Edwards, of Torquay, preached on the occasion. Tea was served in the old chapel from about 120 trays, the same having been given by ladies of the congregation. After the tea, a public meeting was held, when C. Wood, Esq., kindly occupied the chair. Stirring addresses were given by the Revs. J. W. Spear, E. T. Scammell, W. G. Hailstone, and E. Edwards. The treasurer, J. Norman, Esq., made a financial statement which showed a balance due

to the treasurer of £37; promises to the amount of £12 were made in the meeting, and a resolution passed, that the whole be cleared off by the end of 1872. The total cost of the chapel was £220, of which sum £130 was given by the members of the treasurer's family, and also the site.

#### MISCELLANEOUS.

On Tuesday, February 13, special services were held at Chalk-farm Chapel in aid of the building fund. In the afternoon the Rev. C. H. Spurgeon preached. After tea, James Harvey, Esq., treasurer, took the chair. The pastor, Rev. G. T. Edgley, engaged in prayer, and gave an interesting account of the work carried on by the church during his five years' pastorate. The chairman said he was quite convinced that Mr. Edgley's work at Berkley-road was of God, and he was pleased to learn that Mr. Spurgeon had promised £100 on condition that the debt be reduced to £2,000 by February, 1873; and when they could claim Mr. Spurgeon's £100, he would make his £20 into £50. Addresses were given by the Revs. J. O. Fellows, D. Russell, and H. R. Brown. In the evening the Rev. F. Tucker preached. Collections amounted to over £60.

On the 14th of February, Broadmead chapel, Bristol, was reopened. The Rev. R. Glover preached in the morning, and the Rev. E. G. Gange, pastor, in the evening. The congregations were large, and the collections very liberal. The chapel has been closed for six months, the congregation worshipping part of the time in the assembly rooms, which were always densely crowded. This old chapel, of world-wide fame, which was originally opened over 200 years ago, has been so completely altered that it would pass well for a new building. The total expense is about £2,000, towards which about £1,300 has been already promised or subscribed. The church is in a very flourishing condition, more than 200 members having joined it during the pastorate of the Rev. E. G. Gange, not quite three years. The pulpit Bible, which is handsomely mounted, was presented to the pastor by the Sunday-school children.

The church and congregation at Union Chapel, Luton, held their annual meeting on Tuesday, February 13. After tea, a public meeting was held, presided over by the pastor, Rev. John Tuckwell; and very interesting addresses were delivered by the Rev. Robert Robinson, the Revs. Jesse Hobson, Daniel Gould, W. J. Wonnacott, A. C. Gray, and J. W. Genders. The addresses were interspersed with several anthems, ably rendered by the choir and friends. At the suggestion of the Rev. Jesse Hobson, an effort was made to reduce the debt of £400, now resting upon the chapel, the pastor promising £1 if fifty more will do the same. Many came forward in response.

**WESTMINSTER.**—The anniversary services of Romney-street Chapel, Westminster, just held, were of an interesting and encouraging nature. On Sunday, the 10th, sermons were preached by the pastor, Rev. J. S. Morris, and Rev. S. Cowdy, of Camberwell. The following Tuesday (after tea, provided by the ladies), a public meeting was held. Earnest addresses were given by the Rev. W. A. Blake, D. Asquith, J. Billington, J. S. Morris, and Mr. R. Hodgkins. A fund is being raised for repairing the chapel; help is greatly needed, and would be gladly received by the pastor, J. S. Morris, 126, Tachbrook-street, Piccadilly.

**GREAT ELLINGHAM, NORFOLK.**—The annual meeting of the members of this church was held on Wednesday, Feb. 7. At the request of the pastor, Mr. Toll, the chair was taken by Mr. C. H. Hannant, one of the deacons. The accounts were read by J. Barnard, Esq., from which it appeared that the debt, about £70, incurred in repairing and painting the chapel, &c., was entirely removed. Addresses were delivered by Messrs. Hannant, Barnard, Booker, and the pastor. During the year the receipts, congregations, Sabbath-school, Bible-classes, and attendance on the week-night services have improved. Some few have been added to the church, and others are waiting to be received.

**ARTHUR-STREET, PECKHAM.**—The first anniversary of the formation of the above church took place on Sunday, March 10, when the Rev. W. Coombs preached morning and evening, and Mr. Carter in the afternoon. On Tuesday the 12th,

a tea and public meeting was held. The chair was taken by Mr. Spunier, when the following ministers and friends addressed the meeting: Revs. W. Higgins, N. Gillespie, and C. Evans, and Messrs. Carter and Potter. The report was read by Mr. Sharpe, which showed the church was formed March 8, 1871. Twenty-one friends were then united together, and eighteen have been added since, making a total of 39. Sufficient funds have been collected to pay all expenses during the year, and also a building fund had been commenced for the purpose of erecting a more suitable place to worship in.

## BAPTISMS.

- Belfast.*—March 2, One, by J. T. McMurray, for church at Ballyclare.
- Bessels-green, Kent.*—Feb. 25, Four, by the Pastor W. H. Tredray.
- Glasbury, Breconshire.*—Feb. 25, Thirteen, in the Wye, by the Pastor, David Howell.
- Metropolitan District.*
- Bow.*—Feb. 25, Nine, by J. H. Blake.
- Brentford-park Chapel.*—March 21, Two, by W. A. Blake.
- Charles-street, Camberwell-new-road.*—Feb. 29, Two, by J. A. Griffin the Pastor.
- Drummond-road Chapel.*—Oct. 23, Six; Dec. 24, Four; Jan. 31, Four, by J. Alex. Brown.
- Metropolitan Tabernacle.*—Feb. 29, Twenty; March 18, One, by Rev. J. A. Spurgeon.
- Shouldham-street.*—Feb. 25, Two, by J. Russell.
- Trinity Chapel, John-street, Edgware-road.*—Feb. 28, One, by J. O. Fellowes.
- Moughtrey, Montgomeryshire.*—Feb. 4, One, by D. Davies.
- Pembroke Dock, Bush-street.*—Feb. 21, Four; March 3, 3; by E. Roberts, Pastor.
- Peterborough, Queen-street.*—Dec. 31, Three; Jan. 23, Four; Feb. 25, Two, by Thomas Barrass.
- Portsmouth, Landport, Lake-road.*—Feb. 23, Five, by T. W. Medhurst.
- Portsmouth, Southsea, Ebenezer.*—Feb. 25, Five, by J. Eames.
- Prescott.*—Feb. 25, Seven, by the Pastor, J. Cruckshank, Uffculme, Devon.
- Shelford, Cambridge.*—Feb. 25, Two, by B. J. Evans, Pastor.
- Thurleigh, Bedfordshire.*—March 3, Two, by G. Chandler.
- Tredkey, Glamorgan.*—Feb. 4, Eight; March 3, Three, by D. Davies.
- Waingate, Yorkshre.*—March 3, Four, by the Pastor, John Bamber.

## RECENT DEATHS.

**DEATH OF THE REV. JAMES WELLS.**—Within a very short time after the decease of the Rev. John Foreman, whose public funeral at Kensal-green was noticed in these columns, the Strict Baptist

Calvinistic Church has lost another of its foremost ministers in the metropolis, in the person of the Rev. James Wells, who died at his residence in Loughborough-park on Sunday last, at the age of 69. The sphere of Mr. Wells' labours was the Surrey Tabernacle, Wansey-street, Walworth-road, a handsome edifice built by his congregation seven years ago, at a cost of £12,000. He had been forty-two years in the ministry, but had recently suffered from ill-health, not having preached since November, 1870, shortly before which period his services and sermon formed the subject of a notice in this journal as one of the series of papers entitled "Unorthodox London." His congregation is said to have been the largest one of Strict Baptists in existence, numbering about 2,000. Mr. Wells was entirely a self-educated man, and possessed of extraordinary ability and energy.—*Daily Telegraph*.

MARY ALLENBY died at Habrough on December 6, 1871, aged seventy. She had been a consistent member of the church at Killingholme about thirty-seven years. The Word of God was her daily spiritual repast. God's house and ordinances she greatly loved. She had the joy of living to see several of her children devote themselves to the Redeemer's cause. Her end was peace.

We have to announce the death of the Rev. Stephen Pugh, of Bulchsarneu, Radnorshire, who departed this life on January 23, in his seventy-eighth year. He was highly esteemed by all who knew him. He was a tender father and loving husband, and his character was worthy of imitation by all ministers of the Gospel. He laboured much for Christ in the former part of his life; he travelled from fifteen to twenty miles every Lord's Day. His death was improved by D. Evans, of Newport.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

*Statement of Receipts from February 18th, to March 18th, 1872.*

£ s. d.		£ s. d.		£ s. d.	
<i>Friends in India, per Thomas Evans.</i>		Private R. George ...	0 2 0	Mr. and Mrs. Forman	0 10 0
Major-General Colin Troup, C.B. ...	2 10 0	" J. Melton ...	0 1 0	Collected by Miss Jeph	1 5 0
Thomas Evans, Missionary ...	1 0 0	" J. Smith ...	0 1 0	A Lover of Puritanism	2 10 0
Captain H. G. Puckle	1 0 0	Corporal T. Foster ...	0 1 0	Mr. and Mrs. Bunning	1 0 0
W. McLeary, Esq. ...	0 10 0	Private A. W. Johnston	0 1 0	Miss A., per Do. ...	0 2 0
H. McLeary, Esq. ...	0 10 0	" J. Goldfinch ...	0 2 0	An Old Disciple, per Do.	0 5 0
Dr. Sherlock ...	0 10 0	" S. Wallace ...	0 1 0	Mrs. Hull ...	0 10 0
M. Wittt Baker, Esq.	0 8 0	" W. Cooper ...	0 1 0	Mrs. Evans ...	0 10 0
Colonel Cunningham	5 0 0	" W. Jackson ...	0 1 0	Collected by Mrs. T. Keys ...	1 16 6
C. T. Rundell, Esq., C.E. ...	0 10 0	" J. B. McMinnies	0 1 0	Mr. W. Thomas ...	0 7 6
Rev. G. G. Gillan ...	0 10 0	" B. Saunders ...	0 0 6	M. M., Quebec ...	3 0 0
Capt. E. H. Thackeray	0 10 0	" D. Pritchard ...	0 1 0	Mr. W. Payne ...	1 1 0
T. Bailey, Esq. ...	1 0 0	" A. Glen ...	0 2 0	H. A. ...	1 18 0
Colonel G. B. Roberts...	1 0 0	" G. Wells ...	0 3 0	Mr. J. Donald, per Rev. J. A. Brown ...	0 5 0
Major P. A. Van Horn- righ ...	1 0 0	P. C. Chowderi, Native Christian ...	0 2 0	Mrs. Donald, Do. ...	0 5 0
G. F. Trimnell, Esq. ...	1 2 0	R. A. J. ...	30 0 0	Mr. G. Mitchell, Do. ...	0 5 0
T. Garlan, Esq. ...	0 10 0	Miss Mather ...	0 2 0	The late Mrs. Brown...	1 0 0
E. Foy, Esq. ...	0 4 0	Mrs. Gray ...	0 6 9	Mr. J. Hawkins ...	0 5 0
Captain T. H. Chalton	0 8 0	Mr. C. Smith ...	2 0 0	Mr. J. Best ...	0 10 0
Capt. T. N. Theobalds	1 0 0	A Widow ...	0 5 0	Collection at Chelsea, per Rev. F. H. White	5 0 0
George A. Reynolds, Esq. ...	0 1 0	Mr. T. Harwood ...	10 0 0	Weekly Offerings at Metropolitan Ta- bernacle, Feb. 18	29 5 5
W. Warbrick, Esq. ...	0 5 0	A Sister at Margate ...	0 2 6	" " " " 26	60 4 6
Corporal Allen ...	0 2 0	Mr. J. Hawkins ...	0 5 0	" " " " March 3	34 1 5
Soldiers of Her Ma- jesty's 56th Regiment—		The Misses Dransfield	4 4 0	" " " " 10	36 7 0
T. J. ...	0 2 0	Mrs. Todd ...	1 0 0	" " " " 17	38 1 6
C. J. ...	0 2 0	E. T. B. ...	0 10 0		
Sergeant W. Hackett	0 2 0	Mr. Walter J. Harman	1 1 0		
		S. P. ...	0 5 0		
		Mr. Sparrow ...	0 5 0		
		Mrs. Chapman ...	0 5 0		
		The Evening Classes	15 0 0		
		Mr. Marahall ...	2 0 0		
					£308 13 1

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

## PRIVATE AND CONFIDENTIAL.

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

“The secret of the Lord is with them that fear Him, and He will show them His covenant.”—PSALM XXV. 14.

THIS text is a great deep, but at the outset we must say that we have neither the time nor the skill this evening to attempt to fathom it. Our business just now is not so much to dive into its profound mystery, as to skim over its sparkling surface, to touch it with our wing as the swallow sometimes does the brook, leaving its soundings still unexplored. The current of thought here is too deep and too broad for the short meditation of a week-day evening. But where the very surface is rich as it were with “dust of gold,” we cannot fail, if God the Holy Spirit bless us, to be enriched by even the superficial reflections we may gather up from it.

“The secret of the LORD is with them that fear Him.” Mark the word used—“THE LORD”—JEHOVAH in the original;—the I AM THAT I AM. The very name is associated in the thought of every right-minded person with awe. Is it not the name of the one only living and true God; and none that take it in vain shall be held guiltless? The gods of the heathen are no gods, but our God made the heavens. It is by Him that the heavens were outstretched as a curtain, and as a tent to dwell in. He is the Preserver of all things. In Him “we live, and move, and have our being.” As we find Him manifested, both in the book of Nature and in the book of Revelation, He is a God “glorious in holiness, fearful in praises, doing wonders.” The Lord is a good God, and we cannot think of Him without awe. If you have ever heard His voice in pealing thunder or the rolling avalanche, or if you have seen the flashing of His spear in the lightning of the tempest, or if you have marked His going upon the mighty waves of the tempestuous sea, you must have felt within yourselves that He is high and mighty,—in truth, a terrible God! Yet it seems from our text that there are some persons in the world in whom all emotions of dread in connection with God are suppressed by feelings of quite another kind. Though clouds and darkness are round about Him, they have evidently passed through the clouds, and have come to the other side of the darkness, for “the secret of the Lord is with them.” Before Him goes the pestilence, and hot burning coals are cast forth at His feet; but these persons must evidently have been preserved from the devouring pestilence by some mysterious power, and have escaped those burning coals by some gracious deliverance. They have come into familiarity with God; they know His secret, and He shows to them what He does not make known to other men, His covenant, the counsel of His will. There are such persons in the world now, to whom the Eternal Majesty is so tempered by Infinite Mercy that they can devoutly sing,—

“The God who rules on high,  
And thunders when He please,  
Who rides upon the stormy skies,  
And manages the seas.”  
“This awful God is ours,  
Our Father and our Love;  
He shall send down His heavenly powers  
To carry us above.”

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Think of "the Lord," then, according to this grand revelation of His name,—Jehovah. Oh that your thoughts of Him might bow you down with the lowly worship of the bright cherubim, and make you veil your faces as they do! Oh that you might be led to feel how great God is, and how little you are! Oh that grace were now given you to draw near to God, and that the passage on which we have alighted might become a place of communion with Him.

Observe, then, first of all, *a glorious privilege which may be possessed*; secondly, *a favoured class of people who do possess it*; and thirdly, *a choice and peculiar manifestation which God makes to them*.

1. THERE IS A GLORIOUS PRIVILEGE WHICH MAY BE POSSESSED.

The word "secret" here might, with greater propriety, be translated "friendship." "The friendship of the Lord is with them that fear Him," but it also signifies in its root that conversation which familiar friends hold with each other. Conversation in its most cherished exercise, that homely intercourse which springs from mutual confidence, and is on the part of one man the unbosoming of himself to another, is thus implied. If I may open it up in a phrase, it means, "The amity of true friendship." Such is the favour vouchsafed to those who fear God. But taking the word as it stands (for I dare say the translators weighed all these variations well before they chose the one before us), we will endeavour to give amplitude to the sense, while we keep to the word "secret."

Beyond a doubt, then, *those who fear God have the secret of His presence revealed to them*. If a man rambles amidst the wonders of nature with an atheistic heart, he may look up to the snowy peaks, and down again upon the sweet grassy slopes; he may listen to the music of the waterfall; he may stand and admire the eagle as he soars aloft, or watch the wild goat as he leaps from crag to crag, and all these things may be to him but so much animated nature,—matter in so many various shapes, and nothing more. I suppose it is possible for men to be familiar with all that is beautiful and sublime in the world of nature, that "living visible garment of God," and yet never catch the secret of His presence, the traces of His handiwork, or the whisper of His voice. How different it is with the man who fears God, who has bowed before God's justice, and seen it satisfied through the atoning sacrifice of Calvary! Such a man, as he looks upon the things that are made, those silent witnesses of the eternal power and Godhead, says, "My Father made them all!"

"Not hear God?" saith he; "I as distinctly heard God speak in the thunder-clap, as I have heard my own father's voice!" Not see God? Why, the veil seems thin that hides His glorious features, while the works shine transparent that unveil His wondrous attributes; so that to the Christian it becomes a moral phenomenon that there should be people in the world who can survey the gorgeous plan, the unfailling order, and the ample furniture, as it were, of this earth, with its wonderful adaptation of the means to the end, and then peer upwards to the heavens so grandly garnished, and contemplate the celestial bodies, ever restless, ever orderly in their motions, yet fail to apprehend the greatness, the wisdom, the goodness of the Creator. To us He is apparent everywhere,—

"These are Thy works, Father of good, Almighty!  
Thine this universal frame!"

He knows, he feels that, fallen as he is, he can, while walking through this world, commune with God, as Adam did ere Paradise to him was lost. The secret of God's presence is with them that fear Him. We have heard of some who have said that they have never had any consciousness of the existence of spirit. Very likely; very likely. I do not suppose, either that pigs or asses, or any dumb driven cattle, ever had any spiritual apprehensions. But some of us have a very

clear consciousness thereof, and as honest men giving testimony, we claim to be believed. Nay, what is more, we are certain that we have not only a consciousness of the existence of spirit, but of a great and all-pervading Spirit we have a like clear knowledge. We cannot be mistaken about it. We are as sure that there is a God as we are that there is a world; nay, sometimes more persuaded of the one than of the other. It is a part of our real consciousness. We have come to feel it, not merely in our imaginative moods, but when all our faculties were in full play; the secret of the existence of the pervading presence of God is with us if we fear Him. Nay, it is not only in the open fields, amidst the enchanting scenery of the world, but much more in shady nooks and secluded places that we have found that Presence. Some months ago, I sat by the side of a woman who had not left her bed for several years. It was in a sloping room at the top of a cottage; the only walls were just the plastering that roofed it in. The room was hung round with texts of Scripture which she had painted as she had been lying there. She was always full of pain; restless nights and weary days were her constant lot. When I sat down to talk to her, she said, "You cannot tell how the presence of God has made this room seem to me, Sir! It has been such a palace that I have not envied kings upon their thrones when I have enjoyed the visits of Christ here. Though I have not known a wakeful hour free from pain for years, I assure you this chamber has been a very heaven to me." She was not an excitable, hysterical, silly, weak-minded woman. Far from that, she was as simple and sincere a creature as you might have found in fifty miles walk. The daughter of an honest smock-frocked labourer, and his quiet godly wife. There was this poor woman declaring that God was ever in her room. As I talked with her I began to feel that her witness was true, and to think that I had not felt more conscious of the presence of the Almighty among the baseless boundless mountains, or upon the watery plain of the vast ocean, where mighty waves in ceaseless concert roll, or even in the midst of the vast congregation, when on the Sabbath our solemn hymns, the outflow of feeling hearts, have swelled to heaven with music such as pleases well the ear of God. Thus I did then perceive the mysterious secret of His presence when I lingered by the lowly couch of His suffering saint. Why, had some sceptic called in there, and merely suggested that "there is no God," we should have laughed him to scorn; or else, peradventure, our pity for this ignorance might have turned our laughter into tears. Truly the secret of God's presence everywhere is with them that fear Him. They trust Him, they love Him, they lean upon Him, and they get to feel that He is, and they have communion with Him as a man communeth with his friend.

And this secret of God's presence *leads to the discerning of His hand*. To the man who looks no higher than second causes, things that baffle his shallow wits like a continued drought in spring, or unintermitting rain in harvest, seem alike dreadful and bewildering. Though he cannot understand, perhaps, the laws of fluidity, he is likely enough to murmur at the dispensations that frustrate his conjectures; but the Christian says, "I believe that God ordains every drop of rain, or withholds every genial shower, when He binds up the bottles of heaven. I can find philosophy in faith. And here he is right. It has well been said, "There is more wisdom in a whispered prayer, than in the ancient lore of all the schools;" and wonderful it is how this simple silent trust gives the Christian man calmness and composure. At sea, when the tempest rages and the billows roar, the man who knows of nothing but the devouring element beneath and around him, full of alarm, may sigh to the winds; but the Christian, who firmly believes that God holds the sea in the hollow of His hand, and that "All must come and last and end, as shall please his heavenly Friend," waits the leisure of the righteous God, commits his way unto Him, assured that He hath control over the storm and fulfils His great decrees, unmoved by threatening clouds or scolding

winds. Faith feeds his fortitude. Listening with the ears of faith, he constantly hears the footfalls of Jehovah. In the loneliness of his sorrow he catches a sweet whisper, saying to him, "It is I; be not afraid." The Divine presence, and the Divine hand, mysteriously hidden though they be from all mortal eyes, are discerned by such as live in fellowship with God, for "the secret of the Lord is with them that fear Him."

Hence it is that *the child of God carries on a secret intercourse with heaven*. See him on his knees: he talks with God; he pours out his heart before the Lord; and in return—whether the world chooses to believe it or not, it is a matter of fact with us—in return the great Invisible Spirit pours into the praying heart a stream of sacred comfort, stays it in its time of trouble, and gives it to rejoice in its moments of sadness. Oh, some of you are living witnesses that God talks with men. Had you never talked with Him, you would not be qualified to speak upon this question, but knowing that He hears you, and being conscious that He also answers you and speaks to you, you can declare, and rejoice in the declaration, that the secret of the Lord in this respect is with you. Why, the Christian makes communications to God of such a sort as he would not venture to make to his fellow men. I consider the confession of sins to a priest most degrading to that priest. To make his ear the common sewer of all the filth of a parish is horrible, and for any man to tell out his sin at all to another is depraving to his own mind. But to tell it to God is a different matter; to lay bare his bosom, to let its inmost secrets be exposed to the great Searcher of hearts, to pour out what one cannot say in words, nor even perhaps convey with signs before the great eye which still sees, the great Searcher who discerns it all. Oh, this is blessed! Every child of God can say, when he is in a right state, that there is no reserve or disguise in the dealings of his soul with God. Is there a care which I dare not cast on Him? Is there a sin which I would not humbly and tearfully confess before Him? Is there a want for which I would not seek relief from Him? Is there a dilemma in which I would not consult Him? Is there ought so confidential that I may not divulge to man, which I may not breathe out to my God? Oh! when we are in spiritual health, we do verily pour our hearts before the Lord to the very dregs. We wear our heart upon our sleeve as we draw near to the Most High. I tell Him all my woes and weaknesses, and all my sorrows, and sins likewise, so my secret is with Him. Then the Lord is pleased in return to manifest Himself unto His people. He shows to His trustful saints what He never shows to faithless sinners. When the sinner reads the Bible, he sees only the letter, that is all he can see; but the Christian sees the Spirit of the Word. He perceives that "within this awful volume lies the mystery of mysteries;" and he is one of those—

"Happiest of the human race,  
To whom their God hath given grace  
To read, to fear, to hope, to pray,  
To lift the latch to force the way."

Thus he enters into the secret chamber of revelation, while the unconverted, the unregenerated, the unsanctified, stand in the outside court, and find no entrance within the veil. The heart of God is poured out into the Christian's heart, so far as the infinite can discover itself to the finite; and as we tell the Lord what we are, He is pleased to tell us what He is. Surely, dear friends, as these intercommunications go on, *it would be hard to say how richly the inmost secrets of God may become known to His privileged people*. Shall I be understood if I say that a man may know a great deal more than he thinks he knows; he may know more of God than he knows he knows; for it is one thing to know, and another thing to know that we know. Do you notice how John says, "That we may

know that we know Him"—as if we might know Him, and yet be hardly able to recognise how much we know Him. Now, many a time you have known the secret decrees of God, though you have not known that you knew them. "Oh!" say you, "how is that?" Well, God decreed, purposed, and determined to save such and such a soul; you felt an irresistible impulse to go and pray for that soul as you had never prayed before. You mentioned that particular person by name before God, and then you went out and exercised all the spiritual grace you had in order to bring that soul to the knowledge of the truth; and God blessed your endeavour, and that soul was saved. Now, how was this? Why, the secret purpose of God had been made to act mysteriously upon you; you have become God's instrument, His conscious instrument, in the fulfilment of it; and thus you were made privy to the decree, though scarcely aware that you were so. I do think there is such a harmony between the feeling of Christians and the purposes of God that you and I can never tell where these twain do unite, or where they separate. It often seems as if the Lord said to His people—"Now, I have ordained such and such things, in the volume of My book they are written, and you shall desire and purpose just such things in your heart; and so the things that are in your heart shall carry out the things that are in My book; I will not let you know it so as to go and tell it to others, but I will make you so know it that you will go and act upon it; I will let the secret of the Lord be with you." We know not how often God gives His people premonitions of what He is about to do, nor how frequently, unknown to ourselves, we take a course of action which is precisely the right course, without our knowing why we took it, only that we are led and guided by the Holy Spirit into such a track. I believe that this is especially the case with the ministry of the Word. I have sometimes been very sharply taxed about this matter. I was a few days ago upbraided by a good soul for exposing all her faults from the pulpit. I have been, not merely now and then, but very often, thought by some people to be so dreadfully personal that they did not know how they could bear it; and yet I never saw those people except from the pulpit, and did not know anything at all about them. The Word of God is quick and powerful, and "is a discerner of the thoughts and intents of the heart." When, therefore, we ask God to direct us in speaking His Word, it is no marvel that the effect is searching. Ah! and did we always, with all our hearts, give ourselves up to the motions of His Holy Spirit, we should be led and guided in a mysterious manner which we ourselves should scarcely understand, and make full proof of the fact that the "secret of the Lord is with them that fear Him."

I will venture to say that *the Christian gets to know more of God, of the real essence of God, by grace than all the philosophies in the world could ever have taught him.* I read of God that he is a loving Father; that He is gracious towards the children of men. Now, if I fear Him with a filial reverence, He disposes me, by His grace, to love the souls of men: makes me tender and compassionate. Thus, I get to apprehend, by a devout sympathy, something of what His love, and tenderness, and compassion must be. To meditate upon the attributes of God is one means of seeking knowledge; but to be conformed to His image is quite another way of understanding Him. Not till God makes you like Himself can you know what He is. In proportion, then, as we grow in grace, and bring forth the fruits of the Spirit more abundantly we shall be more and more admitted into the secret of the Lord. The day is coming, beloved, when we shall know more of God by our hearts—to say nothing of our heads, which, probably never will be able to find out the Almighty to perfection—we shall know more of God by our hearts than we ever thought it possible to know, because our hearts shall be filled with Himself; everything obnoxious to Him shall be chased out, and we shall be like His only begotten Son, dwelling in His light, and basking in His love

for ever. "The secret of the Lord," as to His very character, "is with them that fear Him. As they thus go from strength to strength, their heart pulsates with a love like the Divine love; their souls yearn towards sinners with a benevolence like the Divine benevolence; they begin to make sacrifices comparable, in kind though not in degree, to the great sacrifice of God when He spared not His only-begotten Son. Their bowels move; their spirit yearns; they cry over souls, as God is said to cry over them. "How shall I give thee up, Ephraim? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within me; my repentings are kindled together." Whenever God would picture Himself to us, He uses words suitable to our nature. But oh! how passing wonderful shall it be when God shall be seen in us, and we shall see God in ourselves; and so shall see God! That blessed promise, "The pure in heart shall see God," is but another rendering of our text—"The secret of the Lord is with them that fear Him."

II. I wish it were in my power to explore this testimony of the Lord more fully, and expound it more clearly; but for the present I must leave these few simple thoughts with you, and pass on to observe, in the second place, that we have a reference to A FAVOURED CLASS OF INDIVIDUALS.

A peculiar privilege is conferred on a peculiar people; for it seems that the secret of the Lord is with some men, but not with others. Who are they who possess this sacred boon? A great outcry has been raised in this country of late about class and class interests. In our manufacturing districts particularly, the rights of the upper class who find the capital, and the claims of the working class who bring their skill and labour into the market, are paraded before us in hot debates, which often lead to an angry lock-out on the part of the employers, or a sullen strike on the part of the employed. Such feuds seldom bring much credit to either party. A great deal may be said concerning some of each to their praise, and not a little concerning some of both to their censure. So long as the struggle lasts, it must cause much heart-burning. I would the day were come when all this class-talk was over, that we felt and acknowledged the common ties and mutual obligations by which all men depend upon all men; each class being dependent for its welfare and prosperity upon each other class, even as "God hath made of one blood all nations of men for to dwell upon the face of the earth." Still, there always will be a favoured class. God has so ordained it. But let me say, they will neither be accepted because they are rich, nor rejected because they are poor. The favoured class before the Lord hath nothing to do with any position in society.

"None are excluded thence, but those  
Who do themselves exclude;  
Welcome the learned and polite,  
The ignorant and rude."

Neither hath this secret of the Lord ought to do with education. It is not with every Oxford graduate; it is only with a very few of them! The secret of the Lord is not with every Cambridge M.A., nor with every man who has taken his degree at any university. You may read the Scriptures in the original languages; with Hebrew and Greek you may be familiar. Excellent and profitable studies they are, but you cannot discover the secret of the Lord by mere classical attainments. No mathematical researches or astronomical observation can discover it to you. In vain does one mount to heaven and thread the spheres; alike in vain does another walk the earth, and conjure the old rocks to tell him what happened before Adam held the lease of its broad acres, or tilled its soil. No, it is beyond the province of human learning, as it is foreign to the privilege of creature rank. Some people think that the secret of the Lord is lodged in mystic rites, and draped

in gorgeous ceremonies. There is among us a sect of ritualists which professes to have acquired it. They pretend to derive it from some man in lawn sleeves who put his hand on their heads; and if they cannot exactly communicate it themselves, yet they can communicate a great deal, for they affirm that every little child sprinkled by them becomes without more ado a member of Christ, a child of God, and an inheritor of the kingdom of heaven! With their guild I have no fellowship; of their weird arts I know little. Still they say it is so, and it is all right with the little ones, no doubt, if they die in infancy, for are they not buried in consecrated clay? Listen to these gentlemen, these "successors of the apostles," these men who have "gifts" which empower them to declare and pronounce absolution and remission of sins. Do you hear the Gospel from them? Well, you may from some of them, but then they tell you that they do not believe in the literal construction of the words they are paid to repeat, so they deliberately utter a lie! Or listen to others of them. Do they give you the Gospel? Nay; they display themselves in petticoats and embroidered vestments, and such apparel as it were unlawful to appear in, save only when they are acting in their ecclesiastical theatres. You get no Gospel truth from them, nothing but priestcraft from beginning to end. Were they honest they would go at once to Babylon, to Rome, to the Mother of Abominations, and consort with their own kindred. Thus we say the rite of ordination confers no privileges, and restrains no abuses. It does not teach a man the secret of the Lord, for the best ordained priest in England may still be as ignorant of God, our enemies themselves being judges, as if he had never been ordained at all. To whom, then, is it given to know the secret of the Lord, but to those who fear Him, and hallow His Name? To be conscious that I have sinned; to be humbled before God on account of it; to behold Jesus Christ as the way of atonement; to accept Christ as my Saviour; to come to God blessing Him that I am saved through His dear Son; to feel a love to God because of His grace to me; to yield up myself to His service; by His Holy Spirit to be led to live to His glory,—this it is to fear Him, and thus it is that His secret is with me. "Why," says one, "then the secret of the Lord may be with any poor servant-girl!" Bless the Lord it may! "Oh, then," says another, "the secret of the Lord may be with any humble workman, even though he be an illiterate and uneducated man?" Yes, certainly it may! "Then," says yet another, "what becomes of the priesthood?" Why, I answer, we are all made priests. If we fear the Lord we are admitted and initiated into the secret mysteries of religion; we become instructed in the way of the Lord, the Holy Spirit having promised that He will teach us all things, and bring all things to our remembrance, whatsoever Christ has told us. Though we cannot claim rank nor wealth, nor diploma, we can yet humbly say, "The secret of the Lord is with us, for He has taught us by His grace how to live upon Him, how to trust Him, how to serve Him." "The secret of the Lord is with them that fear Him."

Dost thou answer to this description, my dear hearer? Dost thou walk in the fear of the Lord? Says one, "I am a member of a Dissenting church." I do not inquire about that, for it has nothing to do with the secret. Dost thou fear God, I ask thee? "Well," says another, "I have always done my duty ever since I can remember, from my youth up." That is thy duty towards man, and it is well that thou shouldst never neglect it. But dost thou fear the Lord? Is the Lord the subject of thy thoughts, the object of thy love? And dost thou, therefore, revere and worship Him? If so, the promise is thine, and the privilege shall not be withheld from thee. "I want to know," says one, "which is right among all the contending sects?" Well, go thou to the Bible; search the Scriptures; yet not as one who is proud of his own wits, but rather as one who feareth the Lord greatly, and inquires at His holy oracle prayerfully. Then, although you may not

find every knotty point solved, or every quibble settled, you shall surely find th saying good,—“All thy children shall be taught of the Lord, and great shall be the peace of thy children.” Come to the Lord for instruction, and there is nothing in His Word which He will keep back from thee any more than from others, for “the secret of the Lord is with them that fear Him.” And come to the Lord for guidance, and thou shalt not be left in doubt what fellowship of believers to join, for “it shall come to pass that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God.”

III. The last thing we have to notice is THE CHOICE AND PECULIAR MANIFESTATION WHICH GOD MAKES TO HIS PEOPLE. He will show them His covenant.

What a soft, sweet, encouraging assurance this covenant gives us! To see God in covenant is to find grace in His eyes. To serve a covenant God is perfect freedom and exquisite delight. God out of Christ is a consuming fire. Luther was wont to say, “I will have nothing to do with an absolute God.” The fear with which we think of God is all terror, dread, and fright, in which we exceedingly tremble and quake, until He unveils Himself in this mellow light of the covenant of peace. For what could the vision do but scare me to destruction? But God, in the covenant of His dear Son, is the hope, the desire, the delight, of every one that is godly; and their fear is not that of horror, but that of homage. What, then, does God teach His people concerning His covenant? Much every way. He shows them that His covenant is *everlasting*. It was made in Christ before the world began. It abides steadfast, and will for ever remain unchangeable. So sure is it, that every blessing it provides is unconditional and irrevocable, being entailed upon all those who have an interest in its gracious provisions. He teaches them the fulness of this covenant, that it contains all that is necessary for the life that now is and for that which is to come. He teaches them the freeness of this covenant; that it was made with them in Christ Jesus, not because of their good works, but because of the abounding of His grace towards them. He teaches them that this covenant is not the result of their tears or vows, their penitence or prayer, but that it is the cause of all these; ordered in all things and sure, it comprises all that their needs could lack, and all that their hearts could crave; it is all their salvation and all their desire. The Lord then shows His people that this covenant was made on their behalf. Ah, there is the beauty of it!

Each one of the blood-bought trophies of mercy is led to see that the covenant was made with David's Lord for him. So each heir of heaven sets to his seal that God is true, and makes David's protest his own—“Though my house be not so with God, yet He has made *with me* an everlasting covenant, ordered in all things and sure.” He also shows His people that this covenant is made with them by sacrifice through the precious blood of Jesus, wherein God smells a sweet savour of rest. No covenant could avail them, except it were a covenant made with blood and based on propitiation. They understand that the old covenant of works broke through because the first Adam was not able to carry out his part of it. God spoke to Adam after this manner:—“If thou wilt be obedient, thou and thy children shall be happy.” That “if” proved fatal. Adam could not observe the condition. The second covenant is on another footing. It was made with Christ. “If Thou wilt be obedient, Thou and those in Thee shall be blessed.” Christ was obedient; He kept the law; He suffered to the death His Father's will; and we come, without an “if” or a “but” to inherit the blessing which Christ has merited for us. Now it is no more, “If you do this, I will do that;” it is, “You *shall* do this, and I *will* do that.” “A new heart *will* I give you; and a right spirit *will* I put within you; you shall repent of sin; you shall follow in My ways; you shall love Me; you shall serve Me; you shall persevere in holiness; and I will bless you.” There is not an “if,” nor a “but,” nor a “peradventure”

to foul the stream of God's lovingkindness. The covenant was made with every elect soul in Christ beyond the hazard of a doubt, and beyond the chance of a forfeiture.

Oh, soul! hath God ever shown thee this covenant. Do I hear any one murmur that it is a horrible doctrine? Then I am quite certain he has never been shown it. Or do I hear another affirm, that were he to believe it, he should live in sin? I think very likely he would; I do not doubt it. To sin is your propensity, whatever you believe. But mind this, I do not exhort you to believe in that which has never been revealed to you, and has nothing to do with you. But yet another voice greets my ear, it is that of a penitent who says, "I do come to Christ just as I am; I welcome the promise; I thank God there is now nothing left for me to do in order to make the promise sure, or to make the covenant fast; I am a poor lost, undone soul, and throw myself at the foot of the bloody tree; I look up to the Saviour and say—'Jesus, I trust Thee to save me; I altogether trust Thee; I believe Thou hast saved me—saved me in such a way that I can never be lost, for the covenant that was made with me never can be broken, and I shall never be cast away.'" Sure, then, dear friend, thou hast no wish to pamper with the lusts of the flesh, or to wallow in uncleanness. The doctrine does not instigate thee to live in sin. Thou wouldst be a monster indeed if it did. Nay, thou wilt say: "If God has made a covenant with me, saved me from the curse, and endowed me with blessing, out of gratitude to Him, what is there I can render to Him for all His benefits? Nothing shall be too hard, nothing too heavy—

"Loved of my God, for Him again  
With love intense I burn;  
Chosen of Him ere time began,  
I choose Him in return."

Let slaves go and work under the rod of the task-master if they will! Let the sons of the bondwoman pour contempt on the inheritance of the seed of promise if they like; but a seed shall serve Him, and it shall be accounted to the Lord for a generation. The child of God has been shown the covenant; hence, he knows he shall never be cast out of the family, for the love of the Father towards him will never change. He cannot love us more; He will not love us less. Such love in Him begets more love in us. What manner of men ought we to be in all holy conversation and godliness! "The secret of the Lord is with them that fear Him, and He will show them His covenant."

I can only pray that some hearts may be led to look to Jesus, that they may discover the choice secret. Christ is not only a party to the covenant and the Representative of the covenant, but He is the very impersonation of the covenant itself. "I will give Him," saith the Lord, "to be a covenant for the people." Oh! if you have looked to Christ you need not despair. He is holy, He is true, He hath the key of David which can unlock the secret treasury in which are stored all covenant blessings. Fear Him; it is the beginning of wisdom. Trust Him; it is the first breath of faith. Desire Him, as new-born babes crave milk. Oh that the fear of the Lord may haunt you through the watches of the night, and abide with you all the day long. So may the Lord bless you now and for ever. Amen.

## Essays and Papers on Religious Subjects.

### LITTLE INCIDENTS IN THE GREAT LIFE.

BY W. POOLE BALFERN.

"And Judas also which betrayed Him knew the place."—JOHN xviii. 2.

"A man may be a great scholar, and yet be a great sinner. Judas the traitor was Judas the preacher. The toad that has a pearl in its head has poison in its bowels. The tree of knowledge has often been planted and flourished where the tree of life never grew. A man may be acquainted with the grace of truth, and yet never know the truth of grace. Paris, and even all gifts, without grace and holiness are but like Uriah's letters, which were the death-warrants of him who carried them."—SECKER.

THE place above referred to was a garden, and into this garden in contemplation we have several times conducted the reader, and still we have not exhausted the interest and mystery of the place, for it is said, "And Jesus often resorted thither," and wherever Christ is, there is ever to be found all that is needful to elevate, bless, and enrich His disciples. There are many illustrious places in the world, but surely none so interesting to faith as that little garden where her Lord sought fellowship with God, and often with strong cries and tears grappled with the burden of her sins. Here in solitude and silence grew that wondrous soul, of which it was said,— "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

In this little garden these words received their fulfilment, and the Spirit of God richly anointed Christ again and again, making Him of quick understanding in the fear of the Lord, and quickened and furnished that intellect whose growth and maturity was the pledge and prophecy of the spiritual life and growth of myriads.

Here Incarnate LOVE in meditation and prayer and suffering acquired the tongue of the learned, and became qualified to speak a word in season to the weary. And if this discipline was required in His case, whose human intellect was unclouded by the slightest taint of error, and whose humanity was without stain, how much more needful must it be for His poor imperfect followers. And if the city where Homer was born, the grove where Plato taught, the room where Milton wrote, the cell where Bunyan dreamt, are interesting, how much more so to the Christian, the quiet nook where the Lord of heaven bowed like a child at the footstool of mercy, sought for help and light at its only true source, and while thus working out the salvation of His redeemed, set an example of faith and humility to all His disciples down to the end of time.

And Judas also knew the *place*. Alas! and was this all? Let the traitor's kiss, the tortured conscience and the awful end declare. Judas came to *where* Christ was, but not *to* HIM; he touched His clothes, but not His heart; he kissed His lips, but did not receive His words; he was about Him, and yet not *with* Him. Judas lived in light, but walked in darkness; he was with love, but love dwelt not in him. He came to where there was life, but he remained dead. He came to where love thought and prayed, and cried and wept, but he never thought or prayed or cried or wept. He saw faith wrestle with God,

but he never stirred himself up to take hold of His strength.

Can this conduct repeat itself?

Here is a little silent room; the Christian mother who once slept there has gone to her final rest. Here she read and prayed; here she sought and found communion and fellowship with God. Here again and again, in times of great temptation and sorrow, Christ spoke words of comfort and peace to her, and helped her to hold on her way, and often by His presence transformed this little chamber into a palace of joy, and made it bright as the streets of the golden City above. Her son now sleeps in the same room; he knows well its every aspect, and every little object it contains is endeared to him by the memory of his sainted mother—he knows those things, we say, well; but not the Lord who once beautified them all with His presence and grace.

Here is a garden, and over yonder hedge stretches a wide and beautiful expanse of country, with the sparkling sea in the distance. Sister Mary often walked here, and the trees and flowers, and all the varied moods of nature, were to her as the shining letters of the ONE GREAT NAME—gleams and flashes of His beauty, who was the Altogether Lovely of her soul. But sister Mary too has passed away, and her sister Ann walks in the same garden, sits in the same chair, and beneath the same tree, looks at the same flowers, rejoices in the same sea, and the changing moods of the same sky, but the true Sun which glorified the whole in the eye of her sister's faith is veiled from her view.

Here is a student, and his tutor a godly man, who, with anxious and loving solicitude is bringing before the young man the same great truths, which through thought—spiritual discipline—cries and tears have passed into his soul; the young man receives, or seems to do so, the words, but not the things, and suddenly appears in a blaze of rhetorical splendour, as suddenly to disappear, furnishing, it may be, another illustration of the awful fact that men are still to be found of whom it may be said as

of old, that they are but “wandering stars to whom is reserved the blackness of darkness for ever.” “And Judas, which betrayed Him, also knew the place.”

Here is a father's Bible, well worn and marked and underlined; in many of these passages the dear departed one has found the rest and solace of his spirit during the long years of his pilgrimage. His surviving son has the same Bible, and sometimes he takes a cursory glance at it; but to him it is a thing of interest for his father's sake—a book of words, scratches, lines—and nothing more.

It appears, then, that men can teach the history of a thing, a place, a word, without touching their secret life, power, and mystery. We may receive the words of truth, and yet reject the truth—receive the doctrine without the grace of the doctrine—preach of faith without faith, talk of truth and despise it at the same time; for it is written, “And Judas also, which betrayed Him, knew the place.” Let us think on these solemn words and lay them to heart, for what John Bunyan wrote of Ignorance is true—“Then I saw that there was a way to hell, even from the gates of heaven.”

“Let us ask th' important question—

Brethren be not too secure;

What is it to be a Christian?

How may we our hearts assure?

Vain is all our best devotion,

If on false foundations built;

True religion's more than notion,

Something must be known and felt.

\* \* \* \*

“'Tis to hear the Holy Spirit

Prompting us to secret prayer;

To rejoice in Jesu's merit,

Yet continual sorrow bear.

To receive a full remission

Of our sins for ever more;

Yet to sigh with sore contrition,

Begging mercy every hour.

“To be steadfast in believing,

Yet for mercy ever seek,

Every moment be receiving

Strength, and yet be always weak.

To be fighting, fleeing, turning ;  
 Ever sinking, yet to swim,  
 To converse with Jesus, mourning  
 For ourselves, or else for Him."—*Hart*.

## SUBMISSION AND SELF-CONTROL.

BY THE REV. JOHN COX.

"THEY have not submitted to the righteousness of God." "They that are after the flesh do mind the things of the flesh." These two texts describe the very opposite state of mind to what is intended by *submission and self-control*.

The only sinless One was perfectly submissive. Throughout all His life,—in His agony in Gethsemane, during His sad travail on the Cross, everywhere and always,—He was God's righteous servant, doing His work perfectly. In Him there were no irregularities, no inequalities: here we have a perfect exhibition of self-control and self-government, according to the idea of God. We must recognise the Lord Jesus as our righteousness, living a vicarious life, and dying a substitutionary death on our behalf, and rest on Him as such, before we can really take Him for our example.

We see a beautiful exhibition of this in the Apostle Paul as he describes himself in Phil. iii. There we see him resting so simply on Christ's righteousness, and devoting himself so singly to the race set before him. When he said at his conversion, "Lord, what wilt thou have me to do?" he little thought what the answer would be, and "what great things he would have to do and to suffer for Christ's name's sake." But when he had heard it, he was not disobedient to the heavenly vision. He gladly submitted at once to be saved by the righteousness of another, and thus, through his whole life, found his happiness in doing the will of another. The latter is the evidence of the former.

How opposed to nature, or a fleshly religion, are they both.

It is thus that a foundation is laid for self-control. He to whom we have referred said, "Herein do I exercise myself to have a conscience void of offence toward God and toward man." "I keep under my body and bring it into subjection." "I seek not my own pleasure, but the profit of many, that they may be saved." "For me to live is Christ." As were his words, so in a goodly measure were his actions. Such a man, so zealous in service, so ready for self-sacrifice, had a right to call others to the exercise of self-control.

This expression "self-control" best brings out the true meaning of many Scripture terms, and the force of many apostolic exhortations. "Let your *moderation* be known unto all men." "Let every man seek another's *weal*." "*Denying* ungodliness and worldly lusts, live *soberly*, righteously, and godly in this present world." "Add to your knowledge *temperance*," &c. &c.

This "temperance," "moderation," "sobriety,"—"looking not on our own things, but on the things of others"—are expressed to a considerable extent by the term *self-control*. By submission to God's righteousness we are set right with God: by self-control we are (in proportion as it is habitual) set right with ourselves and others. Where there is no self-control, divers lusts and pleasures are always served, and selfishness predominates. The will of God, the welfare of others, and our own true interests, are thus alike overlooked. Sin dethroned reason in man, and set up lust in its place; grace dethrones sin, and sets up the authority of God. The Holy Spirit dwelling in the heart, and acting by the means of truth, is the blessed result and accompaniment of "believing with the heart unto righteousness."

But there are rebels still alive within; the flesh still pleads to be gratified; sin tries to obtain dominion; self puts in many pleas why it should be *first* considered. Self-control supposes constant watchfulness and daily warfare.

This will appear if we consider what it includes, or what there is to be controlled. Self-control has reference to the *taste*, the tongue, the *temper*, or the *thought*. By "taste" we mean the soul's preferences, or that which is natural to us; our temperament; what we are most inclined to. Our tastes are naturally corrupt, which is manifest in the wrong things desired, or in excess in necessary and lawful things. Under this head we refer to eating, drinking, sleeping, recreations; love of the fine arts, appearance in life, &c. &c. What dangers lurk round every one of these and similar things. Nothing, perhaps, needs so much watchfulness and care in the saints of God as that which was most pleasing to them in a state of nature, or that for which the world commended them. The *tongue* needs continually to be kept and bridled. Not to do this at all is said to be proof that the religion of such a person is vain. The sins of the tongue are next in number to those of the heart. Many Christians have had their bones broken a thousand times by their own unguarded tongues. The chief reason of this is the *temper*. A volatile temper makes a vain tongue. Seriousness is a Christian grace, a result of realising the presence of God, and walking in His fear. Angry and hasty words are the boiling over of wrathfulness and bitterness within. A bad temper is the antipodes of the tone described in 1 Cor. xiii., while a good or Christ-like temper is the substance thereof. It is a most serious mistake in professors of religion to think lightly of temper. Nothing probably has so much dishonoured religion and grieved the Holy Spirit as prevailing bad temper. It has broken many hearts, destroyed the peace of many families, and ruined numerous Churches, yet by some nothing is more readily excused. Here self-control is greatly needed, and for this God's help must be earnestly sought.

Though the *thoughts* are mentioned last, they are not the least important in this most necessary business of self-control. There is found the spring of

all the rest. If we would in every good measure control our natural tastes, our unruly tongues, and hasty tempers, we must *guard well our thoughts*. It may seem strange to say that "man is a *thinking being*," and then speak of his controlling his own thoughts. What power, it may be asked, is to control thought but thought. We pretend not to explain this, or to enter into the metaphysics of the case; we make an appeal to two unquestionable quarters—the *Word of God* and *self-consciousness*. God in His Word plainly tells man that he is responsible for his thoughts, and that He will judge him for the secrets of his heart. He tells us that in real conversion "thoughts are brought into captivity to the obedience of Christ;" He protests against "vain thoughts, and commands right thoughts;" He encourages us to seek of Him that power to think rightly upon things true, good, and holy, and to avert the mind from whatever pollutes or ensnares it.

And however unable we may be to define or explain the process, do we not all *know* that however difficult it may be, and however little while it may sometimes last, yet that the man somehow *has* a power over the thoughts. If instead of reasoning about it, or trying to excuse ourselves for our vain, envious, brooding thoughts, we honestly and prayerfully, in God's strength, set about controlling them, would it not become more easy to do so as it became more habitual? Surely, if the thoughts were thus dealt with as in God's sight and by His strength, we should be better able to control the temper, the tongue, and the taste. Thus "*we through the Spirit mortifying the deeds of the body*," should live in the Spirit, walk in the Spirit, and be moulded by the Spirit.

In closing, let us once more consider these two points, *submission and self-control in connection*. Righteousness imputed can alone introduce holiness into the soul. Only those who submit to be saved in God's way will overcome sin within, or manifest to others that

they are really unselfish. It follows, then, that if the Gospel of the Grace of God is neglected, self will continue to reign, and sin will still have dominion. Ritualism and legality are sure to beget worldliness. The "Charity" which is like Christ, and which is heaven begun in the heart, is the alone outgrowth of faith in the finished work of Jesus. When the Galatians turned their backs on the Gospel of Grace, they became a prey to selfishness, "each biting and devouring the other." Only when Christ is lived upon will it be said, "See how these Christians love. See how they seek not their own, but the things that are Jesus Christ's, and things whereby one can edify the other."

*London.*

## THE BAPTISTS IN AMERICA.

NEW JERSEY, DELAWARE, AND  
PENNSYLVANIA.

NEW Jersey at an early period contained a number of influential churches of our denomination, and a body of ministers of peculiar efficiency and eminence. The first settlers, with few exceptions, were from England, Scotland, and Wales, and, according to Morgan Edwards, several Baptists were found among them. These continued year after year to increase. Under the administration of Lord Berkeley and Sir George Carteret, a law was passed, establishing full liberty of conscience to all denominations, and this led many to remove to New Jersey from regions where freedom was not enjoyed. In 1688 a church was formed at Middletown. The first pastor was the Rev. John Barrows, a native of Taunton, England. He lived for many years, laboured in the Master's vineyard with great assiduity, and was eminently successful in his work. The following incident is related respecting him by the Rev. Morgan Edwards:—"Passing a young man of thoughtless habits, who was hurrying with great speed to a

race, he said, 'If you considered where you are going you would slacken your pace.' On he went for a time, but soon returned to inquire the meaning of this strange salutation. He listened with attention to what was stated, abandoned his sport, and underwent a thorough change of heart. 'There,' said the venerable minister, 'was a bow drawn at a venture, and a sinner shot flying.'" The Rev. Abel Morgan, a descendant of a Welsh emigrant, succeeded this excellent man in the pastorate. He was regarded among the most noted of the Baptist ministers of the time.

Dr. Samuel Jones calls him "the great and incomparable Abel Morgan." It is stated that he held two public discussions on the subject of baptism, the first with the Rev. Samuel Harker, a Presbyterian minister, and the second with Dr. Samuel Finley, afterwards president of Princetown College. At a convention recently held at Middletown, a portrait of Abel Morgan was placed in front of the pulpit, to the great delight of the entire assembly. The meeting-house here stands in a neighbourhood of singular beauty and fertility. The church, I believe, numbers six hundred members, and continues to progress. Many churches have sprung from it, and its influence for good has been felt through a wide district.

The second church in the Jerseys was organised in 1689, at Piscataway, by the Rev. Thomas Killingsworth, from the city of Norwich, England. He became afterwards pastor of the church formed at Cohansey in 1690. He was a man of eminent ability, and for years presided as Judge of the County Court. In 1712 a church was originated at Cape May, now a lovely watering-place, facing the wide Atlantic. The first pastor of this church, the Rev. Nathaniel Jenkins, was a native of Wales. Nothing of his history but the following circumstance remains:—In the year 1721 he was a member of the local legislature. A bill was introduced to punish all who denied the Trinity, the Divinity of Christ, and the inspiration

of the Scriptures. Mr. Jenkins stood up, and with singular warmth and energy said, "I believe the doctrines in question as firmly as the promoters of that ill-designed bill, but I will never consent to oppose the opposers with law, or with any other weapon save that of argument." Accordingly, the bill was suppressed, to the great chagrin of those who wished to kindle in New Jersey the spirit which raged in New England. From the churches thus commenced others sprung over the entire state. Perhaps in no part of the Union were churches so liberally endowed as those in this district. A portion of these endowments has been preserved, but the greater part has been lost. Though many of these old churches were frequently, and even in some cases for years, without settled pastors, yet they steadily progressed. "Probably," says the venerable Dr. Benedict, "the best solution of this singular and pleasing fact may be found in the extraction of the first settlers. They were generally from Wales, and brought with them all those excellent traits of character which are peculiar to the Cambrian people." Our Welsh brethren will naturally be proud of this high compliment. This state has sent forth a number of men distinguished for piety, zeal, and power to preach the Word of Life—men whose names will live for ever. Dr. Manning, the first president of Rhode Island University, was born and educated in New Jersey, and for some time officiated as pastor of one of the churches there. The energetic and laborious John Gano, David and John Sutton, were also natives of this state. The first institution for the education of young men for the work of the ministry was established here, at a small place called Hopewell. This was opened in 1756, fourteen years before the regular establishment of Bristol College. It is said that Rhode Island University was first projected by the friends of this New Jersey academy, and that Hopewell was the identical spot where the plan for the new institution was first laid. Many of the students became eminent in the north-

ern, southern, and western states as pioneers, classical tutors, and pastors. New Jersey now contains 149 churches, and 24,081 members. Many of the churches are large and influential. Delaware is a small state, consisting of only three counties,—Newcastle, Kent, and Sussex. At one period the Baptists in this state were as numerous in proportion to the population as in any of the middle states. The first church in Delaware was organised in Wales in the year 1701, and was composed of several families from the counties of Carmarthen and Pembroke. They met at Milford Haven in the month of June of the above year, embarked in the ship *William and Mary*, and landed at Philadelphia on the 8th of the following September. For two years they sojourned in the neighbourhood of this city, where some years before a company of their countrymen had settled. In 1703 the church removed to Delaware, and purchased what was designated the Welsh Tract, containing upwards of 30,000 acres. Here they soon erected a meeting-house.

The pastors were for many years Welshmen. Churches were formed in several other parts of the state, and for a long time religion flourished. The brethren cordially co-operated with the entire denomination in seeking the advancement of the Divine glory. A sad change, however, came over them. They lost the spirit of their predecessors, and became inoculated with the virus of deadly antinomianism. They set themselves against all evangelistic labours, withheld from God what He demands, and the results have naturally been that the heavens above them have become as brass, and the earth beneath as iron. With the exception of the second church at Wilmington, the few remaining churches in Delaware are in a dying condition, and it requires no prophet's eye to discover that their dissolution must soon take place. The second Wilmington church is comparatively of recent formation. Amid the painful declensions all around, it has clung to the truth, and is now

in a vigorous and flourishing condition.

Since writing the above we have been credibly informed that a whole Methodist church has lately, in this state, become Baptist, and is now actively engaged in disseminating the distinctive principles of our body.

Pennsylvania contains 493 Baptist churches, and 58,000 members. Not a few of the churches occupy positions of high prominence. The first Baptists who settled in this state were from Rhode Island. This took place three years after William Penn obtained his patent from Charles the Second, and one year after the death of Roger Williams. The most influential and useful of these brethren was the Rev. Thomas Dungan. He and his friends took up their abode at a place called Cold Spring, in the county of Buckingham. Here a church was gathered, and a meeting-house built. The church became extinct in 1702. Nothing now remains but the graveyard to remind us of its existence. Some years ago the names of many of the original settlers were visible on the tombstones. The second company of emigrant Baptists to Pennsylvania were, with two exceptions, from Wales. These settled at Pennepeck, now Lower Dublin, near Philadelphia, and were formed into a Christian church, Mr. Elias Keach, a son of the well-known Benjamin Keach, becoming their pastor. When Mr. Elias Keach came to this country he was a wild young man, and it is stated that, whilst attempting to preach, he was so arrested by a sense of his guilt, that he abruptly stopped, sat down, and wept. This circumstance led to his conversion, and he became a good minister of Jesus Christ. Pennepeck was for many years the centre of union for all the Baptists from the surrounding districts. The

church was formed here in 1688. It is still in existence, and occupies a position of some prominence in the Philadelphia Association. Mr. Keach resigned his charge in 1690, and returned to England in two years after. He was succeeded by the Rev. John Watts, a native of Kent. He is described as a sound divine, and a man of some learning. The Rev. Evan Morgan followed him, but died in three years after his ordination. His successor, the Rev. Dr. Samuel Jones, came from the principality. He was ordained in 1763, and remained in office for half a century. Dr. Jones was a prominent man in the denomination. His sound judgment, his great stability and moral worth, gave him an important place in the councils of his brethren, whether in his own vicinity or elsewhere. The present pastor is the Rev. W. E. Cornwell, and the church numbers over 200 members. The first church in Philadelphia was formed in 1698, of nine persons, several of whom had been in fellowship with Baptist churches in England. From the above period until 1746, forty-eight years, they were without a pastor. They worshipped for a long time in a small wooden structure. In 1731 they erected a neat brick edifice, 42 feet by 30. This was taken down in 1762, and another built in its stead, 61 feet by 42, at the expense of £2,200. Their first minister was the Rev. Jenkins Jones, a native of the parish of Llanfyrnach, in the county of Pembroke, South Wales. Mr. Jones was eminently useful in the Church. He erected a house for the pastor, partly at his own expense, and gave a legacy for purchasing a silver cup for the ordinance of the Lord's Supper, which is worth upwards of £60. His name is engraved upon it.

*(To be continued.)*

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

#### NO. LI.—ONE-WORD TEXTS.

"Bush."—Exod. iii. 20.

THE bush presented in the text was one of the links in the chain of Israel's redemption from Egypt. It was the meeting-place of Jehovah and Moses. It was the spot selected for the call and inauguration of the chosen deliverer, lawgiver, and mediator of the Old Testament Church. It stood forth in the Scriptures as a grand symbol of manifold principles and truths. It has been supposed that it might indicate the incarnation of the Saviour. God in humanity, in His lowliness and suffering.

We will look at it—

I. AS THE SYMBOL OF ISRAEL IN EGYPT. Observe it was a bush, not a massive oak or stately cedar. So Israel now was in adversity, poverty; feeble, contemned in the eyes of the grandees of Egypt as a despicable bush. It also indicated their severe and fiery trials. Oppressed, afflicted, Abraham's seed being winnowed, his posterity passing through the fires (see Exod. i. 11, 14, 22).

II. AS THE SYMBOL OF GOD'S CHURCH IN ALL AGES. God's people have ever been a poor and afflicted people. In Egypt, in Babylon, under the tyranny of wicked kings, so in all ages and lands. The Christian Church in its ten flaming persecutions. So, wherever Christianity has been introduced, it has been as the bush,—lowly, and poor, and suffering. Our own land with its noble martyrs, Japan, China, Madagascar, South Sea Islands, Fiji, &c.

III. AS REPRESENTING THE DIVINE PRESENCE IN THE CHURCH. God in the "midst of the bush." God is ever the Author of the Church. He institutes it, He forms it, and also dwells in it as its life, as its light, as its power, as its purifier. His Divine Spirit is the Spirit that sanctifies the Church, and removes its dross, burns up its stubble and chaff. The presence of God in the Church is essential, and without it the Church

would wither and die out. Then the bush must be contemplated—

IV. AS EXHIBITING THE WILL OF GOD THROUGH THE CHURCH. God was not silent in the bush. "God called from the midst of the bush." He intimated His presence. He declared His purpose, and gave forth His Royal edict (v. 4—10). So God's Church is to be the pillar and ground of the truth. He makes His Church the depository of His Holy Word, and communicates from it His designs and will. And thus the Church is safely guided forth into all truth, and is to give forth God's commandments to the world.

V. IN THE BUSH WE HAVE GOD'S PRESERVING CARE OF HIS PEOPLE. The bush was in flames; and would not it have been consumed, if God's care had not surrounded it? He is in the Church to sustain and perpetuate it. He lives in it, and the Church lives by Him. So Christ's promise is fulfilled to the letter. "Lo, I am with you always." The fathers and the prophets die, apostles and evangelists finish their generation work, but God is ever with His people, the wall of fire round about, and the glory in the midst.

Men may desert the Church or die in connection with it, or persecute it, but God lives and reigns in Zion evermore.

Learn,—

1. How differently the Church may appear to men of the world and to God's people.
2. How vain the opposition of earth or hell.
3. How certain its perpetuity and final glory.
4. How needful to recognise the Divine Presence, and give God holy reverence. "Take off thy shoes," &c.
5. We must rejoice in God's presence in His Church. Let us exalt and praise His Name.
6. All we do in the Church should have reference to it, that God may be glorified in all things.

## Tales and Sketches.

### THE EMIGRANTS.

BY THE REV. J. C. WELLS.

Author of "The Temple of the Lord,"  
"Let Other People Alone," &c., &c.

#### CHAPTER V.—(Continued.)

WHAT Australia was at the time of his departure may be judged from its press reports. Speaking of its social condition, the *Melbourne Argus* states (Nov. 5, 1852) that 266 advertisements were daily issued offering rewards for stolen property. What England thought of its moral condition may also be learned from a copy of the Oracle of Printing-house-square (dated Nov. 6, 1852):—"It is gratifying to learn that English love of law and common sense there predominates."

At that time there were four hundred mounted troopers and policemen in Castle-maine alone, for the purpose of maintaining law and order; and the utmost restrictions were placed on all sellers of intoxicating drinks, they being liable on information, to a fine of fifty pounds, or imprisonment, or both. Yet the glittering bar-rooms told of customers, and Geelong, Ballarat, Bendigo, and Melbourne were centres of all that belonged to evil.

Nor were the emigrant ships much better. Worn out, and no longer fitted for valuable freightage, they were hastily fitted on the low lodging-house pattern, and the steerage passengers were herded like swine. The principal amusement was that of gambling, generally carried on in a quiet manner, the everlasting pack of cards being brought into use in a moment, amid the Babel of tongues from Dutch, Irish, German, and English. Oaths were used freely, but deep, so as not to excite the alarm of the more prudent voyagers, or bring too frequent visitation from the quarter-deck.

There were, however, some honour-

able exceptions to this state of things, and among the few was the good ship *L—n*, commanded by Captain B—. Every Sabbath morning, while his ship was in the offing of the docks, he mustered his crew, and headed them, neatly dressed in true sailor fashion, along the East India-road, where, in a beautiful building dedicated to the worship of God, they might have been seen in the body of the chapel, listening with devout attention to the Gospel of Jesus Christ, and responding most heartily to the fervent prayers of the preacher.

It is said that the conversion of this crew took place in an extraordinary manner, marking at once the sovereignty of grace and the certainty of the reproduction of the good seed of the kingdom. On one of their voyages, when all was fair, and nothing called at night for extra vigilance, the man at the wheel began to think of the happy days of childhood. He thought of his Cornish home, of the teaching he had received in the Sabbath-school of his native village, and he felt ill at ease as the recollection of a life of sin pressed on his soul; he longed to communicate his thoughts, but the deck was paced by a single sailor—the guardian of the middle watch—one whose character had been among the most depraved. He longed to tell him the nature of his burning thoughts, yet dreaded to do so; and while he hesitated he of the middle watch drew near and said, stammeringly, "Mate, I am uneasy; I have been thinking about another world, and what an awful thing it would be if we were suddenly called to meet our God. Don't you think we ought to do something." "Just what I have been thinking about," said he of the wheel; "and I have been wanting to speak to you, but I felt choked each time I tried." They talked long and earnestly through that beautiful night, and with the cold grey stars as witnesses of their new resolution

and their newly-found faith, they hand-in-hand pledged themselves for Christ to live or die.

The difficulty lay in commencing prayer. The fore-castle was not the place, with their messmates sleeping, smoking, swearing, or singing; so they determined to make the matter known to the captain, who was beloved by all his crew, and who, while he winked at, never indulged in the scenes of folly in which his crew were found.

The captain received them kindly; and as the steersman spoke of his feeling, told of the terror of his mind, and pictured the scenes of his boyhood, when he trooped by the side of the stalwart miner he called his teacher, a tear stole down the cheek of the brave mariner, and with a true-hearted frankness, he said, "You are right, Tom; you are right. Come down into my cabin, and let us try to pray." They knelt and prayed—great, strong, rough prayers: prayers with groans and tears; and whatever was the prose of those prayers, the poetry was:—

"Shine in my heart, and bring me joy  
and light:  
Sun of my darkened soul dispel its  
night,  
And shed in it the truthful day abroad;  
And all the many folds lay bare  
Within this heart, that fain would learn  
to wear  
The pure and glorious likeness of its  
Lord."

On rising from his knees, the captain said, "Lads, we had better hoist our colours at once: call all hands aft."

On the crew being assembled, the captain told them how he had been long impressed with the importance of religion, and of the necessity of leading a better life; how that, not wishing to infringe on the freedom of his men, he had hesitated in speaking of it: told of the mysterious movement in the hearts of the steersman and his mate, and that their wishes had met with a ready response in his own heart, and that henceforth he was determined, by God's help, that worship of some kind should be

offered to God on board his ship. He said he had no wish to enforce attendance, but if they would attend, his cabin should be open to all who would join.

Then up spoke the second mate, and said: "Captain, I am heartily glad my Bible, given me by my mother, has laid in my chest unused; and I never go to it for a garment but what I see her with her spectacles poring into my eyes, and remember her last solemn charge to me to read it. Captain, I will join you."

In a little while the ship became a floating Bethel; and, with the exception of one who elected to leave, all met for worship at the first port. A supply of books was obtained, and the many tars soon learned to conduct sweetly the service of song. It was in this way that the conversion of the crew of the good ship *L—* took place as narrated by the Captain himself, on the platform of a missionary meeting held in the East India Road Chapel. And it was in this ship that Henrich's father was a passenger.

#### CHAPTER VI.—STILL PURSUED BY PRAYER.

As soon as the Chops of the Channel had been safely cleared, and the pilot had taken his departure, the good ship was made snug and taut for sea, and the Captain called together the passengers, and as many of the crew as could be spared. He announced his intention of holding Divine service for an hour in the fore cabin, and spoke very earnestly of the need of all men, and how those means were to be supplied; urged that travellers, specially those who were on the sea, should feel their dependence on God, and very cordially invited any of them who felt in themselves a gift to conduct the service to give in their names, so that in succession he might call on their aid.

Four names were given, one of them that of a Missionary; not sent by any society, but one urged by deep feeling to use life well. He was a *Friend*; one of their authorised preachers, and who had undertaken a mission to the gold-

diggers. He, since he had been on board, had spent most of his time alone, seldom speaking; and when he did, it was generally on some social or religious movement. He had an abundant supply of tracts, which the sailors received eagerly; and although but a few days had elapsed since they had left the docks, the sailors had jocularly named him "The Good Shepherd."

The "Good Shepherd" was worthy of his name. The loose way in which the Passenger Act was observed gave him plenty of work. Quarrels were frequent, especially among the Irish and German emigrants, and he was ever willing to accompany the good Captain and be arbitrator; and on one occasion, when a poor son of Erin died, and his relatives got up a wake in the steerage,

which was likely to have ended in bloodshed, he went down, and at the imminent peril of his life, took away the whiskey which had been smuggled on board in their kits, and stayed up the whole night, beseeching and imploring these wild people to be calm.

On one occasion, when it was his turn to conduct the service, after a prayer of unusual simplicity and fervour, he announced as his text, "Show us the Father, and it sufficeth us." The crew had just been singing the hymn,—

"God is in this and every place,  
But, oh, how dark and void!  
This world is one vast wilderness  
For me without my God."

(To be continued.)

## Reviews.

*Sermons on Various Subjects.* BY REV. R. SQUIBB, Ely, Cambridge. (Elliot Stock.)

THE respected author of this volume is minister of the Countess of Huntingdon's chapel, Ely, where he has laboured acceptably for many years. We are sure all his friends will be glad to have this excellent volume of his pulpit work in their possession. The sermons are seventeen in number, all of them evangelical, well arranged, and the subjects clearly illustrated and forcibly expressed. The volume is above the average considerably, and deserves a warm welcome from all evangelical sermon readers. Like all Mr. Stock's publications, it is got up in a telling and attractive form.

*Breathings of the Better Life.* (Virtue and Co.)

It is long since we have seen so handsome and telling a volume as this. It consists of admirable selections from ancient and modern divines and

poets—as Tauler, St. Augustine, Fénelon, Tholuck, Bonar, C. Wesley, Irving, Newman, &c., &c.—the papers all bearing on the inward life and spiritual kingdom of the Lord Jesus Christ. It is worthy of a place in the libraries of Royalty, and will be an ever-fragrant bouquet in every home where it may be welcomed. It has our heartiest good wishes for its success.

*Stems and Twigs; or, Sermon Framework.* Second Series. Notes of One Hundred Sermons. By R. ANDREW GRIFFIN. (R. D. Dickenson.)

THE author of this volume is gifted with considerable powers of analysis and illustration. He evidently understands the process of textual division and illustration, and his subjects are generally presented in a telling and forcible manner. To our lay brethren and village ministers it cannot fail to be both suggestive and helpful. The author, we believe, is now gone to labour in the wider sphere of the United States.

The "I Am's" of Christ (being thoughts on our Lord's Attributes, as unfolded by Himself. By A. S. ORMSBY. (Yapp and Hawkins.)

BOTH the subject and matter of this volume are deeply interesting. The author is full of his theme, and out of the fulness of his heart he has written. To every class of Christians it must be an edifying work, and cannot fail to instruct, refresh, and comfort. It is well got up, and worthy of a place in every religious home.

*Family Prayers for a Month.* By J. RUSSELL LEONARD. (Simpkin and Co.)

THIS is a small square volume of plain and good prayers, that may greatly help in family worship. The price is only one shilling.

#### PERIODICALS, PAMPHLETS, &c.

*Our Own Fireside, Day of Days, and Home Words* are among the best periodicals published both for matter, illustrations and wonderful cheapness. *Old Jonathan*, March number, gives a portrait of the Queen worth ten times the cost, the April number fifteen lesser portraits of the Royal Family, with excellent papers to boot. They ought to circulate by millions. The *Baptist Magazine*, as usual, solid and good. The *Gospel Magazine*, crammed full of old sterling theology, and articles on essential

and practical religion. The *Sword and Trowel*, never better. *Christian Armour*, bright, sharp, and vigorous. *Ragged School Magazine*, very good. *Gospel Watchman*, adapted for usefulness. Shirley Hibberd, Esq.'s, *Gardeners' Magazine*, rich, varied, full and practical as ever. The *Theories and Difficulties of Atheism*, the *Christian Ministry*, &c., by the Rev. W. Barker, of Hastings. The worthy author is a thoughtful painstaking writer, and never publishes what is not well worth reading. These pamphlets are both worthy of his attained reputation, and will do good service wherever they are read. We are especially pleased with the one on Atheism, and hope it will be largely circulated. We suppose ELLIOT Stock will supply them. How extraordinary they have no London publisher on their titles! *Is Total Abstinence from Intoxicating Drinks a Christian Duty?* (Elliot Stock).—This is a treatise of 30 pages on a subject of vast importance, and the author discusses it in a thoroughly intelligent, candid, and Christian spirit. It is worthy of perusal by all classes, especially ministers, students, deacons, and Sunday-school teachers. It is got up in a most readable form, and hope it will be extensively read and circulated. *The First Principles of Religion briefly Demonstrated.* By J. D. S. (Hodder & Co.) A pamphlet of clear and intellectual statements and illustrations that might easily have been beaten out into a volume. It is very suggestive, and alike adapted for the head, heart, and life of the sincere Christian.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

REV. E. S. LADBROOK, B. A., late of Andover, has accepted an invitation to the pastorate of the church at Edenbridge, Kent.

Baptist Congregational Church, Richmond, Surrey. Rev. R. Colman, after an illness of three months, and on account of continued ill health, has been compelled to resign the pastorate of the above church. His labours in Richmond have extended

over nearly four years, and he relinquishes the work with many regrets. His address for the present is Clapham Common.

The church and congregation, Bingley, Yorkshire, have given the Rev. T. Hanson, of Burton-on-Trent, an invitation to the pastoral office.

Rev. T. Hanger, having resigned the pastorate of the church, Lifton, Devon, has accepted the invitation of the church Highbridge, Somerset.

Rev. F. J. Masters, of Ravensthorp, has accepted the invitation of the church, Helston, Cornwall, to become their pastor.

Rev. J. Robert, of Mumbles, near Swansea, has accepted the pastorate of the church at Upton chapel, Lambeth.

Rev. J. J. Irving, of Melton, Mowbray, has accepted an invitation to the pastorate of the South Portland-street church, Glasgow.

Rev. W. Cuff, of Bury St. Edmund's, has accepted the invitation of the church assembling at Acton, to become its pastor.

Rev. J. O. Griffiths, of Llandio, has accepted an invitation to become the pastor of the new church, Tou Ystrad, Glamorganshire.

Rev. James Jack has resigned the oversight of the church, Penzance.

Rev. T. Humphreys, Cwmaman, Aberdare, has received a warm and unanimous invitation to the pastorate of the English Baptist Church at Penarth.

Rev. Percy F. Pearce, of the Brookside church, Darlington, has, to the deep regret of his people, announced his intention of resigning his charge.

Rev. W. L. Mayo, late of Helston, Cornwall, has accepted an invitation to the pastorate of the church Rochdale-road, Heywood, Lancashire.

Rev. J. P. Williams, of Swimbridge, has resigned the pastorate of the church at Swimbridge and Little Hill, North Devon.

Rev. Henry Morgan has resigned the pastorate of the Parkend and Yorkley churches, and will shortly proceed to Adelaide, to labour under the auspices of the South Australian Baptist Association.

#### PRESENTATIONS.

The members of the Baptist church at Blair Athole, N.B., have through Mr. A. Stewart, deacon, presented their minister, Mr. A. Macdougall, with a superior patent lever watch and guard with a suitable inscription.

**BARROW-IN-FURNESS.**—An interesting gathering of teachers and friends was held here on Tuesday, the 5th March, Rev. H. D. Brown, the pastor of the church, in the chair. After some excellent speeches, Mr. Hincks, in name of the teachers and friends, presented Mr. Wm. Dawson with a beautiful time-piece as a token of their appreciation of his services as superinten-

dent of the Baptist Sunday-school during a period of more than six years. Mr. Dawson replied in a very feeling manner. The choir sang some excellent anthems during the evening.

The church and congregation assembling at Union Chapel, Aldborough, have presented their pastor, Rev. Isaac Bridge, with a purse containing £20.

#### RECOGNITIONS.

The recognition services of the Rev. John Tuckwell, pastor of Union church, Luton, were held on Wednesday, the 13th of March. In the afternoon, the Scriptures were read and prayer offered by the Rev. T. Watts. H. C. Leonard, M.A., J. Brown, B.A., Robert Wallace, S. H. Booth, D. Gould, A. Walker, J. W. Genders, and H. J. Wonnacott, took part in the services.

A recognition service was held in Surrey-lane Chapel, Battersea, on March 12th. Mr. Ashfield, one of the deacons, gave a short account of the church. Mr. Frewin gave reasons for accepting the pastorate. Rev. T. M. Soule offered the recognition prayer. The charge was given to the pastor by Rev. G. Rogers; the charge to the church by the Rev. G. Jennings. The meeting was afterwards addressed by Revs. J. Shaw, F. H. White, G. Hearson, W. Mayers.

**BOSTON.**—On Monday, March 18th, services were held in connection with the ordination of the Rev. J. Jolly, who has succeeded the Rev. T. M. Matthews in the pastorate of the Baptist church, High-street, Boston. The services were opened with reading and prayer by the Rev. E. Johnson, B.A. The Rev. J. A. Jones proposed the usual questions to the church; Rev. F. Bott, of Sutterton, proposed the questions to the minister. Rev. J. Lawton, of Lowth, offered the ordination prayer. In the evening a service was held, which was introduced by Rev. J. K. Chappelle, when the Rev. Dr. Underwood delivered the charge, and Rev. W. R. Stevenson, M.A., addressed the congregation. The Revs. S. Robins and T. Humes took part in the interesting and solemn services.

At Chipperfield, Ilerts, on Good Friday, services were held in connection with the settlement of Rev. Samuel Couling, late of Oakengates, as pastor. Rev. W. B. Hobling, commenced by reading the Scriptures and prayer. Rev. H. C. Leonard, M.A.,

delivered a discourse on the Constitution of a Christian Church, after which Mr. Couling stated his views of Christian doctrine, and Rev. E. Mannering delivered the charge, the devotional parts of the service being conducted by the Revs. A. Powell and A. G. Free. After tea, which was provided in the British Schoolroom, a united communion of pastors and church members at the Lord's table was held in the chapel, at which the Rev. Dr. Steane presided, and the Rev. T. Foston gave an address on the Privileges and Obligations of Church Members, the Rev. S. Couling and the Rev. R. Stone engaging in prayer.

On Tuesday, the 19th March, the recognition of the Rev. Henry D. Brown, late of Rawdon College, as pastor of the church, Barrow-in-Furness, took place. Rev. C. M. Birrel gave an introductory address, and asked the usual questions. Rev. T. Taylor then offered the ordination prayer. Rev. Dr. Green delivered the charge to the pastor. Rev. J. P. Chown, of Bradford, gave the charge to the church and people.

The recognition of the Rev. E. K. Everett, as minister of the Wakefield-road Baptist Chapel, Staleybridge, took place on Monday, April 1st. Addresses were delivered by the Revs. W. Underwood, D.D., A. North, J. Hughes, G. Williamson. J. Cheetham, Esq., J.P., presided. Mr. J. Heap, one of the deacons, gave the hearty and unanimous welcome of the church and congregation to the newly-elected minister.

**READING, BERKS.**—Services of an interesting character were held on Thursday evening, March 21st, welcoming the Rev. W. Anderson, late of Warkworth, as pastor of the church, King's-road. A public meeting was held in the chapel, presided over by the Rev. G. Rogers. There were present the Revs. R. Glover, T. Brooks, J. E. Cracknell, P. G. Scorey, S. Gray, J. Oldham, J. Wood, G. Colborne, C. M. Longhurst, G. Penman, and G. Penrose. The church statement was made by Mr. Philip Davies, senior deacon, the pastoral statement by the Rev. W. Anderson. An address was then given on the "Equipment and work of the Christian Minister," by the Rev. R. Glover, followed by words of counsel to the church by the Rev. G. Rogers.

**PENIEL TABERNACLE, CHALK FARM ROAD.**—An interesting service was held in the above place of worship, on Tuesday evening, March 12th, in connection with the

settlement of the Rev. W. A. Thomas, as its pastor. The proceedings commenced with a public tea. The Rev. Dr. Jabez Burns, of Paddington, during tea, announced that he would not be able to remain at the meeting about to be held, and asked for permission to be allowed to fulfil his promise on some future occasion. He had known Mr. Thomas thirty-seven years. He expressed his delight at the prosperity which had been met with already, and bore testimony to the worth of their chosen pastor. The Rev. Francis Tucker, B.A., of Camden-road Chapel, presided over the meeting which followed, which commenced with the singing of a hymn and the offering of prayer by Dr. Kallett. On the platform were seated, besides the chairman, the Revs. W. A. Thomas, J. Batey, Dr. Landels, Dr. Kallett, Cooke Baines, Esq., Mr. Lloyd, Mr. Davies, and Mr. Pavey. The chairman having stated very briefly the object of the meeting, called upon Mr. Lloyd, who made the usual statement of the circumstances which led to the settlement of the new pastor, and also gave an account of the success which had already been achieved. The church originated with a few working men. Some twelve months ago, Peniel Tabernacle was virtually closed, but they were empowered to take possession of it, some twenty or thirty persons forming themselves into a church. Afterwards a deputation went to the Mission Hall, Ferdinand-place, to ask the congregation worshipping there to consent to an amalgamation with them, which was effected. Rev. J. Batey, of Norwood, next addressed the meeting at some length, with respect to the highly beneficial influence exercised on ministers of the Gospel by appreciative and forbearing conduct on the part of congregations. He was highly pleased with the spirit of the meeting. The officers of the church appeared to be the right sort of men. He came to London from the north of England in 1830, and had enjoyed the acquaintance of Mr. W. A. Thomas for forty years. Mr. W. A. Thomas then addressed the meeting, very fully and frankly explaining the circumstances which first brought him to conduct the services in the Mission Hall, Ferdinand-place, and subsequently introduced him to the Peniel Tabernacle. He was happy to say there was not one dissenting voice against his election as pastor of that church. Seats were now

being let, and the people at the Peniel were warm-hearted and earnest, and living at peace with each other. The increase had been wonderful. Earnest and appropriate addresses followed by the chairman, the Rev. Dr. Landels, Cooke Baines, Esq., and Mr. Pavey.

### NEW CHAPELS.

South-street Church, Greenwich, which has been erected for the congregation of the Rev. B. Davis, was opened on Thursday, March 21st. The Rev. C. H. Spurgeon preached in the afternoon. The church (which will comfortably accommodate 1,000 persons) was crowded in every part. After the service about 1,000 persons sat down to tea in the spacious hall beneath, and in the evening William Olney, Esq., presided over a public meeting. At this meeting W. R. Huntley, Esq. (Treasurer) stated that the total, together with two good halls, three class rooms, and three vestries, was a little over £4,000, and that £1,700 was still required to clear off all debt. Before the close of the evening promises were received for £850 of this sum, leaving a balance still to be raised of £850. Addresses were delivered by the Rev. J. T. Wigner, G. T. Edgeley, W. J. Denniss, and the pastor. Thanks were specially given to J. T. Olney, Esq., and the treasurer, for the munificent help which they had given.

The new chapel at Tonbridge was opened on Friday, March 22nd. Rev. J. Wigner and the Rev. Clement Bailhache preached. The public meeting was presided over by B. Barrow, Esq., and addresses were delivered by the Revs. W. Ushar, C. Bailhache, J. Collins, J. Turner, the pastor, and other friends. The building, which will comfortably seat 400, was much admired; the total cost, exclusive of the land, will be about £1,500. The collections of the day amounted to £63, leaving £670 to be raised. Two gentlemen present promised £20 each, if three others would do the same, thus reducing the debt £100 if it could be accomplished.

The new chapel, Devonport-street, Commercial-road, which is seated to hold 400 persons, was opened on the 27th of March, by the Rev. D. Katterns. Tea and public meetings were afterwards held, which were well attended. The Rev. G. Jennings, the pastor of the church, gave

a statement of their financial position, from which it appeared that towards the erection of the new place of worship £532 in subscriptions had been paid up. The entire sum received for the day amounted to £146 10s. The estimated cost of the new building is about £1,000, and when all the subscriptions are received it is anticipated that no debt will be left. On the following Sunday Rev. Dr. Burns and J. H. Blake preached.

MIDDLESBORO'.—On Tuesday, March 18th, the foundation-stone of the New Baptist Chapel was laid by the mayor, S. Vaughan, Esq., for the church and congregation worshipping in Park-street School Chapel, under the ministry of the Rev. W. H. Priter. The new chapel will be situated in Newport-road, will be of a neat ornamental Gothic design, and will contain 1,030 sittings. The cost of the chapel, exclusive of land and schools, will be £2,700. Towards this about £1,300 have been raised.

### MISCELLANEOUS.

Dr. Burns, of Church-street Chapel, Edgware-road, expects to leave England for the United States, the Pacific, &c., about May 16th. His address while in America will be 107, Warren-street, New York. He hopes to return by about the end of August.

THE BAPTIST BOARD.—At the annual meeting of the Baptist Board, held on the 19th of March, the Rev. J. Clifford, M.A., LL.B., was elected chairman of the Board; the Rev. C. Kirtland, vice-chairman; the Rev. Robert Wallace, secretary; and the Revs. R. H. Martin, B.A., W. A. Blake, S. H. Booth, and J. Teal were chosen as the committee for the ensuing year.

A public thanksgiving service was held at Park Chapel, Boston-Road, Brentford, on Monday, March 25th, to commemorate the entire removal of the debt on the above chapel. S. H. Watkins, Esq., presided. Addresses were delivered by the chairman, Revs. W. A. Blake (the minister), J. S. Stanion, Dr. Burns, J. H. Blake, E. Hunt, and H. Tarrant, Esq.

BAPTIST CHAPEL, RED LION-STREET; CLERKENWELL.—On Sunday, 17th March, anniversary sermons were preached to commemorate the first anniversary of Mr. W. E. Palmer's pastorate of the church; that in the morning was preached

by Mr. Hatton, and in the evening by the pastor. On the following Tuesday a tea and public meeting was held. Earnest addresses were delivered by Mr. Starling, Mr. Mansell, Mr. Haswell, and other gentlemen.

On Lord's Day, April 14th, new classrooms were opened in connection with Lake-road Chapel, Landport, Portsmouth. The Sunday-schools have now accommodation for more than eleven hundred children. The Rev. T. W. Medhurst, pastor of the church, preached two special sermons on the occasion. The subjects of discourse were—morning, "Children in the Church Militant;" evening, "Children in the Church Triumphant."

Ipswich, Queensland, Jan. 1872.

DEAR SIR,—I send a few lines to show the friends in England what the Lord is doing for us. On Monday, Dec. 11th, the annual meeting of the Ipswich and District Association of Churches was held in West-street Chapel. Deputations from the four churches were present. The report is as follows:—By baptism, in the twelve months, 58; by letter, &c., 14—altogether, 72: one died, one expelled; net increase, 70. Five members from West-street Church had withdrawn from us to form a new church at Goodna, ten miles from Ipswich, where, together with five other believers, a church was formed by Rev. T. S. Gerrard. The friends at Goodna not having a place to worship God in, they felt very downcast until one of their number, Mr. J. Jones, said he would give £20, and lend £50; another gave the land, and others gave money; and now they have as nice a little chapel as any in Queensland. The opening sermons were preached on Sunday, Dec. 31st—in the morning by J. C. Foote, Esq., of Ipswich; in the afternoon by Rev. T. S. Gerrard, of West-street; and in the evening by Rev. B. G. Wilson, of Brisbane. On Monday (New Year's Day) a tea-meeting was held in the chapel, when about 200 sat down to tea. After tea a public meeting was held, when a deacon of Warf-street, Brisbane (Mr. J. Swan), was voted to the chair. Addresses were delivered by Rev. Vollar (late of Sydney); Mr. Bell, of Brisbane; Rev. T. S. Gerrard, Messrs. Beard, Denham, and Saunders, from West-street; and Revs. R. Paiker, Davies, and Jones, of Goodna. It was a good meeting. We have to thank our heavenly Father that He hath abundantly

blessed His own cause in this part of His vineyard.—From yours, T. S. GERRARD.

HORNSEY-RISE CHAPEL.—The first anniversary was held on Tuesday, the 2nd of April, when the Rev. A. G. Brown preached in the afternoon. At 5.30 a tea and public meeting, when a goodly number of friends sat down to tea. Addresses were given by the pastor, Frank M. Smith, Revs. T. G. Atkinson, J. H. Rinard, and G. T. Edgeley, Messrs. Barnard and Thickbroom. In the evening Rev. Francis Tucker, B.A., gave a lecture on "Italy and Egypt," having visited these countries on his tour to Palestine, &c. The chapel was filled, and the lecture most interesting. Charles King Bedell, Esq., occupied the chair.

ESHER, SURREY.—On Good Friday, special thanksgiving services were held to commemorate the liquidation of the debt on the Park-road chapel and schools. A proof of the power of voluntarism is evinced, seeing nearly £1,300 have been raised in four years towards the cost of the building. The Rev. F. Baron presided at the afternoon meeting, when three of the senior members of the church gave thanks. The Scriptures were read by the Revs. W. K. Rowe and A. Griffin, after which an address of congratulation and counsel was delivered by the Rev. E. T. Gibson. Tea was provided in the commodious school-room, in which there was scarcely room to accommodate all who attended. At a quarter past six the evening meeting was commenced, J. P. Bacon, Esq., occupying the chair. After singing and prayer offered by Mr. E. Smith, financial reports were read by Messrs. Hine, jun., and White, jun., the secretaries of the chapel and schools building committees. The history of the church, from its formation (twenty years since) to the period of the erection of the chapel, was given by Mr. Forey, in whose house the church was formed. From the pastor's statement, it appears that liberal assistance had been given by many friends towards freeing the chapel from pecuniary difficulties, the worthy chairman, for instance, having given £30. The number of members had increased since the opening of the chapel from 24 to 70, and various agencies for Christian work instituted. A resolution was moved by Rev. W. K. Rowe, and seconded by Rev. J. A. Griffin—"That the most hearty thanks of this meeting be

given to the Rev. C. H. Spurgeon, J. Harvey, Esq., and J. Sands, Esq., for their munificent assistance of £120 towards clearing the chapel debt."

**LUTON, PARK STREET.**—A bazaar was held at the Town Hall, Luton, on the 26th of February, and the two following days. The object was to help in clearing off the debt upon the above place of worship. The Rev. James Spurgeon delivered an opening address. After the payment of all expenses over £300 was realised. Great earnestness and liberality were manifested, and much praise is due to the Giver of all good.

**PORT ELIZABETH, SOUTH AFRICA.**—The friends connected with the Baptist Church in this town, held their bazaar in the Town Hall, on the 6th and 7th December, for the purpose of clearing off the debt incurred by the alteration and enlargement. The gross amount taken was £470. This has enabled them to pay off all debts, leaving a balance of over £200. With this it is intended to make some further improvements in the chapel. The church is now in a prosperous condition. It has received numerous additions to its membership lately, and the services, both Sundays and weekdays, are well attended. In May will be celebrated the fifth anniversary of the settlement of their pastor, Mr. Stokes.

The Church has met with a severe loss in the removal by death of its oldest member, Mrs. Frances Geord, widow of the late Charles Geord, formerly of St. Alban's, England. She came to the colony with her late husband and family some twenty-eight years ago, and in about eight years afterwards was left a widow. She was a true and consistent follower of the Saviour for more than fifty years, and was very much beloved by all who knew her. Though a faithful adherent to the Church of which she was a member, her sympathies were as wide as the Church universal, for she truly loved and assisted all who loved the Lord Jesus Christ. The Church may be said to have had its origin or birth in her house, for there the members of it met for some years before they had a place of their own to meet in. Her house was gladly thrown open to them, and from the beginning of the movement she threw her whole heart into it. She had very feeble health for years past; but to this was added a severe cold, which was the immediate cause of her final change. On

November 30th, 1871, she was called to be with Jesus, whom she loved and served, aged 76 years. It may be said of her that she fell asleep in Jesus, and her end was peace. She has left a blessed testimony behind her.

**LIVERPOOL.—KALL-LANE WELSH BAPTIST CHAPEL.**—During the ten months that Mr. Thomas has officiated as minister of the above chapel, he has administered the ordinance of baptism on several occasions. A meeting was held on the 15th of April in Byron Hall, when a lecture was to have been delivered by the Rev. D. T. Phillips, Philadelphia, but in the absence of the reverend gentleman, owing to his non-arrival from New York, the Rev. Wm. Thomas kindly filled the vacancy, and delivered a very able and interesting lecture on "Ruth and Naomi." The Rev. J. Davies, of Bootle, took the chair. There was a large audience. The proceeds will go towards the remaining debt on the chapel.

## BAPTISMS.

- Bedminster*, Philip-street.—April 4, Four, by W. Norris.
- Bristol*, King-street. March 24, Eight, by R. C. Nightingale.
- Barrow-in-Furness*.—March 14, Four (three from the Sunday-school), by Rev. H. D. Brown.
- Bugbrook*, Northamptonshire.—April 7, Two, by the Pastor, E. M. C. Botterill.
- Desborough*.—April 7, Six, by M. D. Geo.
- Esher*.—Feb. 4, Two; March 24, Seven, by J. E. Perrin.
- Haddenham*.—April 11, Eight, by J. Smith.
- Halsell*, Devon.—March 24, Three, by W. Fry. The first baptism in the new chapel.
- Halifax*, Trinity-road. Nov. 25, 4; Dec. 30, Four; March 31, Five, by the Rev. J. Parker.
- Liverpool*, Hall-lane (Welsh).—April 10, One, by J. Thomas.
- Markgate-street*, Herts.—Oct. 29, Three, by W. H. Taylor; Nov. 30, Three, by H. Dunnington, of Redburn.
- Maulden*, Amptill, Beds. — March 29, Six, by T. Cardwell.
- Metropolitan District*—
- Battersea-park*.—From May 1, 1871, to April 3, 1872, Fifty-eight, by Walter J. Mayers.
- Church-street*, Marylebone.—March 20, Eleven, by Dr. Burns.
- Trinity Chapel*, John-street, Edgware-road.—April 4, Eight, by J. O. Fellowes.
- Hornsey-rise Chapel*.—Feb. 11, Nine; Feb. 25, Eight; March 24, Seven, by T. Smith, Pastor.
- March 6, Three, by J. Pugh, of Wood-green.
- Metropolitan Tabernacle*.—March 28, Twenty-four; April 4, Twenty, by Rev. J. A. Spurgeon.
- Middlestoro*.—April 4, Eight, by W. H. Porter.
- Martham*, Norfolk.—Dec. 1, One; April 1, Four by F. Moore.

*Plymouth, George-street.*—Feb. 7, Seven, by R. Lewis; March 10, Nine, by J. Aldis.  
*Portsmouth, Landport, Lake-road.*—April 3, Six, by T. W. Medhurst.  
*Portsmouth, Southsea, Ebenezer.*—March 31, Three, by J. Eames.  
*Portsmouth, Southsea, St. Paul's-square.*—March 24, Four, by J. Hunt Cooke.  
*Sheffield, Townhead-street.*—Nov. 26, Ten; Jan. 28, Eight; March 31, Ten, by Rev. Richard Green.

during many wearisome days and sleepless nights.

ANN STANHOPE, of Belper, Derbyshire, departed this life on Wednesday, February 28th, 1872, in her 67th year. She had been identified with the Baptist denomination for fifty-one years. Her end was peace. Her remains were interred in the Belper Cemetery by her pastor, the Rev. H. Beddow, on the afternoon of Sunday, March the 3rd. As the day was exceedingly fine, several hundred persons gathered together to witness the ceremony, many of whom came also to pay the last tribute of respect to the deceased. Among the vast concourse of people convened, were the deacons and the greater part of the members of the church she remained associated with up to the time of her death.

RECENT DEATHS.

ON February 8th, MARY JUGGINS departed this life, aged 82. For more than half a century she was a consistent member of the old Baptist chapel, Markyate-street, Herts. She was wonderfully resigned to the Lord's will, and gave unbounded evidence of her attachment to the Saviour. This was her comfort and consolation

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from March 19th, to April 19th, 1872.

£ s. d.		£ s. d.		£ s. d.	
Mr. T. Gregory ...	1 0 0	Mr. A. Cameron ...	1 0 0	Mr. G. Redman ...	5 0 0
Mr. J. J. Overall ...	0 10 0	Mr. W. R. Selwood ...	1 0 0	Mr. G. Startin ...	5 5 0
Friends at Wotton-under-Edge and Kingswood, per Mrs. Griffiths ...	2 15 6	Mrs. Hinton ...	1 0 0	Mr. Adkin ...	0 10 0
Mr. J. Griffiths ...	12 4 6	Mrs. Bickmore (quarterly) ...	2 0 0	Mr. G. Read ...	1 1 0
A Friend ...	1 0 0	Mr. Blacklee ...	0 3 0	Mr. and Mrs. Johnson ...	1 0 0
In Memory of H. H. ...	2 2 0	Miss Maxwell ...	0 10 0	Mr. and Mrs. Russell ...	2 2 0
Mr. W. J. Galloway ...	0 10 6	Mr. and Mrs. Jenkins ...	5 0 0	Mr. E. Austin ...	1 1 0
C. F. P. ...	2 10 0	J. B. ...	0 10 6	Mrs. Seymour ...	1 1 0
G. G. ...	20 0 0	Mr. J. Morris ...	1 1 0	Mr. and Mrs. Boot ...	2 2 0
Mrs. Bartlett's Class ...	64 7 0	Mr. Varley ...	2 2 0	Mr. B. Vickery ...	5 5 0
J. H. ...	0 10 0	Editor <i>Christian World</i> ...	5 0 0	Mrs. Butts ...	1 1 0
Mrs. C. H. Price ...	0 10 0	A Reader of the <i>Christian World</i> ...	1 0 0	Mr. Oxley ...	1 1 0
Mr. G. L. Bobbett ...	0 2 6	Mr. and the Misses Greenwood ...	20 0 0	Mrs. Blackshaw ...	1 1 0
E. L. ...	20 0 0	Mr. and Mrs. G. D. Simpson ...	2 2 0	Mr. Childers ...	2 0 0
L. G. ...	3 0 0	Mr. and Mrs. Marsh ...	5 0 0	Mr. T. H. Olney ...	10 0 0
Captain Matches and Crew of <i>Alice Ritson</i> ...	5 11 0	Rev. G. Rogers ...	1 1 0	W. O. ...	1 10 0
Mr. E. M. Edwards ...	1 0 0	Rev. D. Gracey ...	1 1 0	A Friend ...	0 10 0
J. J. ...	0 7 0	Mr. and Mrs. Fisher ...	5 0 0	E. H. and A. H. ...	1 0 0
Mrs. Wilson ...	1 0 0	Mrs. W. Hall ...	1 1 0	Mr. and Mrs. Cockrell ...	5 0 0
J. H. ...	0 5 0	Mr. W. C. Price ...	10 0 0	Mr. and Mrs. Nesbitt ...	4 4 0
Mr. H. Dnnn ...	0 10 0	Mr. H. Olney ...	10 0 0	Mr. Drake ...	2 2 0
A Friend, Mrs. McI. ...	0 5 6	Miss Florence Olney ...	1 1 0	Mr. Matthews ...	1 1 0
Mr. T. Bauson ...	1 1 0	Miss Gertrude Olney ...	1 1 0	B. B. ...	3 0 0
W. N. E. ...	0 5 0	Mr. B. W. Carr ...	3 3 0	Mr. Arnold Goodwin ...	2 2 0
		Mr. Rowton ...	5 0 0	Mr. J. Haddock ...	1 1 0
		Mr. and Mrs. Alldis ...	5 0 0	Mr. and Mrs. Potier ...	10 10 0
Per Mr. Middleton—		C. W. ...	2 2 0	Miss Potier ...	1 1 0
Mr. John Gordon ...	0 5 0	Mr. and Mrs. Goodwin ...	3 3 0	Miss M. Potier ...	1 1 0
Mr. James Gordon ...	1 0 0	Mr. James Mills ...	3 3 0	Mrs. C. Potier ...	1 1 0
Mr. A. A. Middleton ...	0 5 0	Mrs. Mills ...	2 2 0	Mr. J. ...	1 1 0
Mr. J. Middleton ...	0 14 0	Mr. W. Harrison ...	5 5 0	Mr. J. Gaywood ...	2 2 0
Mr. T. Middleton ...	1 0 0	Mr. and Miss Macle ...	5 0 0	Mr. R. J. Scott ...	3 0 0
Miss Middleton ...	0 5 0	Mr. and Mrs. Creasey ...	2 2 0	Mr. and Mrs. T. Evans ...	2 2 0
Mrs. Middleton ...	0 5 0	Miss Creasey ...	1 1 0	Mr. J. Smith ...	1 1 0
Rev. J. B. Elder ...	0 5 0	Mr. G. W. Conder ...	1 1 0	Mr. and Mrs. Bonson ...	2 2 0
Mr. Fruser ...	0 2 6	Mr. W. Grose ...	1 1 0	Mr. G. H. Fream ...	5 0 0
Little Katie Furness ...	0 0 9	Mr. E. Ingle ...	1 1 0	Mr. and Mrs. S. Mart ...	5 0 0
				Mr. and Mrs. W. Higgs ...	50 0 0
				Mr. John Doulton ...	5 0 0
				Mr. R. May ...	25 0 0
				W. J. M. ...	3 3 0

£ s. d.		£ s. d.		£ s. d.	
Mr. T. Mills ...	1 1 0	Rev. J. A. Spurgeon ...	5 0 0	Rev. G. Wright ...	0 5 0
Mr. and Mrs. Hale ...	5 0 0	Mr. W. Edwards ...	5 0 0	Collection per Rev. H.	
Miss Z. E. Cook ...	1 1 0	Mr. Raines ...	10 10 0	Wilkins, Leighton	
Mr. A. Wilson ...	2 2 0	Mr. R. Evans ...	10 0 0	Buzzard ...	5 0 0
Mr. J. Wilson ...	2 2 0	Mr. W. R. Huntley ...	5 5 0	Rev. J. W. Genders,	
Mrs. Cook ...	5 0 0	Mr. W. Rickett ...	10 0 0	Luton ...	1 0 0
Mr. J. J. Cook ...	3 0 0	Mr. Mitcalf ...	5 5 0	Per Rev. C. A. Davis,	
Miss Cook ...	1 1 0	Mr. Denham ...	2 0 0	Manchester ...	2 0 0
S. H. B. ...	1 0 0	Mr. Roung ...	5 0 0	Friends at Aberdeen.	
Mr. C. Taylor ...	5 0 0	Mr. Heritage ...	5 0 0	per Rev. C. Chambers	4 17 0
Mr. Padgett ...	5 0 0	Mr. J. W. Brown ...	20 0 0	Mr. Blackie, per Rev.	
The Misses Kemp ...	5 0 0	Mr. J. W. Brown,		W. H. Page ...	0 5 0
Mr. G. T. Kemp ...	10 0 0	jun. ...	1 10 0	A Friend, per Rev. J.	
W. J. ...	0 10 0	Mr. E. H. Brown ...	1 0 0	Spanwick ...	1 0 0
G. H. ...	1 1 0	Miss M. L. Brown ...	1 0 0	per ditto ...	0 16 6
Mrs. Payne ...	1 1 0	Miss E. Brown ...	1 0 0	Friends at Hadden-	
Miss Payne ...	1 1 0	Mr. R. C. Norman ...	0 5 0	ham, per Rev. J.	
A Friend ...	100 0 0	Mrs. Stevenson ...	1 1 0	Smith ...	2 0 0
G. G. ...	20 0 0	Mr. T. Knight ...	5 5 0	Collection at Milton,	
Mr. Daintree ...	2 2 0	Mr. Izard ...	10 0 0	per Rev. W. W. Willis	1 6 0
Mr. J. Benham ...	2 0 0	Mr. W. C. Straker ...	10 0 0	Collection at Lake-	
Mr. R. Harris ...	5 0 0	Mr. J. S. Budgett ...	25 0 0	road, Landport, per	
Mr. Whitaker ...	5 0 0	Mr. J. Cowdy ...	20 0 0	Rev. T. Medhurst ...	14 3 2
Mr. Thompson ...	1 1 0	Mrs. Virtue ...	10 0 0	Collected at Cross-	
Mr. Bacon ...	5 0 0	Miss Penston ...	5 5 0	street Meeting-house,	
Mr. S. Chew ...	7 10 0	Mrs. Foreman ...	5 0 0	Portsea ...	0 16 6
Mr. J. Finch ...	5 0 0	Mr. and Mrs. Mac-		Collected at Victoria	
Misses Dransfield ...	5 5 0	dougall ...	1 0 0	Hall, Belfast, per	
Dr. Underhill ...	1 1 0	A Widow, per Rev. J.		Rev. F. G. Bucking-	
Mr. Grant ...	5 5 0	Crouch ...	1 0 0	ham ...	2 5 0
Mr. J. Green ...	2 2 0	Rev. D. Cameron		Mrs. Johnson, Belfast,	
Mrs. Green ...	1 1 0	Lochee ...	0 10 0	per Rev. F. G. Buck-	
Miss F. R. Taylor ...	1 1 0	Friends at Linps-		ingham ...	1 0 0
Mr. F. Allport ...	1 0 0	field, per Rev. F.		Mrs. Brown, Belfast,	
Mr. G. Hanbury ...	100 0 0	Cockerton ...	0 15 0	per Rev. F. G. Buck-	
A Friend ...	1 0 0	Friends at Ipswich,		ingham ...	1 0 0
A Friend ...	10 10 0	per Rev. W. Whale		Collected, per Rev. E.	
Mr. A. ...	3 3 0	Collection at Philip-		S. Neale, Monkwear-	
Mr. T. Wild ...	5 0 0	street, Bedminster,		mouth ...	2
E. S. H. ...	0 10 0	per Rev. W. Norris		Rev. W. L. Mayo ...	1 0 0
A. S. ...	1 0 0	Collection at South		Mr. Westrop ...	5 0
G. T. ...	0 10 0	Shields, per Rev. W.		Per Rev. J. C. Forth...	0 10
A. T. ...	1 0 0	Hillier ...	2 0 0	Friends at Ulverston,	
Mr. Flint ...	1 0 0	Collection, per Rev. G.		per Rev. T. Lardner	2
Mrs. B. A. James ...	1 1 0	H. Malins, Marlboro-		From Tring—	
Mr. and Mrs. Temple ...	1 11 6	rescent, Newcastle-		Female Bible Class	0 11 2
Mr. and Mrs. Horniman	10 10 0	on-Tyne ...	5 10 0	Male Bible Class ...	0 11 8
Mr. and Mrs. Thorne...	2 2 0	Per Ditto ...	0 5 0	Collected by Mrs. Brad-	
Mr. and Miss Munday..	2 2 0	Friends, per Rev. W.		ford—	
Mr. N. C. Smith ...	1 1 0	Osborn, Gamlingay	1 0 0	Mr. J. Fulks ...	1 0
Mrs. Willson ...	2 2 0	Collection, per Rev. W.		Mr. T. Grace ...	1 0
Miss Mills ...	1 1 0	H. Tredray, Bessels-		Reader of Daily	
Mrs. Edwards ...	20 0 0	green ...	1 6 2	Portion ...	0 10 0
Mr. T. H. Cook ...	1 1 0	Per Rev. W. Fuller,		Mrs. Grange ...	0 2 6
Mrs. Rogers ...	1 1 0	Studley ...	0 13 7	Miss Mead ...	0 5 0
Mrs. Ellwood ...	3 3 0	Collection, per Rev. A.		Mr. J. Putnam ...	0 2 6
Mr. Ellwood ...	2 2 0	Layzell, Ashdon ...	3 2 4		
Miss Ellwood ...	2 2 0	Collection, per Rev. A.			
Miss Mary Higgs ...	1 1 0	Bax, Faversham ...	1 15 6		
Mr. W. Higgs, jun. ...	2 0 0	Rev. J. Blake, Beccles	0 10 6		
Miss Higgs ...	2 0 0	Friends, per Rev. J.		Mr. Hailstone ...	0 5 0
Miss Louie Higgs ...	1 1 0	Stanley, Whitstable	0 10 0	Weekly Offerings at	
Miss Sarah Higgs ...	1 1 0	Collection, per Rev. W.		Metropolitan Taber-	
Mr. C. Nevill ...	5 0 0	Banks, Jarrow-on-		nacle, March 24	32 2 3
Mr. T. Goodwin ...	0 10 0	Tyne ...	1 2 7	" " " 31	36 7 0
Mr. J. B. Mead ...	10 0 0	Collection at East Lon-		" " " April 7	32 2 3
Mr. W. Knight ...	2 2 0	don Tabernacle, per		" " " 14	60 3 10
Mr. W. W. Baynes ...	2 2 0	Rev. A. G. Brown ...	20 2 0		
Mr. W. G. Wilkins ...	1 1 0	Rev. G. Wright, Bra-			
Mr. Noble ...	1 1 0	bourne ...	0 15 0		
Mr. Abrahamas ...	5 0 0	A Friend, per Ditto	0 10 0		

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

## SANCTIFIED SORROW.

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

"O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones."—ISAIAH liv. 11, 12.

Who can doubt that this promise belongs to the Gentile Church, since it has been so richly fulfilled in her history? For many an age the light did not shine upon heathen lands. One spot alone upon all the earth received the genial beams of the Sun of righteousness. Vast continents, thickly populated, full of life, bustle and enterprise, lay spread out as a moral waste, barren and neglected. But little revelation of God had found its way among the teeming multitudes of the population. To them the dispensation of the grace of God had not been proclaimed. The mystery of Christ was not as yet made known unto the sons of men. The Israelites had a monopoly of covenant privileges. But now in these latter days, how wondrously are the tables turned. The branches of the wild olive have been grafted in "that the Gentiles should be fellow heirs and of the same body, and partakers of his promise in Christ by the Gospel." Thus the Lord has avouched unto Himself a numerous seed once ignored by Israel, "which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." Not after the lineage of the flesh, but according to the nobler lineage of faith, the same are the children of Abraham; and with faithful Abraham they do inherit the covenant mercy of God. This day the barren woman keeps house and is the joyful mother of many children. The Gentile Church hath her stones of sapphire, God is in the midst of her to make her glad.

Not less fully persuaded am I that this promise belongs to the Jewish Church. Among the natural descendants of the old Hebrew Patriarch, the Lord has preserved to Himself a spiritual people. Glory be to His name He has not cast off His people whom He did foreknow. Even at this present time there is a remnant according to the election of grace. Of the Jewish race there is a certain number of disciples, who are witnesses of the truth, rejoicing in Christ Jesus, and worshipping Him as their Messiah. But the day as yet is dark for Israel; thick clouds encompass her; the veil is still upon the hearts of her children. The converts gathered from her tribes are few in number compared with those from different branches of the Gentiles. Seemeth it not as though her cup of sorrow were not yet drained? God has put the sons of Jacob for a while out of their place as a punishment for their great sin in rejecting Him whom their own inspired prophets had foretold. But doubt not, beloved, that their future is radiant with hope.

The day will come, and that day may come speedily, when the glory shall return to Zion and the excellency unto Judah. The fulness of the Gentiles then shall own the Lord when Jewish eyes shall behold and recognise Him, Messiah, Prince of Peace. Well may we look and long with eagerness for that happy era. If I rightly read the Scriptures, the lost tribes are to be converted first and gathered afterwards, while the people distinguished among us as Jews are to be restored to their own land, and then convinced by seeing the Man whom they pierced enthroned with honour and majesty. Here the world's history reaches a majestic climax.

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No. 163, NEW SERIES.

Once with their day of fearful recompense came our day of grateful visitation. Yes, the day-spring from on high visited us. What next is unrolled in the scroll of dispensations? If the casting away of them became the reconciling of the world, what shall the receiving of them again be but life from the dead? So let the people to whom this great promise was originally spoken have all the good that was stored up for them in it.

May not, however, this rich consolation be applied to any church that is passing through a time of depression. All the promises of God are like minted gold, of sterling value and intended for circulation. The general principles of the promise may be appropriated by those to whom they are appropriate. Let any faithful church of Jesus Christ be passing through severe trial of persecution and declension, if there be a true likeness to Christ in it the tempest and storm will eventually exhaust their fury and accomplish their end; afterwards a time of establishing and building up shall follow. It is said of some persons that they cannot fight in losing battles. No such fatality need haunt us. We ought always to stand our ground, for when we have been worsted in the conflict we have always before us the prospect that we shall at length be conquerors, because our defeats are permitted for our discipline without peril to our destiny. "A troop shall overcome Gad, but he shall overcome at the last. Where would be the honour of a victory which was gained without a struggle? Is not the prize more welcome when it has been competed for with fag and strain? Do we not account any kind of success the sweeter for the toil expended and the difficulties mastered in reaching it? Are we to expect honour without labour? Take heart, then, thou afflicted Church; and faint not in the day of adversity, for God hath set over against it the day of prosperity when thou shalt be built up with all the riches and treasures of His grace, and when thy mouth shall be filled with laughter and thy tongue with singing; and then shalt thou say, "The Lord hath done great things for us, whereof we are glad."

If, now, my text thus stands good to the Gentile Church, and to the remnant of Israel, and if it may serve to cheer and encourage the little Christian Churches, not in our own land only, but in all the regions of the earth where Christ is preached, may it not in like manner be applied to the experience of individual believers, and may we not find in it a rich draught of consolation for ourselves? Depend upon it, brethren, our period of trial and suffering will come to a close, and it will be overruled in the gracious Providence of God to the promotion of our best prosperity and our highest interests. We may be afflicted and tossed with tempest, but for this very cause ultimately we shall have our foundations laid in sapphire, and our stones with fair colours. I will endeavour to work out this one thought in respect to three kinds of distress which are wont to raise a tempest in the believer's soul.

The first is the great life storm in which we are turned from darkness to light, and from the power of Satan to God; the second the common life storms in which divers afflictions befall us, and manifold temptations try our faith; and the third is the last storm, which brings with it the wreck of our frail bark after all its tossings on the troubled sea of life, the death of the body: then no more fatigue, no more distress, for we shall enter the haven of rest, and enjoy an endless peace.

Now, with regard to the dawn of our spiritual life, is it not true that well nigh every Christian is born of a storm. We are driven to Christ through stress of weather. We look to Him because we have nowhere else to look for shelter. We drift to Christ, all of us, as mariners that are hard on rocks, with all our righteousness wrecked and all our other hopes gone to the fore. That first storm with some of you may have lasted long. For months or years, it may have threatened your destruction. You remember it, and you think of it now

that the tempest has spent itself, that the sky is clear, and you have come to rest calmly in Jesus Christ. Do you think that you lost anything by that storm? Do you not know that you gained much? You lost what it was good for you to lose. You gained the very blessings you were most in need of. Do I speak to one who is at this hour in the very midst of such a trial? He that sitteth in the heavens looks down upon you through this storm, and says to you, "O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colours." You are afflicted with a sense of sin, the direst and sharpest of all afflictions. The arrows of adversity are blunt in comparison with those of guilt. Afflictions without sin to aggravate them are as a knife without an edge; they do not cut deep. But when there is sin to whet the blade, then the knife cuts to the very bone. What are those sins which now wring your hearts with anguish but the very same sins that once fascinated your hearts with delight. Feeling that God is angry with you, every incident or accident of Providence seems to you a token of judgment. Terrors haunt you in every gust of wind that blows; and you seek in vain to extricate yourself from your present forlorn condition. Hold on, man; do not despair. Better to be stricken with pain and suffer the smart pangs of a wounded conscience than go on with giddy step, frothy song, and frivolous talk to enjoy the pleasures of sin for a season, and then find out your mistake when it is too late, because you are swept away like the chaff from the threshing floor. Your afflictions, if they lead you to God, will prove the healthiest discipline and the happiest circumstances that ever happened to you. "O thou afflicted one," saith God, "I will lay thy stones with fair colours," as if, in the bitterness of repentance, thou didst meet with the blessedness of remission, and the brightest sunbeams shone upon thee just when the darkest shadows crossed thy path, and the heaviest clouds loomed over thy head. Fly to your God, O sinner! Haste to Jesus. Look to His atoning sacrifice. For such an afflicted conscience as thine Jesus bled, He came to bind up the broken in heart, and to proclaim liberty to captives such as thou art.

Note the next word: "O thou afflicted, *tossed with tempest.*" Does this describe the heaving and flurry of your agitated breast? Are you tossed to and fro? Once you were at ease, becalmed, aground, and you thought yourself as safe as you were quiet. You had a hope of your own, and you said in your heart, "I shall never be moved." But that hope of thine was no sure anchorage. It served thee not in any stead when the clouds began to gather and the fierce winds began to blow. Then were you tossed hither and thither. You have tried to find some stay, some grapnel; but alas! you have sought it in vain. You are like a ship which has become the sport of the winds and waves; and now your spirit sinks within you. You reel to and fro and stagger like a drunken man, and you are at your wits' end. All your wisdom is swallowed up. You cannot lay hold of a promise; you cannot take comfort from any providence; you see not your signs; and yet all this tossing and all this tumult, with the peril in which it places you, are meant for your good. So, indeed, it shall prove when you cry unto the Lord in your trouble, and he bringeth you out of your distresses: for notice the prophecy which is spoken by the mouth of the Lord, and say if it should not inspire thee with confidence, "I will lay thy foundations in sapphires." When you shall have a foundation of God's laying, it will be, verily, a safe foundation, and, being of sapphire, this foundation is very precious. There will be no more sorrow and sadness for you then; but a sacred satisfaction which it were beyond the power of any circumstance to mar. No more shall the buffeting of rough billows and rude breakers toss you to and fro; but throbbings of deep joy, like waves of the mighty sea shall swell their ceaseless anthem in your ears. Oh, how you will bless the Lord then that He ever drove you from your refuge of lies, and drew you to a sure foundation upon which you might build, and be built up for

eternity. You may be just now the sport of the tempest; high winds may rage within your breast; stormy passions may convulse your soul. Well do I remember when that same tempest howled through my spirit, sweeping away every fond hope and every fine conceit I had cherished. Ere that I would fain have contented myself with the world and the little ambitions it held out to my view. Ah! I would but I could not. God's tempest howled through my soul; and as for me, I was as a tiny leaf in a strong breeze, or as a ball before the whirlwind. Are you passing through such an ordeal? Yield not to the misery and madness of despair.

“ Though plunged in ills, and harassed, too, with care,  
 ’Twere treason to your soul did you despair;  
 When pressed by dangers and beset by foes,  
 God will His timely succour interpose.”

When your present emergencies shall be gathered up into past experience, you will look back upon them as a meet preparation for your better destiny. Every vestige of your own righteousness must be taken away, in order that He may “lay your stones with fair colours, and build up your windows with agate and your gates with carbuncles.” Are not both in the promise—both the agitation and the salvation? The Lord hath promised both. Mark that word *promised*, how it is used by Paul. “Now He hath promised, saying, Yet once more I shake not the earth only, but also heaven.” Then observe the consequence. The removing of those things that are shaken makes way for another thing; namely, that those things which cannot be shaken may remain. Therefore it is that we, who feel that everything earthly is drifting from under our feet, are favoured to receive a kingdom which cannot be moved. Ought not this to reconcile our hearts to ‘trial? Will it not make us rejoice in it, if we have only faith to believe that it will certainly turn out for our good?

The other part of the description—after being tossed with tempest—is this: “*not comforted*.” Is there nothing you can do to get out of this strait? Is there no solace to relieve the stress of your trial? Ah, poor soul! no doubt you have been looking for light, and behold there was darkness; while you have been seeking after relief, your sorrows have been aggravated. Did you go to the world, and ask sympathy of your neighbours or kinsfolk, the best comfort they could offer you would but wound your feelings. Have you tried the merriments and gaieties of sin, as though you would fain forget the arrows of the Almighty: lo! then, how visions of judgment to come would scare you.

Perhaps you feel you cannot be comforted on earth; then you are in a fair way to get deliverance, for you shall be comforted by the God of heaven. If your sore is such that no plaster of man could ever cure it, glory be to God; for, blessed be His name, He delights to find those cases which baffle all human skill. There shall be seen the power of His grace, and then will He send His Word and heal you. Your extremity of anguish is a token for good; a token that God means to bless you. If your soul refuses to be comforted by man—if you are brought to a stand, in which you wait only for God—then of you is it spoken, “I will lay thy stones with fair colours, and thy foundations with sapphire.” He will perform all things for you, and do on your behalf what you cannot do for yourself.

Every Christian will, I think, join with me in confessing, that the dealings of the Lord with us have always baffled our own understanding, until we have been brought to see the end of the Lord, as Job saw it, that the Lord is very pitiful and of tender mercy. Our heaviest losses have thus enriched us with our choicest gains. The things which, as they happened, caused us the most terror, have fallen out to the furtherance of our best interests; and in the same manner, I believe,

the more you feel the burden of sin, the majesty of the law, and the inflexible claims of Divine justice, the sweeter afterwards will be your apprehension of guilt removed by the blood of Christ, of the law fulfilled by His obedience, and of justice satisfied by His suretyship. Did you sink as low as Jonah sank, when he was in the fish's belly, and cried by reason of his affliction unto the Lord, when, as he testifies, "Out of the belly of hell cried I, and Thou heardest my voice;" then you might purge yourselves of all false confidence, as Jonah did, saying, "They that observe lying vanities forsake their own mercy;" then, too, with the voice of thanksgiving you would pay your vow as Jonah did, when he said, "Salvation is of the Lord." Take heart now, O thou afflicted one, tossed with tempest and not comforted. Pour no fresh bitters into thy cup by murmuring against God, and repining at His dispensations. Rather cry mightily and pray earnestly, that the God, who has made your experience tally with the first verse of the text, may give you to realise the fulness of that recompense which is promised in the next verse. So shall your sighs be turned into songs. So shall you sing with David, "Thou which hast showed me great and sore troubles shalt quicken me again, and bring me up again from the depths of the earth. Thou shalt increase my greatness, and comfort me on every side." Happy day, dear soul, when thou art delivered from this first storm.

Yet there are other storms of life which the children of God have to encounter. A reference to these will supply us with the second point of our discourse this evening. After we find Christ we meet with many afflictions; we are "Tossed with tempest and not comforted." It seems to me that the prophet has used a very remarkable metaphor. Suppose you have a home—a house rendered dear to you by a great many pleasant associations. Into this cheerful abode one night there comes a fire. You stand with tears in your eyes and see it all ablaze, and you watch it as it goes storey by storey, room by room, till all your precious treasures are consumed. You go away and sit down, and wring your hands in agony, for all is burnt up; not a vestige remains. But with the first dawn of the morning an angel appears to you, and says, "Come with me to the place where your home once was." You go, and find that all the stones that made up your house have been turned into jewels, and all the lime and cement have been transmuted into bright scarlet lustrous colours, and the pavement and flagstones have become sapphire. You go to the door, there are jewels—carbuncles; you look out of the windows, and instead of their being, as before, common sashes and sills, you find agates all sparkling. You are looking almost as if you had Aladdin's wonderful lamp, which transformed everything. Well, now I think that is just the thought of this verse; let us read it over again. "I will lay thy stones with fair colours, and lay thy foundations with sapphires; and I will make thy windows of agate, and thy gates of carbuncle, and all thy borders of pleasant stones." "Well," you say, "that is the fact, and no fancy or dream to me; I have realised it. A fire kindled on me which raged in my soul, till it reduced all the goods I prided myself in to ashes; my hopes were laid waste, and I was left desolate; my nights were sleepless, and every bone in my body was full of pain; this have I proved. Then of a sudden there hath been wrought in me a marvellous change. My soul has had such joy—such blessing—such nearness to Christ—such delight in His Word—such up-growings of a spiritual temple, richer far than all the palaces of Oriental imagination, springing up from a furnace of affliction as no common language would describe." Let us just turn over these things one by one, as they are painted to us by the tongue of inspiration.

You are tossed and not comforted; bear it patiently, knowing that good will come to you in a far better and richer shape. Observe how it begins with *edification*. "I will lay thy stones in fair colours." In the time of trial we not only get the proof, but we get the profit of experience, and these results are laid in fair

colours. Do you think it possible for me to relate to you all the salutary lessons that I have acquired in affliction? The truth is learnt thus after quite a different manner to anything taught in the Sunday-school. You may afterwards renounce all the credit you ever professed in the teaching, which stands merely on the authority of the teacher; but when God's affliction brands the truth into your inmost soul, then you are bullet proof against all heterodoxy; and it is not possible that the doctrine in which you have been rooted and grounded can ever forsake its hold upon you. It has found an entrance into your very soul; is not that a grand means of steadfastness? Such strong-holding cement binds the stones of which your spiritual temple is built, and by such personal experience your character becomes shaped and fashioned according to the truths of the Gospel. Thus, as affliction is not sent without design, one benefit you are to expect from it is that a fundamental solid groundwork shall be wrought in you.

But, brethren, you will not fail to notice that, while the word of the Lord is addressed to the afflicted, the hand of the Lord is engaged very particularly on their behalf. "I will lay thy foundations with sapphire." Times of public calamity try our foundation, and so do all times of private affliction. When the natural emotions are violently excited all the beliefs and sentiments, all the hopes and aspirations to which men have clung in calmer days, are put to the test; and if they are not well and truly based they can easily be shifted. This, therefore, is one of the salutary effects of sanctified affliction; in the process of such discipline we get to have the foundation of our faith laid by a Divine hand. "I will lay thy foundations." The Lord draws near to us and works in us after His own Sovereign good will, imparting to us the true faith and the ardent love which are consonant with the truth. Then we have foundations hard as sapphire, and as precious, as unbreakable, as divine. We feel that now we have received the truth not in the mere abstract, but in its vital power, its moral influence, and its Spiritual beauty, as the substratum of our souls and as a foundation of our hope, which can never be removed.

What a lovely change, too, is made in our outlook! "Thy windows of agate!" Before I was afflicted I looked through the lattices of carnal sense, well contented, though the things of this life and the objects near at hand bounded my view; but now I have been taught to look upwards, and to long for the life to come and the land that is afar off. Now my soul saith, "Oh that I had wings like a dove that I might fly away and be at rest"; and as I open the window towards the new Jerusalem I sing:

"Brief life is here our portion,  
Sorrow and short-lived care:  
The life that knows no ending,  
The tearless life is there."

It is wonderful how affliction cleans the windows of the soul. I find the word "windows" here might be much better translated "bulwarks," "defences," as if to show the manner in which we are fortified against temptation, and enabled to resist the destructive force of those strange vicissitudes and perilous undulations that are common to this stormy life. Hast thou learned, beloved, to fly to the Rock for shelter? Hast thou come to hide thee behind the dying Saviour? Dost thou know the tune of David's psalm—"Blessed be the Lord my strength which teacheth my hands to war and my fingers to fight; my goodness and my fortress; my high tower, and my deliverer; my shield, and He in whom I trust." Then thy godly sorrow has produced some happy result: not in vain has thy spirit been overwhelmed within thee. This is a lesson to be acquired in the school of adversity whereby we are brought to rest in the Lord more abidingly than we ever did aforetime, and thus we prove that He hath made our bastions of agate.

Still further it is said : " I will make thy gates of carbuncle," as if to intimate more close and intimate communion with God. We come nearer to Christ, think more of Him, spend more time in meditation, get to understand more of His work and His person, set our hearts more fully towards Him and the good things of His grace after the tempest has spent its fury and the clear shining has followed. Surely, if affliction did nothing more for us, it would be a great boon. It takes away the doors of iron and wood, and it gives us gates of carbuncle ; and we say :—

" Come, then, oh ! thou sweet affliction,  
Thus to bring our Saviour near."

Right sure I am that many of our tossings and buffetings have produced a permanent benefit which has given tone to our character and shed a hallowed light over our whole career. Find me a Christian whose conversation is full of rich savour, whose judgment is tempered with charity, one whose fervent zeal is blended with the meekness of wisdom, and I will warrant you as a rule he has seen much affliction. " They that go down to the sea in ships, that do business in great waters, these see the works of the Lord and His wonders in the deep." Physicians often recommend a sea-voyage to their patients. Do you think it is merely for the fresh air they breathe? Nay, I can tell you there is more than that in the prescription. It breaks the links that bind one to every-day life. There is a solitude on that broad expanse of waters which does not admit of the newspaper or the post-office breaking in upon the stillness of your reflections. Your country, your office, your friends, your home, are all at a distance. The communications you are wont to hold with them are broken. And is it not so with Christ's disciples, when He constraineth them to get into a ship, and leaves them awhile to be tossed with waves in the midst of the sea? Do not they then feel a profound solitude which changes the hue of all their thoughts? Mind ye not what he said who was the saddest of all the old Hebrew Prophets—Jeremiah in his Lamentations bears this witness—" It is good for a man that he bear the yoke in his youth ; he sitteth alone and keepeth silence because he hath borne it upon him." There is no room to doubt it, friends ; sorrow is salutary. God's brightest gems have had the most polishing on the lapidary's wheels. The purest, cleanest wheat is that which hath had the most winnowing. We do grow in grace, doubtless, in our times of joy ; but I think it is slow work. There are precious fruits put forth by the moon as well as precious fruits brought forth by the sun. Bright days would wither us if there were no shady nights to temper our gaiety. We are like the sycamore tree. Unless we had trials we should never come to spiritual perfection. Well ! we have cause to be thankful if, speaking experimentally, we can say, " All the storms we have hitherto encountered have been blessed to us—all our tossings and tempests have furthered our good speed, and all the convulsions that have shaken our house have thus far contributed to its being built up with stones laid in fair colours upon a foundation of sapphire.

And now, lastly, the same happy issue out of all our afflictions will happen, in a grander sense when the last hurricane shall blow. Then shall this frail tabernacle totter and fall. Then eye, and ear, and hand, and foot, shall fail us. Then back to mother Earth shall this feeble flesh return. I know the earthly house of my tabernacle shall be dissolved ; I expect it ; I look for it. The affliction may take the form of grievous disease ; the tossings to and fro on my couch may be distracting ; it may be that no anodyne can relieve my pain or comfort me. But oh, the glory that is to follow ! This very body of ours,—who shall tell what it shall be like ? That it shall be transformed and made like unto the glorious body of Christ Jesus our Lord we know. We may patiently endure the cross since we shall so soon receive the crown ; we may placidly go down to the grave, since we

shall so triumphantly come up from it: we may cheerfully take leave of our lodgings here, since we have a home in prospect where our kindred shall all be gathered and our Sire never absent. Brethren, we are, as it were, in a ship at sea to-day, tossed with tempest, but we are to be in a palace ere long. You observe how the figure changes, never tossed again, never again put forth on a tempestuous sea. Like buildings and mansions we shall be fixed and permanent. In that land of our inheritance is a freehold with its foundation of sapphire, with its windows of agate, with its gates of carbuncle. What a sweet surprise for the sons of poverty on earth! Those jewels, since jewels are always connected with rank or royalty, are meant to betoken the honours in the next world to those who are humble and faithful in their sacred calling here. You shall have such palaces as Oriental extravagance could never emulate. Does it belong to kings to dwell in palaces? You shall be kings and priests unto God. A few more days of languishing, with their faint hopes and fretting fears; their throbbing temples and feverish pulse, ere Christ doth bid thee come. The Master calleth for thee. You must obey the summons. And what next? For ever with the Lord. Methinks I hear you say, "Amen, so let it be." Do notice how three times here it is repeated, "I will," "I will," "I will." God hath said it, and He will do it. Believe and rejoice therein therefore, for it is no fiction but a fact. Yet a little while and you shall leave your cottage for a mansion, your toil shall be exchanged for rest, your dishonour for glory, your pain for infinite pleasure. You shall find new company and better in yonder world of light. Though you close your eyes on fair prospects below fairer scenes await you above. Be comforted! Notwithstanding any distress the last tempest may occasion you, depend upon it "to die is gain." You shall lose nothing that it were worth your while to keep. You shall gain all your "capacious powers can wish, more than your imagination can paint." Press forward, beloved, and may the confidence of a joyous future make you bold to brave the tempest and the storm. Peace be with you. Alas, then! if you are not in Christ, if you are not a child of God, this promise melts away before your eyes. You have no part or lot in it. May God change your hearts, renew your nature, lead you to receive Christ and believe in Him, then will He give you to be His sons and daughters. So shall your heritage be secure for ever and ever. Amen.

## Essays and Papers on Religious Subjects.

### LITTLE INCIDENTS IN THE GREAT LIFE.

BY W. POOLE BALFERN.

"He then having received the sop went immediately out, and it was night."—John xiii. 30.

"CHRISTIANS! remember the sheep's clothing will soon be stripped from the wolf's back. The velvet plaster of profession shall not always conceal the offensive ulcer of corruption. Neither the ship of formality nor hypocrisy, will carry one person to the harbour of felicity. The blazing lamps of foolish vir-

gins may light them to the bridegroom's gate, but not into his chamber. Either get the nature of Christ within you, or take not the honours of Christians upon you.

"A man's conversation may be civilised, when his heart is not evangelised. There is as much difference between nature restrained and nature renewed, as between the glimmering of a glow-worm and the splendour of the noon-day sun. A bad man is certainly worst when he is seemingly best. He must not account every one a soldier who swaggers with a sword. A rusty scimitar may frequently

be found in a highly trimmed scabbard. What is it to have our hands as white as snow, if our hearts be black as the bottomless pit? Such profession resembles curious bubbles, smooth and clear without, yet only filled with air. A man may wear the Saviour's livery, and yet be linked on Satan's drudgery. The skin of an apple may be fair when it is rotten at the core. Though all gold may glitter, yet all is not gold that glitters. The arrantest hypocrite may have the colour of gold, but not the value of gold. What comparison is there between the gilt tun filled with air, and the homely vessel filled with generous wine?

"Very few deceivers duly weigh that notable saying of the wise man: 'He that walketh uprightly walketh surely, but he that perverteth his ways shall be known.' Well would it be for such to remember that arch traitor Judas, who purchased nothing by his deceitful dealings, but a halter for his body in which he was hanged."—*Secker*.

The above incident in the life of Judas forms a part of a very interesting scene. The supper being ended and Jesus having washed His disciples' feet, it is recorded that he said unto them,—

"Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiv-

eth me; and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast: or, that he should give something to the poor.

30. He then having received the sop went immediately out: and it was night."

Perhaps among the many things suggested by this solemn and interesting scene, the one which would most strike the mind of a Christian would be the contrast between two of the disciples, John and Judas. Both had been favoured with the same advantages, both had been intimately associated with Christ, both had listened to the same words, and witnessed the same beautiful example form day to day; while yet one appears to overflow with the most ardent affection, and the other with such feelings as led him to plot the destruction of his Lord, even while partaking of the elements of His death, and listening to the sweetest words of His most tender and compassionate love.

There can be no doubt that while Christ loved all His disciples, there was an element of special knowledge and love in His heart towards the beloved disciple John; and the same may be

affirmed of His *knowledge* of Judas; and while in reference to the former his perfect human sympathy is displayed, so in reference to the latter His perfect knowledge gleams forth with godlike, scathing, terrible accuracy, as, handing Judas the sop, he said, "What thou doest do quickly."

It is quite evident from these words that Judas was perfectly known to Christ. The traitor disciple may have known but little of himself or of the terrible elements embodied in his past or present history; and when Satan, having carefully examined all the other disciples, turned from them, finding in Judas the materials best suited as he thought for his purpose, determining to battle for the citadel of his soul, his decision also was well known to Christ; and when Judas, as the result of love of sin, and a wilful closing of his eyes to the light of Christ's teaching, so surrendered himself up to his natural inclinations and the awful purpose of his soul, that it is said that Satan finally entered into him, Christ knew all about it, and was not taken by surprise. He had carefully watched the whole process of this terrible decision from its first incipient commencement to its climax. And although we read that after having taken the sop "*then* Satan entered unto him," we are not to suppose that this was the first time that the great adversary had been into that temple; he knew it well. On his first entrance no doubt he had experienced some faint resistance, and from the first presentation of his object and the work he wished especially to have accomplished, Judas himself may have shrunk; but it was presented again and again until familiarity by degrees robbed it of all that which at first made it repulsive and loathsome. But let there be no mistake; the soul of Judas was an empty place, there was no faith, love, holiness, or zeal within to help him, and hence no earnest heartfelt prayer for deliverance. The Saviour whom he outwardly followed was never known or loved; nor did His spirit reign in his heart. Satan found none of these

things to resist him. Judas carried the bag and the money belonging to Christ, like many others since, and that was all. He was not honest with the earthly mammon, and Christ would not entrust to his care the true riches; so, in the end, Satan had it all his own way, and the man became his; he did not rob Christ, however, he simply made public what was HIS OWN.

There had been, however, gleams, premonitions, and prophecies of the true character and work of Judas before, as there are in the lives of all bad men; for neither the wicked nor the righteous can be wholly hidden; and hence we read that, when the loving MARY anointed the feet of Jesus it was Judas who inquired why the ointment was not sold and the money given to the poor, and it is added, "Not that he cared for the poor, but because he was a thief, and kept the bag, and took away that which was put therein." His want of love to Christ and his own covetousness could not be hid; his character was ripening, and in the end it appeared that he who would rob the poor would not hesitate to sell his master.

Christ knew, however, when His great adversary's work was complete, even in the heart of Judas. He had watched every stage of it; the mystery of iniquity was beneath His eye. Judas may have looked upon the elements of his experience as a bundle of contingencies, a mere chapter of accidents, certain wild, natural forces over which at any time his will could at once assert its supremacy; but the mind of Christ grasped at once their true significance, and the subtle influence by which they were being shaped and directed to their final issue. He could unravel every thread of this most elaborate cocoon of hell, and both the master and His man shall serve His cause even while doing their own will. And hence we read, "And when he had dipped the sop he taken it and giveth it to Judas Iscariot, the son of Simon." And Judas took the sop—alas! to betray Him! as many have done to betray *it*: as Rome and hundreds of her children have

taken it, burying its divine significance to their own ruin and that of myriads; using the very death of Christ to produce death, and the very cross as a sexton to bury for ever all the life it produces in a human soul.

"What thou doest do quickly; he then having received the sop went *immediately* out."

Conscious guilt made Judas sensitive, quick of apprehension in the presence of injured love. The two natures did but just touch each other, and what an instant rebound! An unholy nature shrinks from that which is holy; their mutual instincts repel each other; enmity shrinks from the warm touch of love. Perhaps, too, there had been gleams and flashes from the teachings of Christ falling upon the sweltering darkness and chaos of the soul of Judas before, and he had resisted them. He may have had a mysterious consciousness that those loving, gentle eyes had looked too deeply within him, and seen some things which even he did not care to look at too closely; he had felt the finger of Christ upon his conscience again and again, and it had excited his anger, perhaps even a desire for revenge, and his determination being ripe, he only needed a *hint*; the matter, awful as it was, was well known to both, and it seems as though Christ would appeal to the honour even of this fallen soul. "What thou doest do quickly." Do not veil your hypocrisy any longer. I have long known your character and purpose, and your consciousness of this has long excited your pride and anger. Well, there need not be any further procrastination; you are decided; "What thou doest do quickly." Revenge past struggles, and take your fill of predetermined sin.

What a picture rises before us! We can almost see the holy, sad, but indignant face of Christ as He hands the sop to Judas; no wonder it should be said of him that *immediately* he went out." How could he or the great adversary within him live beneath the light of those eyes which had read their past and could see all their future?

Observe, then, there is a maturity in wickedness, and when that is reached Christ in retribution will sometimes say in divers ways, "What thou doest do quickly." There is a period in the history of a man when even God will not restrain him, but will say, as He did of Ephraim of old, "He is joined to idols—LET HIM ALONE!"

Art thou hatching some evil purpose, and only waiting for a fit opportunity? It may be given to thee. Judas was a *thief*, but the bag was given to *him*; think of his end and remember the *law*: "as thou sowest thou shalt reap."

And yet we read "that when Jesus had thus said He was *troubled in spirit*, and testified and said, *Verily, verily*, I say unto you that one of you shall betray me!" Yes, one of you! O! who can understand the sorrow of Christ as He handed the sop to Judas and saw him depart?

O! who shall write for us the biography of a lost soul? "And will Ye also go away?"

(To be continued.)

## JESUS IS BOTH GOD AND MAN.

BY REV. T. W. MEDHURST.

"And no man hath ascended up to heaven but He that came down from heaven, even the Son of man which is in heaven."—John iii. 13.

THIS verse sounds paradoxical. "No one hath gone up but He that came down, even He who is at once both up and down." Doubtless Jesus intended to startle Nicodemus, and to constrain him to think that there must be some mysterious elements in His person. The sense of the words manifestly is this: "The perfect knowledge of God is not obtained by any man's going up from earth to heaven to receive it—no man hath so ascended; but He whose *proper habitation*, in His essential and eternal nature, is heaven, hath by taking human flesh, descended as "the Son of Man" to disclose the Father,

whom He knows by immediate gaze alike in the flesh before He assumed it, being essentially and unchangeably "in the bosom of the Father." (*Rev. David Brown, D.D., Professor of Theology, Aberdeen.*) This verse is a nut too hard for SOGINIAN teeth to crack. If Christ had been only a very holy man and nothing more, He could not have used these words. The OLD SOGINIANS, *alias* UNITARIANS' explanation of this verse, viz., that Christ was caught up into heaven secretly after His baptism, and there instructed about the Gospel He was to teach, and then came down from heaven to deliver it, is manifestly grotesque, and of itself utterly absurd—a mere childish theory invented to get over a difficulty. This verse is a keen edged axe laid at the very root of the UNITARIAN *heresy*. Jesus, the Son of Man, had dwelt from all eternity in heaven, the immediate and peculiar presence of God from that heaven He had come down—to that heaven He would one day ascend again—in that heaven in His Divine nature He at that moment, while talking with Nicodemus, actually was, one with God the Father. Jesus came down from heaven, according to scripture prediction, to save sinners. Jesus ascended again into heaven, as the victorious Fore-runner of His saved people. Jesus while Man on earth was God in heaven at the same time. He it is who fills both heaven and earth.

This explanation of the verse commends itself to us because it gives a literal meaning to every word, and at the same time seems an appropriate reply to the assertion of Nicodemus that Jesus was simply "a teacher come from God." Jesus asserts that He was more than a teacher; that He was the Divine Messiah, that He was with God, and was God.

*Landport, Portsmouth.*

## THE BAPTISTS IN AMERICA.

NEW JERSEY, DELAWARE, AND PENNSYLVANIA.

*Continued from page 128.*

THE Rev. Ebenezer Kennerly laboured for a time in connection with Mr. Jones. This gentleman was an intimate friend of Dr. Franklin's, and often assisted him in his philosophical experiments. In the year 1761, the Rev. Morgan Edwards became the pastor. He was born in Wales, and educated at the Bristol College, then under the care of the Rev. Bernard Foskett. His first settlement was at Boston, Lincolnshire. From there he removed to Cork, Ireland, where he was ordained in 1757. He afterwards preached for a brief period at Rye, Sussex. While there he was urged by Dr. Gill and other London ministers, in pursuance of communications from Philadelphia, to visit the church there. It is stated that the Philadelphia friends required so many accomplishments, that the Doctor wrote in reply, that he did not know whether he could find a man in England who would answer their description, informing them at the same time, that Mr. Edwards came the nearest of any that could be obtained. He more than fully answered all expectations. His preaching powers were of no ordinary character, and every new enterprise, which had the welfare of the denomination in view, received his vigorous co-operation.

Mr. Edwards was succeeded by Dr. Rogers, who was for five years chaplain in the American army during the revolutionary war, and afterwards a professor in the university of Pennsylvania. He was an intimate friend of Dr. Rippon's, and several other eminent men in the denomination in England. After the resignation of the pastoral office at Philadelphia by Dr. Rogers, the church gave an invitation to the Rev. Thomas Ustick from New England. His labours extended over fifteen years. His ministry was blessed, and he stood high in the estimation of his brethren. His successor was the well known and eloquent Dr. William Staughton. He

was born at Coventry, England; his father and mother were members of the Baptist church in that city, under the care of the Rev. James Butterworth. They removed to London, and united with the church meeting in Carter Lane. Young Staughton became a member of the church in Cannon Street, Birmingham, under the care of the excellent Samuel Pearce. He studied at Bristol. At the close of his time, he was recommended by Dr. Rippon to Dr. Freeman, of Charleston, South Carolina, who was seeking a pastor for a church in that neighbourhood. Dr. Rippon, in his letter of introduction, says, "Give me leave to observe, that you must not expect Mr. Staughton to be a fair example of our English brethren in the ministry. You may be certain that he is above par, and I have no doubt that he will answer to the character he has hitherto borne, of an unblameable man, and an acceptable, evangelical, and popular minister of our Lord Jesus Christ. I believe Providence has designed some great and good things for him." Mr. Staughton, however, did not long continue in the south; he removed to New Jersey, and engaged in the work of tuition. Several young men were prepared by him for Princeton College. It was from this institution that his degree of D.D. was sent him. While thus engaged, he received an invitation to the pastorate of the first Baptist church in Philadelphia. In a very brief period his preaching power attracted universal attention; the sanctuary became too small, and was considerably enlarged. There was not one in the States, except Spencer H. Cone, who could for a moment be compared to him as to his effectiveness in the pulpit. Men of ability there were, but he eclipsed them all when unfolding the riches of infinite mercy. He laboured in connection with the first church for six years; during this time nearly three hundred were received by baptism, and one hundred by letters. In the year 1811, ninety-nine members withdrew with him from the first church, and formed themselves into a distinct body,

Dr. Staughton becoming their pastor. The large and magnificent edifice in Sansom Street was shortly after erected for him, which he soon filled with intelligent and admiring crowds.

He ministered to this new church for thirteen years. The late Dr. Walch, of Albany, referring to his preaching at this time, says:—"I sat under his ministry for three years. I have never heard it described, for it was indescribable. He had a sweet voice; I never heard such music. His logic fastened his appeals. He would sometimes commence a sentence, soft and sweet as the first strains of an Æolian harp, and rise and rise in volume and power, till it was as if seven thunders uttered their voices; and when he came to a pause, the people seemed as if they seized the opportunity to breathe." From Philadelphia he removed to Washington, and became president of Columbia College. He sustained this office for six years. After the lapse of a short time, he accepted the presidency of a new college in Kentucky, but when on his journey there was summoned to his eternal home. The present pastor of the first church is the Rev. Dr. G. D. Boardman, a gentleman of great urbanity and eminent attainments, and a son of the second Mrs. Jackson by her former husband.

The members number 646. Several churches have sprung from this old community, which are now in a flourishing condition. The pastor of the fifth church, or what was Sansom Street, is the Rev. B. D. Thomas, for many years the pastor of the church at Narbush, Pembroke-shire. The fifth church contains 727 members.

There are now in the city of Philadelphia over thirty Baptist churches, and nearly all the sanctuaries in which they assemble for worship, are large and elegant structures. The state of Pennsylvania has twenty associations, twenty-three English churches, unconnected with any association, and four German. The Philadelphia Association originated in what were termed general or yearly meetings. These meetings were esta-

blished as early as 1688, and met alternately in May and September at Lower Dublin, Philadelphia, Salem, Cohansey, Chester, and Burlington. At four of these places there were members, but churches had been constituted only at Lower Dublin and Cohansey. At these the brethren chiefly confined themselves to preaching, and the administration of the ordinances, but in the year 1707, they seem to have assumed the form of an association, for then they had delegates from several churches, and attended to their general concerns. They were but a feeble band, but a band of faithful and God-fearing men. The whole consisted of only five churches—Lower Dublin, Piscataway, Middletown, Cohansey, and Welsh Tract. There were at the time no other Baptist churches in North America, except a few in Massachusetts and Rhode Island. More than half a century elapsed before any minutes were published by this Association; Mr. Morgan Edwards was the first who induced the churches to adopt this plan. In 1775, an application was made for the Association to ordain an itinerant minister to labour among them, but so cautious were they of doing anything which could be regarded as an assumption of power, that the application was declined. As years advanced this body became extended from Northestown, in the state of New Jersey, to Ketockton in Virginia, a distance of four hundred miles, and when divisions took place, the newly constituted communities sought counsel and assistance from the old Association. It would be interesting to trace the origin and progress of all the Associations in this extensive and important state, but space will not permit. We may, however, briefly advert to the formation of one more. At the commencement of the present century, three churches were organised in North Eastern Pennsylvania, two in Mayne County, and one

in Luzerne. These churches were situate about thirty miles from each other, and separated by an almost unbroken wilderness. There were no roads. The traveller had to wend his way along bridle paths, and frequently to ascertain his whereabouts from notches cut in the trees of the forest. The ministers and members of these infant and isolated churches felt the necessity and importance of mutual counsel and encouragement. Saturday, December 26th, 1807, a convention of delegates was held at the log cabin of the Rev. John Miller, in Abington, for the purpose of forming an Association, "in order to gain a more general union and fellowship, for the promotion of the welfare of Zion, and spread of the Gospel in the world." The Rev. Elijah Peck preached from Psalm cxviii. 24. "This is the day which the Lord hath made, we will rejoice and be glad in it." When Mr. Miller settled in this region, it was the haunt of the wild beast, and the hunting ground of the savage. A few families had preceded him, and others followed. At various points in the surrounding country openings were soon made and settlements commenced; the ancient forest slowly retired before the stroke of the woodman's axe, and the deer and the elk, the wolf and the panther, were startled from their lairs by its echo among the hills, and gradually driven from their lurking places by the advancing tide of an enterprising population. The writer, in June of last year, visited the neighbourhood. The scene has been entirely changed. The wilderness has become a fruitful field. Beautiful mansions, comfortable farm houses, magnificent orchards, adorn both hill and dale. The descendants of John Miller do not live in log cabins, but occupy commodious dwellings, abounding in all the blessings of life.

*(To be continued.)*

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

#### NO. LIII.—ONE-WORD TEXTS.

"Advocate."—1 John ii. 1.

THE former part of the verse from which our text is taken was intended by the Apostle to dissuade Christians from the commission of sin. The part now before us appears to have in view the sustaining of those who may labour under a sense and conviction of Sin. There are two classes of people in the world generally—one class requires to be convinced of sin, the other requires to be sustained under a sense of their iniquities. A sense of sin, without any of the sustaining considerations alluded to, led Cain to conclude that his sin was greater than could be forgiven, and led Judas to destroy himself.

Even amongst true Christians we may frequently find some who need to be cautioned to avoid sin, and others, who require to be supported and encouraged under the pressure which a view of their depravity and imperfections is calculated to produce. To the latter class the words under consideration must be un- speakably precious, "If any man sin we have an advocate, &c."

In order to explain the word, we may,

I. ANSWER SOME INQUIRIES WHICH MAY PRESENT THEMSELVES.

1. *On whose behalf does he intercede?*

He does not intercede in favour of any beyond the limits of this world. But He intercedes in behalf of mankind on earth, and especially for His own people, all believers.

2. *What are the objects of His intercession.*

The calling, sanctification, and final glory of his saints. That they may be enabled to overcome the world, the flesh, and the devil. That they may be "kept from the evil." That they may be brought "where he is."

3. *Why does He intercede?*

The answer,

1. *Negatively.*

1. Not because of any insufficiency in His atonement. His atonement com-

pletely satisfied the demands of justice. "By one offering He for ever perfected those that are sanctified."

2. Not because of any want of love in the Father towards His people. Some might suppose that Christ intercedes, as a third party sometimes intercedes with a revengeful tyrant who has been offended by his neighbour. But not so—the Father's love towards His children is as great as that of the Son. He loved them with "an everlasting love."

2. *Affirmatively.*

1. Hereby Christ becomes the medium for conveying the blessings of Redemption to His people.

He is the one Mediator between God and man, and as such it is proper that the blessings which He purchased should be transmitted through Him.

2. Hereby Christ is glorified in the eyes of His saints.

In this way the Christian is led constantly to view Jesus as the author of His salvation—and that in Him only can all spiritual blessings be received.

II. NOTICE CHRIST'S QUALIFICATIONS AS OUR ADVOCATE.

He is called an Advocate in allusion evidently to the custom of pleading in Courts of Justice and in the Senate. Bearing this allusion in mind, we may learn several things of Christ as indicated in that office.

1. *Advocates are generally of high rank in society.*

This indicates the high dignity of Christ's person—He is the "Mighty God"—perfectly equal in every respect with His Father—"thinking it not robbery to be equal with God." It is always of advantage that an Advocate hold a high position. It was of great advantage to the Jews in the time of Mordecai, to have one so high and estimable in the eyes of the King as Esther to plead their cause; so it is cheering for the Christian to remember that his Advocate "sitteth on the right hand of the Majesty in Heaven."

2. *Advocates should be of good moral character.*

They are not admitted to practise if anything very improper can be alleged against their moral conduct. This reminds us of the unspotted purity of Christ's moral character. He "knew no sin."—His enemies were constrained to admit that they could find in Him no fault. In the text He is emphatically styled "Jesus Christ the righteous."

3. *Advocates must be appointed.*

They must receive authority to practise before they can do so. Not any one who chooses to stand up in a court, is allowed to plead. So Christ is the anointed of the Father. He was set up from everlasting.

4. *An Advocate should possess extensive knowledge.*

He should be well and deeply versed in all the laws which govern our country, and especially in the law which bears upon the case he may be called upon to defend. Christ is infinite in knowledge. He is Himself the ruler of the universe. It is He who gives laws to millions of worlds.

5. *An Advocate should be perfectly master of the cause which he pleads.*

He should be acquainted with every point in the case.

Our Advocate is aware of everything in the circumstances of His people—nothing is hidden from His view. He is aware of their secret sins—their secret wants—every affliction with which they are troubled.

6. *An Advocate especially should be faithful to his trust.*

The consequences of an Advocate being unfaithful might be most disastrous to his client.

This is eminent in the character of our

Intercessor. He is the "faithful High Priest"—the faithful witness. He is unchangeable in His nature—the same yesterday, to-day, and for ever,—this ensures faithfulness. He laid down His life for His people—surely therefore He will be faithful as their Advocate. Moreover He is our brother—our near kinsman—in our nature.

7. *An Advocate in order to success must possess strong arguments in favour of the cause in hand.*

But none ever possessed such arguments as those with which Christ can plead in favour of His people. He may plead,

1. His Father's infinite and eternal love to them.

He, as well as the Son, has loved them before the world began, and the fruit of that love was His giving Jesus to redeem them.

2. He may plead His Father's engagement in the Council of Peace.

It would appear to be the understanding between the Divine persons, that all believers thus given to the Redeemer shall inherit eternal life, and this as an advocate He may plead.

3. He may plead his own infinite atonement.

His one sacrifice for sin. Justice here demands that Christ shall "see of the travail of His soul and be satisfied?"

4. He may plead the Divine glory.

This is God's highest aim in all that He does—His own glory. But this glory is associated with the salvation of His people. In His people God will be eternally glorified. Christ therefore may plead that which is highest in the view of the Divine mind, and most for His infinite glory.

## Tales and Sketches.

### THE EMIGRANTS.

BY THE REV. J. C. WELLS.

Author of "The Temple of the Lord,"  
"Let Other People Alone," &c., &c.

#### CHAPTER VI.—(Continued.)

ON it becoming known that the "Good Shepherd" was to hold forth, the pas-

sengers in the steerage became greatly excited, and, as the sound of the hymn was heard, many and different were the views expressed as to the merits of the preacher. It ended, however, by Henrich's father and a few of the more daring spirits expressing their determination to attend the service in

the cabin just to hear what the sneak should say.

As they entered the cabin they attracted considerable attention, for they had been the subjects of many prayers from the pious captain and his crew. They were offered Bibles, which they declined, and the speaker commenced his task.

Quite contrary to all my ideas of sermons was the speech as furnished to me by the good captain, who loved to preserve everything in what he called his spiritual log, as he said he should like to con them over again when he grew old.

"Verily, my friends, there is but a step between us and death.

"Dangers encircle us all around, perils, not only from pestilence and disease, and the many ills that flesh is heir to, but also perils by land, perils by sea, perils by storm, perils from cold, and perils by lightning.

"All of these elements in the ancient and present use of the term, fire, air, earth, and water, have been in their turns used as scourges of our race, each has proved destructive, conveying immortal spirits from the tenement of clay to the bar of judgment.

"Fire was used upon two captains of fifty, and their bands, in answer to the request of Elijah."

"Where!" shouted one from the further end of the cabin.

"Use thy Bible friend," meekly said the preacher, "and thou wilt find in the second book of Kings, the first chapter, and the 10th verse: 'And Elijah answered and said to the captain of fifty: If I be a man of God then let fire come down from heaven and consume thee and thy fifty. And there came down fire from heaven and consumed him and his fifty.'"

"I don't want a God like that," said the first speaker, one of the elder Henrich's companions.

"Hold thy blaspheming tongue, and turn over thy Bible, friend, to Leviticus the tenth and second, and see there where the Lord punished two such impudent fellows as thyself by fire, though

they were sons of a priest; for it is written, 'And there went out fire from the Lord and devoured them, and they died before the Lord.' And now, friend, thou wilt kindly allow me to proceed without thy ungodly interruption.

"Air, in motion or wind," said the preacher, "has been used by the Almighty to bring about his purposes and to chasten the disobedient. As in the case of Jonah. If thou wilt open thy Bible thou wilt see when the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid; and the disobedient Jonah, to appease the violence of the tempest, was, by his own advice, made a sacrifice, being cast into the sea. But even here he was cared for by that God who tempers justice with mercy; and when his purpose was accomplished, the storm ceased. Do you ask where is the Father? The Father is in the fire—the Father is in the wind."

"Do you believe that?" said Henrich's father. "Might not every ship have a disobedient man in it, and so the sea would be always stormy, and big fish very cheap?"

"Friend," said the 'Good Shepherd,' "thy far-reaching supposition cannot be answered; but if thou, like thy friend there, doth not believe in God, thou art worse than the heathens that were in the ship with him; for they believed in a God of some kind, and called upon the disobedient man to pray to his. They also believed in the atonement, because they cast him into the water to atone. I gave thee credit, friend, for greater intelligence than thou seemest to possess. Wilt thou listen awhile?"

"God the Saviour showed his power over this element. He rebuked the winds, saying: 'Peace be still; and there was a great calm.'"

"You sailors have read about the tempestuous wind called Euroclydon, in which the ship where Paul sailed as a prisoner was wrecked; but God gave him all the lives of those that sailed with him.

"Again, we read in the deliverance of Israel that the Lord caused the waters of the Red Sea to go back by a strong wind all that night, and made the sea dry land."

"Captain, do you believe that," said the man who had interrupted the preacher on the question of fire. "I have had many a turn about that, and I don't believe that there was any water at all in the way; or if there was, it was a bit of a lake, where a fellow might grease his boots and walk over."

"Friend," said the preacher, "thou art getting worse, thou art mixing blasphemy with nonsense; thou hast better put thy wonderful boots on and try the experiment of walking, and thy company will not be missed."

The Captain said he hoped there would be no more interruptions, and the speaker proceeded.

"I have told thee there is a Father in the fire and in the air, and now I tell thee there is a Father in the earth; and I will show thee presently that a wicked man cannot hide himself at all from Him that filleth all things. There is a Father in the earth. Open thy Bibles and read Numbers xvi. 31, 32: "And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder under them, and the earth opened her mouth and swallowed them up and their houses; and all the men that appertained to them went down alive into the pit, and the earth closed upon them, and they perished from among them."

"A second Lisbon, I expect," said the former interrupter.

Hast thou been at the cursed fire-water so early this morning, friend, that thy tongue wags so wickedly and so fast; caust thou not listen to the good captain's request?"

A remonstrance addressed by those who sat beside him produced quiet.

"I have told thee there is a Father in the fire, in the wind, in the earth, and now I tell thee there is a Father in the water.

Look at the deluge; how awfully slow and protracted. It was forty days before there was a sufficiency of water to

bear up the ark, and it was 150 days before the destroying inundation reached its highest point, which was about 23 feet above the tops of the highest mountains. But, my friends, *I saw a flood*. Near to my own home there came an awful avalanche of water. We had gone to bed; strong men were weary, women glad to find slumber. It was very cold on that dreadful night. I don't know how many prayed ere they retired, but some never prayed again. I cannot tell thee the sound; it was like the roar of many waters; it broke through houses like rushes; it swept down walls like mud banks; and in the awful rush of water there was seen the hoary-headed man with his white locks waving wildly in the wind, and the infant of days whirled along in its cot. I tell thee, there were walls, and rafters, and boards, broken pieces of rock and earth, carried along for twenty-four miles; graveyards were washed away, and two coffins were carried back again to the door of the houses lately occupied by the owners. I tell thee, tall pine trees went down the valley like pieces of straw, and it was like the day when Noah's flood came. Oh! it was terrible! But wise men had foretold it; yet none listened; and at last there came mourning, lamentation, and woe. I tell thee there is a Father in the fire, in the air, in the earth, and in the water too.

"And now what separates us from the great Father? A plank or two. Let but the mighty waves lift up their voice; let Him but command the stormy wind, and in a few moments we should see the great Father of our spirits. There are wicked men on board this ship, some escaping from the embrace of love that follows them; tearful wives and crying children follow this ship; some escaping from the innocence of home, its purity and contentment; but the cottage peace follows them, and in their wildest merriment they live again in the past. Some are fleeing from crime; but the law, that awful minister of justice, is here. God's law, for He is in the fire, in the air, in the earth, and in the water."

He ceased, and in silence commended them to God. They separated to their duties, and the good ship sped on its way.

#### CHAPTER VII.—THE FORSAKEN HOME.

SOON after the departure of this bold, bad man, the metropolis was visited with that dreadful scourge, the cholera. Amid the awful panic that ensued, when boards of health were humble in their suits to medical men, and their presence most eagerly hailed, it was most cheering to find that the bravest among the brave were those local Missionaries who were everywhere present, exposing themselves with a recklessness that at this day to me appears wonderful. I have been in Jamaica, when the yellow fever (commonly called "Yellow Jack") was reaping a rich harvest. I had seen white and black, forgetting race and colour, earnestly engaged in assisting our medical men; but never had I witnessed anything like the heroism displayed by these City Missionaries. One in particular attached himself to me, obeyed my orders without question, following me in my rounds; saw that my medicines were administered properly, cheered the hearts of the timid women, and often have I found him alone with the dying, and arranging the interment of the dead, as though his own life was a small matter. He was a Chevalier Bayard in the battle of humanity. Yet he had a wife and six

children, and his income was — per year. I really began to think that what with the praying devotion of De K—'s wife, and Sam's hymns, with this good man's disinterested earnestness, that there must be something in religion after all.

Not knowing how to grapple with the work, I resolved on a plan—to leave my home on visits from ten till twelve, dispense medicines from two till six, and again dispense medicines till bedtime, which, as our readers know, was early morn.

Had it not have been for this good Missionary I could have been of little use; he was everywhere, and only such as myself, who have been brought so closely into contact with such men, can tell their worth.

Scarce six months had elapsed since Henrich's father had sailed ere two of the little ones that called him father lay dead. One of these was our little friend introduced to our readers in the first chapter. She had been seized suddenly, and, with that fearful rapidity that marked the malignity of the poison, was dead in twelve hours. Strikingly calm was this child in her last moments. I have already said she was no common child, yet in her death she thought not of herself, but of her recreant father. "Ma, pray for Pa. Does he pray?" Constantly was she crying thus, and amid her agony she continually cried, "Lord, save my Pa!"

### Striking Thoughts, Facts, and Figures.

#### ALL AT THEIR POSTS AT LUCKNOW.

It has been said that in the siege of Lucknow every single person felt himself animated to almost superhuman exertions by the reflection that on the vigilance of each single man, woman, and child at their several posts de-

pendent the safety of the whole fortress. What was said of the besieged city here becomes doubly true; for when an army's last reserve is brought into action, every soldier knows that he must do his duty to the very utmost: if he cannot win the battle now, it will be lost.—DEAN STANLEY.

### HOW TO TAKE REPROOF.

TAKE reproof pleasantly; for you need not conclude that you are all wrong for one act.

### A SHORT CREED.

A YOUNG clergyman having, in the hearing of Dr. Parr, stated that he would believe nothing he could not understand, the doctor said, "Then, young man, your creed will be the shortest of any man's I know."

### THE BEST REPENTANCE.

THE best repentance for duty neglected is to set about another that is in danger of being neglected.

### MORE AWFUL THAN THE JUDGMENT.

A CELEBRATED preacher of the seventeenth century once preached such a powerful sermon on the Judgment Day, that some of the congregation not only burst into tears, but uttered piercing shrieks. In the height of the excitement he suddenly stopped and said, "Dry up your tears: I will tell you something *more awful* than the Judgment." They looked on with silent astonishment. What could be more awful than the Judgment? Said he, in solemn tones, "In one quarter of an hour from this time, when you leave this house, you will forget all that you have heard, or think little about it: and pursue your sinful pleasures, treating all you have heard as 'a tale that is told:' that is more awful than the Judgment." And was he not right?

## Reviews.

*Westbourne Grove Sermons.* By W. G. LEWIS, London. (Marlborough and Co.)

THESE are very good sermons, very much better than the average sermons published. The style is lucid, the doctrine sound, and the spirit of the whole edifying and refreshing. There is nothing specially novel either in the themes or mode of treating them, but they are pervaded with honest, manly declarations of truths of an experimental and practical character.

*The Crèche at Ratcliffe.* By MARY HILTON. (Tweedie.)

THIS is a charming little book, shewing the formation and the first year's incidents of this most excellent Institution. Readers, we hope, will be found who will rejoice in the good effected, and be induced to be more abundant in labours of this kind. Mrs. Hilton is a noble woman, and her work, we trust, will be still more blessed in its results.

WE commend the following to our readers as worthy of their attention:—

*Baptism Calmly Considered: A Tract for the Times.* By H. W. (Elliot Stock.) *The Testimony of the Rocks and the Records of Moses; An Essay* by F. K. COLLARD. (Elliot Stock.) *An Earnest Question; or, Why Baptise an Infant.* By REV. A. M. STALKER. (Elliot Stock) *Sermon by Rev. John A. Griffin, In Memoriam of the late James Wells.* (Robert Banks.) *The Biblical Museum, Part XVI.*

### PERIODICALS, PAMPHLETS, &c.

*The Sword and Trowel* was never better. *The Baptist Magazine* thoroughly good. *The Christian Armour* one of our best monthlies. *The Hive, The Appeal* in every way excellent. *Ragged School Union Magazine* ably conducted. *The British Flag and Christian Sentinel* a real boon to our soldiers. *The Trinitarian Bible Society Quarterly Record*, full of interesting details. *Our Own Fireside, Home Words, Day of Days* everywhere and in every respect they must be acceptable to Christian families.

## Our Denominational Meetings.

WE record with pleasure the fact that the meetings were well attended this year and much interest seemed to be excited.

**BAPTIST BUILDING FUND.**—The annual meeting of this society was held on Friday evening, April 19, in Bloomsbury Chapel. Tea and coffee were provided in the lecture-room and the chair was taken by the Rev. S. H. Booth. The proceedings were opened with prayer by the Rev. J. C. Brown, of Perth. Mr. A. T. Bowser, the honorary secretary, then read the following report:—The instalments received during the past year have amounted to £3,685, inclusive of the prepayment in full by no less than twelve churches, viz.:—Earls Colne, Needingworth, Calne, South Wingfield, Scarborough, Cinderford, Barnstaple, Lower Edmonton, Dartford, Esher, Brentford, Eye, and Ivinghoe. The loans granted during the past year have been twenty-three in number, amounting to £4,320, being the largest amount in any one year (except the last, in which a legacy of £1,000 was received). They consist of eight for £100 or less, three of £150 each, six of £200, two of £300 each, and two of £500 each. The committee have at this time before them twenty-two cases, with debts amounting in the aggregate to £12,800. To seven of these loans have been promised *conditionally* in accordance with the rules. The meeting was addressed by the chairman and Rev. Dr. Burns, Revs. R. Glover, J. Teall, W. A. Blake, J. Edwards, and James Benham, Esq., treasurer, A. T. Bowser, Hon. Sec.

**THE BAPTIST UNION.**—The annual meeting of the Baptist Union of Great Britain and Ireland commenced in London on Monday, April 22nd, in the Mission-house Library, Castle-street, Holborn. The retiring president, Rev. C. M. Birrell, of Liverpool, occupied the chair. The Library was well-filled. The opening devotional exercises were

conducted by the chairman. and by the Rev. John Aldis, Rev. J. P. Chown, and the Rev. Charles Stovel.

*The New President.*—Mr. Birrell said he had the greatest happiness in now giving place to the Rev. Thomas Thomas, D.D., President of Pontypool College, to whom the Union at its autumnal meeting in Northampton had unanimously offered its presidentship. Dr. Thomas having taken the chair, a cordial vote of thanks was, on the motion of the Rev. Dr. Angus and Rev. G. Gould, awarded to the retiring chairman, and the resolution also expressed the hope that the Divine blessing might attend him during the rest of his valuable and eminently useful life. It was stated that Mr. Birrell, owing to delicate health, contemplated retiring from active labours.

*Dr. Thomas's Inaugural Address.*—The President then proceeded to deliver the inaugural address.

*Vacant Charges.*—Rev. T. Watts, of St. Albans, gave notice that the Union shall at its next autumnal session elect a committee, that shall be prepared to act as a means of communication between ministers seeking churches and churches seeking ministers; and that this committee shall consist of the presidents of the ten Baptist colleges and an equal number of gentlemen, who shall be annually elected at the autumnal meeting.

*Extension of the Union.*—Rev. C. M. Birrell moved that this Union recognise the Baptist Union of Wales and Scotland as affiliated to the Baptist Union of Great Britain and Ireland; and that the chairman, secretary, and treasurer of each of these Unions are entitled *ex officio* to seats in the committee of this Union. The rev. gentleman said he hoped that some fine autumn they would be encamped under the shadow

of Edinburgh Castle, and another autumn would be at the Dee and Mlangollen. Rev. John Aldis seconded the motion, which was unanimously adopted. The October meeting is to be held in Manchester.

**THE BIBLE TRANSLATION SOCIETY** held its annual meeting on Monday, April 22nd, at the Kingsgate Chapel, Holborn, J. J. Smith, Esq., of Watford, took the chair. The report was of a congratulatory character. The work of translation was advancing in Japan. To that work a grant of £100 was made prior to the last annual meeting, to be paid to the Rev. J. Goble, on satisfactory information being obtained in reply to inquiries to be made. Dr. Wenger, of Calcutta, writes, that the printing of the Old Testament in Sanscrit was advanced as far as the sixth chapter of Micah, that the Bengali edition which is being printed for the Calcutta Auxiliary Bible Society is in type to the end of the sixty-fifth Psalm, and that the edition intended for the Baptist Depository has advanced to the end of the thirty-third Psalm. Besides these had been published a tentative edition of the Epistles, and part of the New Testament. The issues from the Depository were 13,300 copies. The Rev. Charles Carter, of Ceylon, testified to the excellence of the Cingalese version, of which, nevertheless, he was preparing a revised edition. The Rev. Dr. Buckley, of Cuttack, in acknowledging the receipt of £150, wrote that 4,000 copies of the Gospel of John have been printed during the year, and this year he hopes to issue another edition of the New Testament. The income received from all sources was £1,964 18s. 4d.

**YOUNG MEN'S MISSIONARY SOCIETY.**—The annual meeting of the Young Men's Association in aid of the Baptist Missionary Society was held on the evening of Friday, April 26th, in the Weighhouse Chapel, under the presidency of Edward Rawlings, Esq. The Rev. W. Alderson, of Walworth, opened the meeting with prayer. Mr. H. Capern, secretary, read the annual report, which stated that

since the formation of this Society, 934 illustrated lectures had been delivered in connection with it, and that eighteen of these had been given during the past season, and generally with most satisfactory results. Two new auxiliaries had been formed during the year. Mr. J. P. Bacon submitted the treasurer's report, from which it appeared that the receipts amounted to £327 1s. 1d., and that there was a balance in hand of £28 13s. 2d. Speakers: H. Platten, A. McKenna, W. Braden, and G. W. Handford.

**THE BAPTIST BRITISH MISSIONS.**—On Tuesday, April 23rd, the seventh annual meeting of the above society was held under encouraging circumstances. The attendance was good. The place of meeting was Bloomsbury Chapel. The chairman was G. Kemp, Esq. Prayer was offered up by the Rev. J. M. Stephens, of Sheffield, and then a short speech from the chairman, and the reading of the report, from which it appeared that the committee were satisfied with the result of the union between the two societies. This year the united society has had seventy agents in the field. The Northern Association has been especially active. Middlesborough has become self-supporting. At Whitstable, in Kent, the congregations have more than doubled during the past year; at Redditch eighteen persons have joined the church; at Hornsey Rise, a church was formed in September last; at Redbourne, in Hertfordshire, there has been much success; at Faversham, a spirit of inquiry is reported amongst the people. In Ireland, it appeared from the return of the Registrar-General, that in the ten years 1861 to 1871, the Baptists had doubled their number, with an excess of 500 besides. In the South, there are five missionaries, with one reader; and in Dublin there are two missionaries. From Westmeath, and Belfast, and Ballymena, encouraging reports had been received. In one of the largest towns in Ireland, a blind missionary had been engaged. In Tyrone there are two evangelists. From forty-seven stations in the United

Kingdom returns have been received, denoting an increase of 387, or 8 per cent. The expenditure had exceeded the income by £340; on behalf of the two societies, there had been an expenditure of upwards of £5,740.

**THE BAPTIST TRACT SOCIETY.**—This Society held its thirty-first anniversary in the Lower Room, Exeter Hall, on Wednesday, April 24th. The meeting commenced at six o'clock; before that there had been a preliminary tea, and it was nearly half-past nine before the proceedings were fairly over. The speakers were argumentative and descriptive. Of the former were the speeches of the chairman, Dr. Angus, and of W. Willis, Esq., barrister; Revs. D. Macrory, J. P. Dardier, and J. G. Oncken. The remaining speakers were D. Crupton, and E. Clarke. The year's issues amounted to twenty-one new tracts, twelve handbills, one new series, and one child's book. Last year 635,475 tracts and handbills were circulated. The grants and votes of tracts, &c., had amounted to £580; the receipts for the year were £1,043. One feature referred to in the report was the necessity of opposing High Church teaching, so prevalent in rural districts, and to meet those means, several tracts, it was said, were being prepared. Strange to say, there had been only one congregational collection, that at Dover, which had brought in £1. Yet the treasurer and his friends were pleased, and all seemed to anticipate a prosperous career.

**BAPTIST MISSIONARY SOCIETY.**—On Thursday last the annual meeting of this Society was held in Exeter Hall, April 25th, and was very numerously attended. The chair was taken by Sir Donald McLeod, late Lieutenant Governor of the Punjab. Prayer was then offered by the Rev. Dr. Price. The Secretary, Dr. Underhill, instead of reading the report, gave a brief outline of its main features, and a statement of the financial condition of the Society. It appears that "The Society has at the present time sixty-three Missionaries labouring under its auspices in India, China, Ceylon, Africa, Jamaica, Hayti, Trinidad, the Bahamas, Norway, Brittany, and Rome. The native pastors and preachers number about 220, and the schoolmasters 143; a total of 426 agents. The income of the Society in the year has been £27,469 17s. 4d., a difference of £54 15s. 7d. as compared with last year, which was £27,415 1s. 9d. The balance last year against the Society was £1,656, and as the expenditure this year has been £2,060 2s. 10d. more than the receipts, there is due to the treasurer £3,716 2s. 10d. It is, therefore, obvious, that if the Missions are to be sustained in vigour and efficiency, and no withdrawal of any portion of the agency from the field, that the annual income of the Society must be increased by at least £2,000." Speakers, Dr. Turner, J. G. Brown, and W. Wilson.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

REV. THOMAS HOWARD, after fifteen years' service, has resigned the pastorate of the church, Frank's Bridge, Radnorshire.

Rev. George Sandwell has resigned the pastorate of the church, Eastbourne.

Mr. Thomas Thomas, late of Pontypool College, has accepted an invitation to the pastorate of Norton, Skenfrith, Mon.

Rev. W. Page, B.A., has accepted a unanimous invitation to the church at Kent-street, Portsea.

Rev. J. Woollenden has resigned the pastorate of the church, Daybrook, Nottingham, to take the charge of the Yorkshire Home Mission cause, lately established at Morley, near Leeds.

Mr. Thomas Nicholson, of Rysford, has accepted the invitation of the

united churches of Park-end and Yorkley, in the Forest of Dean, to become their pastor. Their present minister, the Rev. Henry Morgan, is leaving for Australia.

Rev. C. A. Davis, of Chesterfield, has accepted an invitation to become the pastor of the church, Grosvenor-street, Manchester.

Rev. L. Llewellyn, who, for the last five years and a half, has been associated in the ministry with Rev. J. H. Millard, B. A., of Huntingdon, has accepted the invitation of the church meeting in Harvey-lane, Leicester, to become its pastor.

Mr. Thomas Churchyard, one of the senior students at Rawden College, has accepted the unanimous call to the pastorate from the church, New-street, Hanley, Staffs.

#### RECOGNITIONS.

On Friday evening, April 12th, service was held for the public recognition of the Rev. T. E. Cozens Cooke, as pastor of Burlington Chapel, Ipswich. The chair was occupied by W. D. Sims, Esq. After reading the Scriptures, and prayer by Rev. J. Saunders, of Crown-street, the new pastor gave an interesting outline of his history and experience in connection with thirteen years of Christian service, the circumstances that had led to his recent settlement, and the present gratifying tokens of success. Rev. T. M. Morris, of Turret chapel delivered a most appropriate address, followed by a stirring speech from W. Whale, of Stoke-green. Rev. P. Martin, of the Presbyterian church, closed with prayer.

At Upton chapel, Lambeth-road, on Wednesday, April 17, a meeting was held for the public recognition of Rev. J. Roberts as pastor of the church. The public meeting was presided over by T. Cox, Esq., the senior deacon, and warm-hearted addresses were given by the Revs. G. D. Evans, W. Howieson, C. Bailhache, Arthur Mursell, R. H. Roberts, B. A., J. Roberts, R. Berry, G. M. Murphy, and T. M'Cullagh.

BIRMINGHAM.—Rev. E. C. Pike, B. A., late of St. Michael's Church, Coventry, having accepted the invitation of the church, Lombard-street, commenced his labours on Sunday, Feb. 4th. On the following Monday evening a tea-meeting

was held, after which the deacons and several other friends from the church and congregation gave Mr. Pike a very hearty and cordial reception. The public recognition service was held on Tuesday evening, April 9th, the Rev. Charles Vince in the chair. An appropriate address on the work of the ministry was delivered by the Rev. J. Carey Pike, of Leicester (father of the new pastor), and the chairman, who spoke in the highest terms of Mr. Pike, gave him, in the name of the Nonconformist ministers of Birmingham, a very hearty welcome as a fellow labourer in their midst. The Rev. J. J. Brown gave an address on the duties of the church to the minister, and the Rev. W. B. Davies, of Coventry, after very affectionately corroborating the remarks of the chairman, delivered an address to the members of the congregation.

COSSEY.—Ordination services in connection with the settlement of Mr. M. H. Jones, of Haverfordwest College, as pastor of the church, Cossey, were held on Sunday, April 23th. Rev. G. H. Rouse, M. A., LL. B., preached to the minister in the morning; the Rev. T. A. Wheeler preached to the church in the afternoon, and Mr. Rouse preached a missionary sermon in the evening, showing more particularly the state of our missionary work in India.

An interesting service was held at Woodchester, Gloucestershire, on Thursday, April 25th, to recognise the Rev. G. R. Tanswell as pastor of the church. About 130 partook of tea, after which a large congregation assembled in the chapel. Lieut.-Colonel Stather presided. The chapel and schoolrooms have been cleaned and repaired, and lighted with gas at a considerable cost, the whole of which is paid by the congregation and kind friends who have nobly come forward "to the help of the Lord."

On Tuesday, May 7th, two meetings of a gratifying description, in connection with Acton Baptist chapel, were held in recognition of the appointment of Rev. W. Cuff to the pastorate. There was a large attendance. Rev. W. G. Lewis presided. There were also present Revs. J. Culross, D. D., J. E. Cracknell, A. Ferguson, W. Isaacs, S. M. Morris, T. Burton, and S. Griffiths. Most of the ministers spoke. Rev. J. Morris paid a warm tribute to the unremitting labour and untiring zeal

of Mr. Cuff in his ministerial labours at Bury St. Edmonds.

Rev. Timothy Hartley has been compelled, on account of ill-health, to resign the pastorate of the Brussels-street church in St. John, New Brunswick, and to remove to a warmer climate. He has since accepted an invitation to take the oversight of the church in Savannah, Georgia, United States.

#### PRESENTATIONS.

SLEAFORD, LINCOLNSHIRE.—The church and congregation worshipping at Providence Chapel, presented to their minister, Mr. Samuel, through their deacon, Mr. John Wilson, on Wednesday evening, May 1st, an address, with a purse of gold (£22 10s.), as a token of their respect and esteem for his faithful ministration amongst them for a period of ten years. Mr. Samuel, in a very feeling reply, thanked them for another testimony of their love to him as their minister.

On Monday evening, April 15, a very interesting meeting was held in the school-room, Westbourne Grove Chapel, Bayswater, to celebrate the completion of the twenty-fifth anniversary of the settlement of Rev. W. G. Lewis as the pastor of the church. The chair was taken by John Marshman, Esq., who, in the name of the church and congregation, presented the pastor with a portmonnaie, containing three hundred sovereigns, and also with the following address, engrossed on vellum, beautifully illuminated, and mounted in gilt frame:—"To the Rev. Wm. Garrett Lewis, in commemoration of the happy completion of the twenty-fifth year of his pastorate. This memorial, with an accompanying purse of gold from the church and congregation assembled at Westbourne-grove Chapel, is presented in grateful acknowledgment of the kindness and mercy of God, in so long owning and blessing the ministry of His servant, and in affectionate remembrance of the loving unity that has ever bound together the pastor and his flock."

AMERSHAM.—Rev. G. W. Bannister, having brought his ministry at Amersham to a close, a meeting was held in the chapel on Wednesday evening, May 1st. The chair was taken by Mr. Hall, one of the deacons, who, in the name of the church and congregation, presented Mr. Bannister with a purse

containing £36, as a token of their regard and esteem. He was followed by Mr. King, the superintendent of the Sunday-school, who presented a handsome silver pencil-case, the gift of the children of the Sunday-school. The Rev. W. B. Hobling and J. Cave, and Messrs. Clarke and Avis, addressed the meeting.

LEICESTER.—Rev. G. T. Ennals having resigned his connection with the church assembling in Harvey-lane Chapel, a number of friends, anxious to express their appreciation of his Christian character, and of his labours as a minister of the Gospel, presented him with a purse containing twenty-five guineas, at the same time conveying to him their best wishes for his future welfare.

TAUNTON.—On Friday, April 26th, the friends of the Rev. J. Wislere assembled in the schoolroom to partake of tea and to take leave of their pastor, who has accepted the pastorate of a church in Derby. A beautifully illuminated address was presented to Mr. Wislere on behalf of the church, and a handsome gold chain on behalf of the Sunday-school scholars.

At Broughton, Northamptonshire, an interesting service was held on Thursday, May 2nd, by the friends worshipping in the Union Chapel, for the purpose of presenting Messrs. John Palmer, senior deacon, and W. Thompson, superintendent of the Sunday-school, with testimonials, in token of their appreciation of their services. The chair was occupied by J. Sharp, Esq., of Broughton. The Rev. T. Toller, of Kettering, in an appropriate speech, presented each of the above-named gentlemen with a handsome Bible and a purse of gold, after which interesting addresses were delivered by Mr. C. Blackshaw, Messrs. J. Tyrrell and J. Mitchell, of Woodford, and Mr. Levi Palmer.

On Sunday evening, April 28th, the Rev. James Wolfenden preached his farewell sermon as pastor of the church, Daybrook, to a large congregation, and on the Monday following a tea and public meeting were held in the same place, when addresses were delivered by the Revs. Dr. Underwood, W. R. Stevenson, M.A., and other friends. A handsome testimonial was presented to Mr. Wolfenden, on behalf of the church and Working Men's Association, by J. S. Wells, Esq.,

of Amot-hill, consisting of a valuable timepiece and a purse of gold.

Farewell services of the most affecting kind, in connection with Rev. W. C. Bunning's departure from Charlotte Chapel, Edinburgh, for Australia, were held Lord's-day, May 12th, and on the Monday evening following. The farewell discourses were preached to crowded and tearful audiences, and at the service on Monday evening, John Anderson, Esq., presented to Mr. Bunning, in the name of the church, a purse of fifty guineas. Addresses were given on Monday evening by Revs. Samuel Newnam, William Tulloch, Francis Johnstone, J. C. Antliff, John Simpson, Hugh Anderson, and by James Douglas, Esq., of Cavers, and Mr. John Walcot. Mr. Bunning leaves Edinburgh with the warmest love of all who know him.

MONMOUTH. — On Monday evening, March 25th, the members and friends of the Baptist church in this town held their quarterly social tea meeting. After the tea there was a public service, when Mr. Smith, of Redbrook, on behalf of the church and Sunday-school, presented the Rev. P. Morgan, their late pastor, who is removed to Usk, with an elegant timepiece and a beautifully carved walnut inkstand, as an expression of the love and esteem they had for him as a minister of the Gospel of Jesus Christ. Mr. Morgan acknowledged the token of respect. Others addressed the meeting, and a very pleasant evening was spent.

TOWN HALL, BRENTFORD. — The friends worshipping in the above, previous to the prayer meeting on Wednesday, May 8th, presented their pastor, Mr. W. Smith, with a purse of money, containing £5 10s. 6d., as a small token of the esteem they have for his ministry.

Friends not knowing the presentation was to be so soon, are informed that their donations, with one or two others already received, will be handed over at our next quarterly meeting. — C. FOSSETT, HY. MEYERS, Deacons.

BROMLEY, KENT. — The fifth anniversary of the pastor's ministry was held on Wednesday, the 15th ult. After tea a public meeting was held, when addresses were delivered by the Revs. J. Barnard, J. Jackson, and W. Mummery. The senior officer, Charles Freeman, Esq., presented the pastor, the Rev. A. Tessier,

with a handsomely worked and well filled purse of gold, as a mark of esteem from the members of the church and congregation.

### NEW CHAPELS.

NEW BARNET. — The committee of the new chapel, Barnet, announce that a tender for the erection of the chapel, with schools, has been accepted, and the building commenced, the total cost of which will be about £2,800. Up to the present time between £1,500 and £1,600 (including the promised help of the London Baptist Association) has been obtained. To raise the further sum of £1,300 the committee confidently rely upon the kind and generous aid of their Christian brethren.

### SERVICES TO BE HOLDEN.

The anniversary services of the Baptist church, Commercial-road, Guildford, will be held (D.V.) on Tuesday, June 18th, when two sermons will be preached by Rev. John Bloomfield, of Gloucester, in the morning at 11, and in the evening at 6'30. A public meeting in the afternoon, at 3 o'clock, will be addressed by several ministers and friends. Pastor Cornelius Slim will preside.

HOPE AND FLEETPOND CHAPELS, FLEET, HANTS. — Anniversary services will (D.V.) be held on Tuesday, June 4th, at 3 p.m. Mr. J. S. Anderson, of Deptford, will preach.

### MISCELLANEOUS.

BAPTIST MISSION IN COLOGNE. — On Tuesday evening, the 2nd of April, the Glasgow Ladies' Auxiliary to the German Baptist Mission held a public tea-meeting in the Assembly Rooms, Bath-street, on the occasion of the visit of Pastor J. G. Oncken, of Hamburg, to this country, when a report of the society's proceedings was submitted to the meeting, and addresses delivered by Pastors Moore, Glasgow, M'Lean, Greenock, Macalpine, Paisley, Alexander Sharp, Esq., of Cupar, Fife, the honorary collector to the Baptist German Mission, and others; Thomas Coates, Esq., of Ferguslie, in the chair. This society (now in existence nearly five years) employs one missionary, E. Scheve, the centre of whose field of operations is the city of Cologne, where there is now a church numbering wards of 100 baptized dis-

ciples; and up to this date he has made 180 journeys preaching the good Word of the Lord, conducted 1,282 public religious services, visited 3,138 families, sold or distributed 16,115 Bibles, Testaments, and portions of Scriptures, distributed 180,000 tracts, established 16 preaching stations and 6 Sabbath-schools, and as the known result of these labours, has led down into the waters of baptism 66 converts. One great hindrance in the way of our brethren is the want of a suitable place of meeting. They have decided to erect a chapel in Cologne. Friends desirous of assisting this infant cause at Cologne, in the erection of a chapel, will please to forward their contributions to Martin Wilkin, Esq., Hampstead, N.W.

The friends at Peniel Tabernacle, Chalk Farm-road, N.W., held a very interesting meeting on Monday evening, 15th of April, in connection with their anniversary. James Harvey, Esq., presided, Rev. James Fleming, Cook Baynes, Esq., Rev. J. Howard, took part in the service. During the evening a plan was set on foot with the view of raising £300 during the coming year towards reducing the debt, the chairman promising to secure £50 toward the sum.

The Baptist Chapel, Cross Leach-street, Staleybridge, has been reopened after having been repaired and improved. A meeting in celebration of the completion of the work was held. The pastor, the Rev. A. North, in opening, read an abstract of the accounts of the fund. During the meeting the Revs. Lot Saxon, E. K. Everett, J. Hughes, and G. Hughes, and Messrs. G. W. Wilkinson and J. Longson, delivered addresses.

HANWELL.—Very interesting services were held on Tuesday, April 16th, when the Pastor presided over an early Devotional Meeting. The Rev. Arthur Mursell preached in the afternoon, and the Rev. Dr. Parker in the evening. The services were resumed on the following Sabbath, when the Rev. T. Henson, of Harlington, preached.

Old Kent-road Church, Sylvan-grove. The First Anniversary Services in connection with the Settlement of the Rev. C. F. Styles, as pastor, took place on the 14th and 16th of April. Two sermons were preached on Lord's Day, by the Pastor. A tea and

public meeting on Tuesday, 16th, at seven o'clock; the chapel was crowded. The Rev. T. Cole presided. A report was then read, showing that the past year had been one of great success, after which the following ministers addressed the people, Rev. J. W. Munns, J. B. Field, F. G. Buckingham, C. Chapman, T. G. Gathercole, C. F. Styles, Mr. Tomlins, of the Pastor's College and Messrs. Titchener and Newton, Deacons.

## BAPTISMS.

- Abergavenny*, Frogmore-street Chapel.—March 3, Three; May 2, Five, by J. Williams, Pastor.  
*Beckington*.—Four, by Mr. W. Burton, of Frome.  
*Bishop Stortford*.—May 2, Two, by B. Hodgkins.  
*Cuercent*, Chepstow.—May 3, Ten, by Mr. Berryman.  
*Dumfriess*, Scotland.—Feb. 24, One, by W. Milligan, jun.  
*East Dereham*.—March 3, Seven; March 31, Eleven; May 19, Twelve, by William Freeman.  
*Gillingham*, Dorset.—Oct. 3, 1871, Six; Feb. 14, 1872, Three; and May 1, Three, by W. P. Lawrence, the Pastor.  
*Gladestry*, Radnorshire.—April 23, Three, by J. Williams.  
*Godmanchester*.—May 3, Six, by J. A. Wheeler.  
*Great Grimsby*, Upper Burgess-street.—April 23, Six, by Edward Lauderdale.  
*Guildford*, Commercial-road Chapel.—Feb. 4, One; April 21, Two, by the Pastor, C. Slim.  
*Halwill*, Ashwater, Devon.—April 28, Three, by W. Fry, after a sermon by Mr. R. Peter.  
*Huntingdon*.—April 5, Ten, for Rev. J. Millard, by J. A. Wheeler.  
*Kingshill*.—Feb. 19, Two, by G. Phillips (one a teacher in the Sunday-school).  
*Lifton*, Devon.—May 5, Three, by T. Hanger.  
*Lydbrook*, Glos.—May 5, Four, by the Pastor, Mr. Thos. Cocker.  
*Maisey*, Hampton.—April 21, Three, by G. Charlesworth.  
*Metropolitan District*—  
*Battersea-park*.—April 23, Five, by Walter J. Mayers.  
*Bow*.—April 28, Five, by J. H. Blake.  
*Metropolitan Tabernacle*.—May 2, Twenty, by J. A. Spurgeon.  
*Trinity Chapel*, John-street, Edgware-road.—May 2, Six, by J. O. Fellowes.  
*Hanwell*.—May 20, Three, by G. R. Lowden.  
*Milnsbridge*.—April 7, Two, by Pastor H. Dunn.  
*Modbury*, Devon.—May 12, Ten, by the Pastor, A. English.  
*Montacute*.—April 23, Two, by H. Hardin.  
*Oldham*, King-street.—March 31, Two; April 21, Nine, by R. Howard Bayly.  
*Portsmouth, Southsea*, Ebenezer.—April 28, Three, by James Eames.  
*Shipston-on-Stour*.—April 30, Four, by George Haigh.  
*Luton*, Park-street.—May 2, Thirteen, by J. W. Genders.  
*Stradbroke*, Suffolk.—April 7, Four, by Geo. Cobb, the Pastor.  
*Usk*.—April 21, Ten, by Mr. H. Morgan.  
*Weston-super-Mare*.—May 2, Two, by Rev. Thos. Wheatley, in the Bristol-road Chapel.

Whitehaven.—April 21, Throe, by E. E. Walter.  
Worstead.—May 3, Four, by Mr. W. H. Payne.

**RECENT DEATHS.**

AT Usk, March 16th, Mrs. Elizabeth Wheeler departed this life in her 67th year. Our deceased sister was baptized at Monmouth on the 30th of November, 1828. When about nine years old she became attached to the Bible, for it was the first book she was able to read, and from that time to the day of her death it became more precious. Her knowledge of the Scriptures was very extensive. She was the mother of seven children, six of whom are living, and her care was to bring them up in the fear of the Lord. Her body was followed to the grave by a faithful husband and six children, walking in the same way to the land of rest. Her death was improved by her pastor, Rev. W. Morgan, from the text, "He hath done all things well," chosen by the bereaved husband.

A WORD TO THE YOUNG.—At Southsea, Hants, SARAH ADA HINCKS, aged twelve years, has been taken by Jesus to glory. During her illness, which was of short duration, she spoke sweetly upon spiritual things. When asked if she was afraid to die, her reply was, "Afraid to die! oh no, I want to be with Jesus." Two days before her decease, she sat up in bed and sang the hymn commencing—

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

Oh! happy spirit, it is not with us, but it is with our best friend. Youthful reader! her trust was in Jesus—is yours?

Come! said the Lord of Canaan's land,  
I want you near my throne;  
Even so, the spirit quickly said,  
The will of heaven be done.

Not with us—but with our Lord  
Is Sarah Ada Hincks,  
One less below—one more above  
To Grace be all the praise.

Southsea. JAMES EAMES.

**PASTORS' COLLEGE, METROPOLITAN TABERNACLE.**

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from April 20th, to May 19th, 1872.

£ s. d.		£ s. d.		£ s. d.	
A Friend, per Mr. D. Wright	1 0 0	J. S.	100 0 0	Mrs. Perrott	1 1 0
Mr. H. Tubby	5 0 0	Mr. B. Priest	5 5 0	Mr. Neal	2 2 0
Mr. W. McArthur, M.P.	10 10 0	Mr. E. W. Davis	10 0 0	Mr. E. Burkitt	5 5 0
Mr. and Mrs. Whitehead	3 0 0	Mr. J. Lansdale	1 0 0	Mr. and Mrs. Downing	10 10 0
Mr. and Mrs. Toller	6 0 0	J. A.	2 2 0	Miss Downing	2 2 0
Mr. and Mrs. Ross	7 7 0	Mr. G. Pedley	5 0 0	Mr. Venables	5 5 0
Mr. G. Lee	5 0 0	E. G.	1 0 0	E. B.	50 0 0
Mr. W. Balls	3 0 0	Per Rev. J. C. Forth	0 5 0	Mr. Philcox	1 0 0
Mrs. Murrell	10 0 0	Mrs. Knight	0 16 7	Mr. and Mrs. Congreve	5 0 0
Miss Murrell	2 2 0	Mr. Humphreys	10 0 0	Miss Jessie Congreve	1 1 0
Mr. W. Murrell, jun.	2 2 0	W. M.	0 2 6	Miss Annie Congreve	1 1 0
Mrs. Kelsall	5 0 0	A Friend, per Rev. G. T. Ennals	1 0 0	Mr. Pickworth	5 0 0
Mr. James Smith	2 2 0	Mr. H. Pledge	0 7 6	Mr. Frearson	5 0 0
Mr. and Mrs. H. Smith	3 3 0	Miss Pavey	1 0 0	Mr. W. P. Hampton	5 0 0
Mr. G. Redman	5 0 0	Mr. E. Morgan	1 0 0	Mrs. B. G. O. Adam	1 0 0
Mr. E. Austin	1 0 0	Mary Port	0 10 0	A Friend, per Mr. F. R. B. Phillips	3 15 0
Messrs. Passmore and Alabaster	100 0 0	Mrs. Goddard	2 0 0	Collection at Battersea Park Chapel, per Rev. W. J. Mayers	7 0 0
Mrs. Passmore	2 2 0	Lillah	1 0 0		
Mr. J. Passmore	2 2 0	Stoneycroft	5 0 0		
Miss Passmore	1 1 0	Mrs. Fielding	0 5 0		
Miss L. Passmore	1 1 0	Mr. G. L. Miller	0 5 6		
Mr. Alabaster and Family	5 5 0	Mr. and Mrs. Spurgeon	100 0 0	Weekly Offerings at Metropolitan Tabernacle,	
D. P.	5 0 0	Mr. G. Fitch	1 1 0	April 21	20 11 1
S. N.	0 1 0	Miss Pringle, per Rev. W. C. Bunning	1 0 0	" "	28 36 7 0
John xvii 20, 21	7 0 0	A Friend, Liverpool	2 0 0	" "	5 31 8 5
G. J. B.	0 10 0	Mrs. Clayton	15 0 0	" "	12 36 7 0
Mr. W. Oliver	10 10 0	From Old Friends	3 3 0	" "	19 31 8 5
Mr. J. Kemp Welch	50 0 0	Mr. W. Thomas	0 10 0		
		Mr. Colls	5 0 0		
		Mr. D. Rees	0 5 0		
					£799 0 6

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

## CHIDING AND CHEERING.

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

“Have I been so long time with you, and yet hast thou not known me, Philip?”—  
JOHN xiv. 9.

THIS chapter gives us a very delightful picture of the companionship and kindly intercourse which were kept up between our Saviour and His twelve disciples when He dwelt with them in this world. Though they looked up to Him as if they felt there was none upon earth beside Him, yet they were as simple and free in speaking to Him as if they merely talked to one another. And did not He behave to them like a true friend, ever mindful of their childishness, but gentle, tender, and patient withal? warning without wounding, correcting without much censure, and comforting them without concealing the dangers to which they were exposed? Thus we notice how they speak to Him with a natural easy familiarity; and He talks to them in full sympathy with their weakness, teaching them little by little as they are able to learn. They ask just such questions as a boy might ask of His father. Often they show their ignorance, but never do they seem timid in His presence, or ashamed to let Him see how shallow and hard of understanding they are. Yet He is never petulant with them. Even though He should chide them for their dulness, His rebukes are not harsh. Thus, when Philip says to Him, “Lord, show us the Father and it sufficeth us,” Jesus answers him with a question which quietly rebukes his simplicity: “Have I been so long time with you, and yet hast thou not known me, Philip?” What lenience, what compassion! “Like as a father pitieth his children, so the Lord pitieth them that fear Him.” Oh, how should the children of such a father cling to His knees, sit at His feet, hang on His lips, and pour out their hearts before Him! Such, beloved, was the demeanour that Jesus loved to exhibit towards His disciples; and such was the behaviour that He liked to encourage on their part towards Himself. As there were no chills in that friendliness of His, so there could hardly be much shyness or backwardness in those communings of theirs. I linger on the picture. He, on whose brow majestic sweetness reigns, is all generous, condescending, and, I might almost say, He is affable; while they, poor in spirit, weak in faith, grow open and ingenuous, confidential, and confiding in His society. Language fails me to describe to you what I see in the text and its surroundings. Here is the Man Christ Jesus, divine in His person, in His character, and in His conduct, unveiling the Father to babes in grace, who do not and cannot understand the charm that first drew them and then bound them to Him. But He who once sojourned here below, now sits exalted high on the right-hand of God. In bodily presence He is not among us, He is not to be seen by mortal eyes; yet in spirit He abides with us, and His presence is known and felt by gracious hearts. Believe me, then, He is the same Jesus; He is by no means changed. The terms on which He would have us live with Him and walk with Him are far above mere service. He calls us “friends.” Why, think you? Is it because we have done so much for Him? Nay, it is because He has done so much for us, and told us so much, and kept nothing back from us. In truth, He is our friend and counsellor, and He would have us come to Him and ask His advice in the most frank and simple manner. When we feel that we lack wisdom. He never upbraids us, but He always gives liberally to those who ask Him. We may play the child with Him. He deigns

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to be pleased with our childish prattle. Our prayers may be full of inquiries; our supplications may be laden with difficulties that we cannot unravel; yet He will condescend to explain them all, and by His Spirit He will continue to teach and lead us further into truth. Oh, how I wish we always cultivated this childlike spirit towards Jesus, for He always has a compassionate spirit towards us.

What dull scholars we all are! "Have I been so long time with you, and yet hast thou not known me?" These words suggest two reflections, on each of which I shall have a few remarks to offer. First,—*Notwithstanding the highest privileges that can be enjoyed in obtaining instruction, we may yet remain ignorant of Jesus Christ*; and secondly, *when we do know Him, the most favoured disciples have still much to learn.*

I. So far as our religious training is concerned, the best of men cannot impart to us a knowledge of Christ. Here were apostles who had been with Jesus Himself for three years in His public labours and in His private retirement. They had been, as it were, students in His college: He Himself had been their tutor. They could not surely have been placed in more advantageous circumstances. No better tutor could have been found. He taught them both by His works and by His words. He was constantly doing miracles and performing wondrous actions, by which He showed His glory and revealed His nature. But there were some of them that, after all this teaching, did not know—did not know what? Why, they did not know Him; they did not know the main point of all His teaching; they did not know the Teacher Himself. He had been so long time with them, and yet they did not know Him. I am not now, in this first part of our discourse, alluding so much to Philip, whose knowledge was imperfect, his light but a glimmer, and his thoughts therefore often perplexed, as I am to Judas Iscariot. The career of that unhappy man, his calling, his course, his character, his conduct, his crime, and the consequences of his crime, all conspire to produce a picture on which we gaze with wild amazement, and as we ponder it, we feel a sinking at the inmost heart. It shows us how near a man may be to Christ in the daily walks of life, how much he may see of Christ in His works of mercy toward the children of men, and how often he may hear of Christ the words of counsel and comfort, of wisdom and warning, and yet be totally ignorant of Christ, deriving no virtue from Him, entering into no sympathy with Him; till at length he falls away to perish with an awful, terrible destruction. Or to make the peril more thoroughly our own, it would appear that we might associate with the followers of Christ in our homes, have constantly before our eyes the charities which are dispensed in the name of Christ, and be privileged to listen stately to the most enlightened and eloquent preachers of Christ; and yet never discern Him as the Son of God, sent of the Father, the very essence and quintessence of the covenant of Grace. His name may be most familiar to our ears, while, alas our hearts are alien to Him. Had Judas known his Master more truly, could he have dealt by Him so treacherously? Had he known Christ to be one with the Father, would he have sold Him for thirty pieces of silver? Had he known Him to be "God, over all, blessed for ever," would he have betrayed Him to the chief priests? Oh, no! though he had seen Him tread the sea, and heard the voice that called back Lazarus from the tomb, yet Judas saw only the man, the Nazarene, whom he could sell and give over traitorously to his foes. Certainly he did not so know Jesus as to trust Him; he had never yielded up his soul to rely upon the Messiah, the Christ, the appointed, the anointed Saviour. Judas was pre-eminently one who, though he had been a long time with Christ, yet knew Him not in the matter of saving faith. And I am sure he did not know Him so as to love Him. If he had loved Him, he would not have deceived Him, or given Him the traitorous kiss. Learn then from his example, rather than from Philip's, just now, that you and I may have been hearers of the Word for years, and yet may not know Jesus.

Oh! but if we do know Him, let us be very grateful that the Holy Spirit hath taught us something of His sacred mission. How much more, if you have been made acquainted with the dignity and excellence of His Person, and confessed Him to be the Son of God!—what thanks will ye then render unto the Father? Remember what Christ said to Simon Peter when he proved that he knew Him beyond all the rumours that were floating about, beyond all the opinions that were entertained, beyond all the prejudices that were nursed among the rulers or the people of those days. He said, “Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven.” No minister can make us know Christ; no book, no not even the Bible itself, apart from this celestial teaching. So Paul prays “that the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened.” This will make Jesus Christ in the Deity of His Person, in the excellency of His work, in the love of His heart, in the faithfulness of His character, to be truly known by us, so that we shall trust Him implicitly, and love Him undividedly. I do beg to press this very earnestly upon many of you here present. The question of our text has a strong admonition, when set in this light, for some of you. Has not Jesus been, as it were, a long time with you, you who are regular attendants at this place of worship? Ah! ye have discerned His presence by the words spoken and the signs wrought in your midst. When we have preached the Gospel earnestly and faithfully, with the Holy Ghost sent down from heaven, as at least we sometimes have preached it, then Jesus has come very near to you: often and often has He pleaded with you; you have felt a presence greater than that of man while His truth has been declared. “Has He been so long time with you, and yet have you not known Him?” That He has been with you is certain, for His saints bear witness of Him. While you have been sitting on these seats, there have been all around you gracious hearts that have rejoiced because they have seen the Saviour; sorrowing hearts that have been relieved of many cares, and weeping eyes whose tears have been wiped away. The presence of Jesus has made the heart-strings of many here to sound like harps for joy. Has He been so long time with you, nigh unto you, seen by your neighbours, and yet hast thou not known Him? Oh, poor souls! poor Philip, poor John, poor Mary that could sit in such an assembly where others saw the Saviour, and yet not to have known Him! Moreover, Jesus has been here, for many like you have seen Him. Perhaps your own wife has been converted; your brother has seen the Lord; your sister has come to know Christ as her Saviour; and so long has He been with you that now you could count some dozen or more of your companions that have come to know Jesus, yet you have not known Him. Oh! it is hard to live where grace is distributed freely, and yet have none of it yourself. Where there is a general famine, as there lately was in the city of Paris, each man bears the stress with some patience, the more so because others are in a like plight. But oh to starve in this city, when you see others feasting on plenty! Oh this is sad, sad work! And some of you are being lost while others are being saved; the very Sabbaths when others find Jesus see you go away without a thought of Him; the sermon which pierces others’ hearts glides past you; the exhortation which points others to Calvary you hear but never heed. You are still a stranger to Him, though He has come so very near you. And has it been so long that He has been with you, and yet, and yet, have you not known Him! Oh! this is grievous.

“So long,” the Saviour says, have I been so long time—*so long?* I must linger just one minute on that word. To be a day or even an hour an unbeliever after you have heard the Gospel is a very long time. A day! what does it mean? “Only a day,” you will sometimes say; at another time you say, “a whole day,”

with a prolonged emphasis. You know time must often be measured by the condition in which a man is placed. To be beneath a lion's claw, or with one's arm in a lion's mouth five minutes, is a great deal too long. It is a dreadful condition to have life in jeopardy, and to be so long in fear. I have heard of one who fell down a deep crevice upon a glacier—between the deep blue ice. If you look down and throw a stone, it is long before you hear the sound, showing that the stone has reached the bottom. A traveller once slid down one by accident, and there he lay wedged in by the ice. I think it was fully an hour before the ropes were brought. Why that must have seemed a dreadful while to wait. An hour, you know, in good society, cheerfully spent, seems short; but an hour between the jaws of death, how dreadful! Now an unbeliever is in as great danger as that, and even in greater danger; he is under God's anger every minute that he is an unbeliever. It is a long time to be in jeopardy of your soul; a long time to be under the sentence of death; a very long time to be without hope. Ah, but *hours*, did I speak of? *months* did I speak of? *Years* rather must I come to, for it has been many years with some of you. You remember your mother's pleadings, the Sunday-school teacher's entreaties, and now the grey hairs begin to appear here and there upon you, and you are unsaved still. "Have I been so long time with you?" Perhaps you don't think it long; but it is long to God. You know if you have a child that has been very, very disobedient, and you say to him, "Now do as I tell you," he waits in stubborn silence. Some minutes afterwards you say, "My child, I must be obeyed; do it." Still he looks angry and sullen, and bites his lips. It is a long time for you to wait; you feel you must chastise him soon. Oh, what a long time it has been for God to be waiting! There are some men whom you cannot provoke for a minute without rousing their temper and exciting their resentment. Who among us could stand such provocation, say, for an hour? I am afraid the best tempered man here, if incessantly provoked from morning to night for a week, would find that it needed much more grace than he had in stock to keep him from anger. But for forty years to provoke the Lord to anger! Marvel not that He was grieved; aye, and aggrieved with that generation. "Have I been so long time with you?" Has Christ been so long in your midst? Have His words sounded in your ears? Have you seen His deeds of mercy in blessing others? And yet all this while, for so long time with you, and you would not know Him; you have not desired to trust Him, but you have bid Him go His way to wait your convenience. When you have a more convenient season, you intend to send for Him. Take care lest that convenient season come not, until the harvest is past and the summer is ended, and the day of grace is over with you. Oh may the question ring an alarm in your conscience. I commend it to your earnest attention, all of you who are unsaved.

II. And now I propose to address a few thoughts to the people of God. Beloved friends, by the teaching of God's Spirit we do know the Saviour: of a truth we know the Son of Man to be one with the Father. We have been taught to discern in the face of Jesus of Nazareth the express image of God. We love Him, we reverence Him, we adore Him as our God, the Redeemer of our souls. We have much joy and much peace in believing and worshipping. Now, with all this knowledge, it is very possible,—nay, I think it is quite certain,—that all of us have a great deal more to learn. Here and there, at many a turn, our vision is so clouded, our faith so weak, our memory so treacherous, Jesus might say to each of us, as He said to Philip, "Have I been so long time with you, and yet hast thou not known Me?" We are slow to acquaint ourselves with our Lord and Master, though He is with us. This is all the more strange, because, if a man lives with you, you pretty soon think you know him. You who have long held communion and kept company as it were with Jesus, ought to have known Him better than you do. Some men you cannot know, because they are so changeable.

You think you know them to-day, yet are they very different to-morrow; but Jesus Christ is the same yesterday, to-day, and for ever." I remember some twelve or fifteen years ago I was asked—very earnestly asked—by a painter to sit for my portrait. I did sit some ten or twelve times, and at the end of each sitting, when I looked at what he had done, I thought the picture less like me than it had been before. He seemed to be much of the same opinion, though he was an eminent and skilled artist. At last he dashed his brush across the canvass, and gave up his task in despair. When I asked him why, he said, "I never see your face twice alike; it is quite impossible for me to paint you." No such complaint can be made of our Lord's character. Or, at least, though a thousand fresh beauties rise to our view as we gaze on His lovely face, and though the majesty and the meekness that blend in Him surpass all power of delineation, yet He is evermore Jesus the same, ever lovely, ever kind and true, ever gracious; therefore, by resorting to Him and consorting with Him, we ought more and more to know Him. Some people, it is true, you cannot know; they are so retiring and reserved. However long you live with them you cannot make their acquaintance. They practise so much restraint, curbing their feelings, hiding their thoughts, and sparing their words that you see not themselves; they show you not what they are, but what they would appear. Whether it be because they are proud, or because they are timid, from self-esteem or from diffidence, they veil the features of their mind, and it is only on some remarkable occasion, through a sudden grief or an unexpected joy, that they look, and act, and speak with perfect freedom and natural simplicity. Not so our Saviour; He reveals Himself with open face; He wears His heart upon His sleeve; He is frank and ingenuous with His people. "If it were not so, I would have told you," He said to His disciples; as if He could appeal to them, and their conscience could witness that He had kept back no secrets from them; that between Him and them there was no reticence; that all He had they should have, and all He felt they should be privy to. How ought we then to know Christ, since He is neither changeable nor reserved, and yet, brethren, to how limited an extent do we know Him.

In various particulars our ignorance, or rather our want of perception, is palpable. Some of the true servants of our Lord,—perhaps there are such here present—do not know the very alphabet of His teaching; they discern not the great doctrines of the Gospel so as to rejoice in them. Does Jesus say: "As the Father hath loved Me, so have I loved you;" and again, "I have chosen you, and ordained you that ye should go and bring forth fruit;" they start back affrighted at the doctrine of election, and shudder at the very sound of a predestinating purpose. Or does He say, "I give unto my sheep eternal life, and they shall never perish;" they are shocked at the doctrine of final perseverance, and bleat out their cries of distress as though they thought that nothing could be more unsafe than security—timorous creatures! I do not think this lack of sagacity is so much their fault as their misfortune. They were taught, when they were young, to be afraid of these doctrines: then they turned a deaf ear to them, and now they have got old, they are rather perplexed than comforted by them.

Understand me, my dear brother, Jesus Christ loved you, and he tells you the Father Himself loved you before the foundation of the world. He did not begin to love you after you loved Him. Is that a new truth to you? That is the doctrine of election. You have been denying it; you thought it was a horrible and dangerous presumption. Have you known Christ so long and not found that out yet. Now, here is another doctrine. Jesus Christ always will love you. Whom once He loves He never leaves, but loves them to the end. That is the doctrine of final perseverance. You have been afraid of that, have not you? Well, but have you known Christ and not found that out? Do you think He can change? Do you believe that He will make you a member of His body

and cut you off? Do you imagine that He will die for you and then let you perish? "If, when you were an enemy, you were reconciled to God by the death of His Son, much more, being reconciled, you shall be saved through His life." My dear brethren, I will not controvert that point with you; but I do believe that if you knew Jesus Christ better you would think differently, for any man who supposes that Christ did not love His people before the world began, or that He will not love them when the world has ceased to be, may well hear Jesus say, "Have I been so long time with you, and yet hast thou not known Me, my friend Arminius? Hast thou not found Me out yet, so as to know that I am God, that I change not, and therefore the sons of Jacob are not consumed?"

But some of His saints do not know their Lord in the tenderness of His heart and the richness of His forgiving mercy. Perhaps there is a believer here who has fallen into some great sin. My brother, my sister, I am grieved enough to hear it, and I trust your grief is more than you can express. If, like David, you have gone astray and done evil in the sight of Heaven, then I hope, like David, you will feel broken bones, and have David's penitence to go to God again for fresh forgiveness. After making a profession by faith, you have fallen into sin and sunk into despondency. Jesus Christ appears to you, and he says, "Soul, hast thou sinned after coming to Me? hast thou sinned and brought My name into dishonour? I am ready still to forgive thee. Come and put thy trust again in Me, and thy transgression shall be blotted out." Doubt whispers, "Lord, I cannot see how thou canst forgive this." "Why," He would say, "have I been so long time with you, and yet dost thou not know Me? When did I ever refuse to forgive one of My servants? Did not Peter deny Me; aye, with oaths and cursing? and what did I do to Peter? Did I say, Peter shall never be My servant again? No; I did but look at him, and that broke his heart; and afterwards I said to him, Simon, son of Jonas, lovest thou Me? That is all I said that looked like chastisement; and I forgave him, and made him My disciple." Oh! child of God, stained with sin, if thou sayest, "Christ cannot wash me again clean," then thou hast been a long time with Him, and thou hast not known Him. Or, again, into what a morbid state our minds will sometimes sink. The other day I was in this plight, and perhaps you may be in the same, full of wandering thoughts. I could not read a chapter with any sort of understanding. After going through two or three verses, I felt that I might as well have been reading *Virgil*. I tried to pray; oh, such prayers!—a few words, and then it was as if I was not praying at all. So I thought within myself, "Can the Lord accept me, a poor, weak, worthless soul as I am? I cannot control my thoughts." Then came headache and pain, till I was worse still, and I began to question how I could be accepted of God in my devotion when it was all dull and languid, without fire or fervour. But afterwards I bethought myself thus:—If my dear child had been told to do a thing, and he was sick and ill, and did his best, I know I should not blame him; I should say, "Poor soul, I see he would do it better if he could;" and can I imagine that my Lord, when He has known me so long, will judge me by the distraction of my mind or the weakness of my body. Ah! but sometimes I have feared He would. If any of you are harbouring such a thought you may see Him standing by you, and hear Him addressing you in these tender accents—"Have I been so long time with you, and yet hast thou not known Me? Do not you know Me well enough to understand that I can interpret your feeblest prayer? Do you think me a harsh tyrant, or a hard taskmaster. Why, I love you; I pity you from my very soul. Do not misjudge Me; I do not misjudge you, I take the will for the deed. I read your groanings, and I bottle up your tears."

The question may sometimes be driven home to us in another kind of experience. When called to suffer in mind, in body, or in estate, it is easy for those who would

comfort us to quote that sweet assuring passage of scripture, "We know that all things work together for good to them that love God." But it is not half so easy for those who smart under adversity to encourage themselves in the Lord. When racked with many pains, from which you seek in vain for relief, or when you are very poor and straitened in your circumstances—when your cupboard is bare, and you have no work to do—when the children are crying for bread, and you have no wages to receive, then have not you felt, amidst your weighty griefs, how black thoughts will haunt your mind, dark surmises will hover about your imagination, and, oh! it might happen in some unguarded moment, that rebellious murmurings would come upon your lips. "Can this be right? Can God be kind? Hath He forgotten to be gracious? Where now is that all bountiful Providence we were wont to look to? Is this in any way consistent with love?" But hush, my soul, nor dare repine. It is the voice of Jesus which says to you, "Have I been so long time with you, and yet hast thou not known Me? The last time I afflicted you, did not it turn out for your good? You have had sore trials by the way: were they not means of great blessing to you? Don't you know Me yet? Cannot you trust Me?" Here is the bitter medicine; you have taken the like before, and your health has been recruited. You took a draught the other day when the fever was upon you, and it drove it away. Don't you know enough of the skill of your physician to put yourself in his hands, and take whatsoever he prescribes cheerfully and without demur? Surely, brethren, we should not wince so much at our afflictions if we did but know the Master better. From the hand of the Lord we should accept them, and we should bow to the will of the Lord in bearing them.

The like may be said to us when we are called to some new labour. Preacher, teacher, visitor, may any of them find their labour of love an irksome toil when beset with difficulties and consumed with sorrows. The young minister encountering tastes and tempers that vex his soul; the superintendent of a class striving to instruct children who will not listen, much less learn; the visitor who is repulsed by those she courts, and upbraided by those she strives to befriend;—all of these are apt to complain, "Lord, why hast thou called me to this particular work? In other departments I might have succeeded; this I cannot do. I have neither the ability nor the strength." Then again might Jesus lay His dear pierced hand on your shoulder and say, "Have I been so long time with you, and yet hast thou not known Me? Did I ever send thee to a warfare at thine own charges? Did I ever give thee work to perform, and leave thee unsupported? Have I not always proved that 'as thy day so shall thy strength be?' Go in this thy might, for I will never leave thee nor forsake thee. Do not doubt Me, for if thou dost, thou hast not known Me."

The scruple that sometimes comes over God's children about praying for little things is another instance of their not knowing Christ. "Oh," saith one, "if my child were dying, I could pray about that, but when he is only fretful and hard to manage, though it does worry me a good deal, and sorely grieves my spirit, yet I cannot go and lay such a trivial matter before my great Lord." Then you don't know Him. "Have I been so long time with you, and hast thou not known Me, Philip?" Has not the Lord said that He counts the hairs of our head, and that not a sparrow alighteth to the ground without His decree. Your Saviour is as great in His attention to tiny wants as in His administration of grand affairs. Take the thorn in your finger to Christ, take the stone in the shoe to Christ. I mean, pilgrim, if you get a little care that may fester and breed great pain, take that to Christ. I mean, pilgrim, if thou hast a little trial on thy way to heaven, take that to Christ, or else thou shalt do amiss. Thou knowest Him not if thou canst not trust him with anything and everything, whatever it may be that relates to thy welfare.

Now I shall give you two more instances, which show how we may be with

Christ, and yet may not have known Him as we should. One shall be this. Every now and then I hear Christians saying—(I am glad to hear it)—“I offered prayer on such and such an account, and God has graciously heard me.” I am pleased to hear them make the confession of answered prayer, for it tends to cheer and encourage others. But when they go on to exclaim: “Is it not surprising? Does not it seem almost incredible? Is it not marvellous.” I think they betray a weakness. Have not I heard many speak of Mr. Muller's orphan houses at Bristol, and the honour put on him as extraordinary. It seems as though they thought it unaccountable that God should hear that dear man's prayers! “More than two thousand children supported by prayer and faith,” they say,—“How wonderful!” as if our Lord in this had exceeded His own promise. Well, but has Christ been so long time with us that we think these things strange? Were I to hear it reported that such a man, after having been married twenty years, had taken his wife home a present, which he had handed to her very kindly and very generously, but which she had accepted with a look of surprise, and an exclamation of “Who would have thought it,” I should say, “Ah, then, they have lived a rather sorry life together, or else, though she might have been delighted, she certainly would not have been astounded at her husband's generosity to her. Or again, if I heard that a certain individual had paid his debts, and if it was talked of down Cheapside and all over London, I should naturally infer that it was a great wonder he did so; that on his part it was a thing uncommon, and on the part of his creditors a thing unexpected. So, too, when I hear it spoken of as passing strange, a prodigy, that God should be gracious to His people, I blush for those who are amazed at what they might have expected. Am I to understand it to be really surprising that the Faithful Promiser keeps His promise; that our heavenly Father bestows good things on His children; that He who encouraged us to ask, and engaged Himself to give, should answer our petitions? I dare not think thus. It seems to me that your sudden surprises tell of evil surmises. I would rather say, with that good old Christian lady who, when she was told of God's hearing prayer, and asked if it was not surprising, replied, “No, it is just like Him; it is His way; He is always doing it.” Ah, truly, when we express surprise at His answering prayer and delivering His servants according to His promise, He might well say, “What, have I been so long time with you, and have not you known Me?”

With one more instance I conclude. Full many a time I have heard the Master's voice in the inner chambers of my heart, expostulating with me thus—Have I been so long time with thee, and hast thou not known Me? And then I have said, Alas! Lord, I have not known Thee—as I should, and I feel that I cannot know Thee as I would. Come, beloved, let us talk it over together. Sometimes, in deep quietude of spirit, our heart has been giving itself to devotion; it may have been a time of suffering. The world was all shut out, and sweetly did our soul begin to perceive the love and the loveliness of Christ, till the vision of the Saviour grew clearer and brighter, and more brilliant still. We saw His Godhead, admired His condescension, that He should stoop to redeem; we saw His manhood, grateful that He should come so near to us as to be bone of our bone, and flesh of our flesh. We saw Him at Gethsemane,—seemed to count the bloody drops as they fell in a sweat from His brow. We saw Him on the Cross, marked His hands and feet. Our soul could fain follow Him up to heaven, there view Him on the right hand of the throne of God, pleading. We drew nigh unto Him; He “wrapped us in His crimson vest, and told us all His name.”

Then we felt we knew more in that hour than we had ever known before, so that all we had known seemed nothing. We said to our soul, “Have we been so long time with Him, and yet have we not known Him till this hour as we know Him now?” Now, between here and heaven, unless we go home very shortly,

there will come a good many of these openings of the golden gates; times in which the King will bring us to His banqueting house. Doubtless, each time will He reveal Himself more intimately when we look more fully at Him, and discover more of His blessed features and His sacred mind—each time we shall rise up from the sacred festival and say, “Long time as I have been with Him I have not known Him hitherto.” On every fresh occasion we shall be ready to exclaim, like to the Queen of Sheba, when she saw the glory of Solomon, “The half has not been told me.” And when you get face to face with Him, your admiration will become so intense that though you will have a grateful remembrance of all you did know of Him on earth, you will say, “I was a long time with Him; twenty, thirty, forty years, but I did not then know Him as I know Him now. I had a little fellowship with Him in the vale of tears below; but oh! I did but paint a blear-eyed picture of the lovely King. Mine was but a poor dreamy, smoky imagination of this bright Sun, this Sun of Righteousness in His glory, my King, “the chief among ten thousand, the altogether lovely.” I pray, brethren, that, gathering round His table, you may have just such a season as shall make you ashamed of what you have known before in comparison with what you see now of His beauty. And then may you go on further and further learning of Christ, making discoveries of His glory till you shall be with Him where He is, to behold that glory, and to be participators in it. God bless you at this feast of His love. May He be present with us to make glad our hearts! Amen.

## Essays and Papers on Religious Subjects.

### LITTLE INCIDENTS IN THE GREAT LIFE.

BY W. POOLE BALFERN.

“He then, having received the sop, went *immediately* out; and it was night.”—John xiii. 30.

“It is a solemn thought this of the steady continuous aggravation of sin in the individual character. Surely nothing can be small which goes to make up that rapidly growing total. Beware of the little beginnings which “eat as doth a canker.” Beware of the slightest deflection from the straight line of right. If there be two lines, one straight and the other going off at the sharpest angle, you have only to produce both far enough, and there will be room between them for all the space that separates hell from heaven! Beware of lading your souls with the weight of small single sins. We heap upon ourselves by slow, steady accretion through a lifetime the weight, that though it is gathered by grains, rushes the soul. There is nothing heavier

than sand. You may lift it by particles. It drifts in atoms, but heaped upon a man it will break his bones, and blown over the land it buries pyramid and sphynx, the temples of gods and the homes of men beneath its barren solid waves. The leprosy gnaws the flesh off a man's bones, and joints and limbs drop off—he is a living death. So with every soul that is under the dominion of these lying desires—it is slowly rotting away piecemeal, “waxing corrupt according to the lusts of deceit.”

“And the truth that underlies that awful representation is the familiar one to which I have already referred in another connection—that, by the very laws of our nature, by the plain necessities of the case, all our moral qualities, be they good or bad, tend to increase by exercise. In whatever direction we move, the rate of progress tends to accelerate itself. And this is pre-eminently the case when the motion is downwards. Every day that a bad man lives he is a worse man. My friend! you are on a sloping descent

Imperceptibly—because you will not look at the landmarks—but really, and not so very slowly either—convictions are dying out, impulses to good are becoming feeble, habits of neglect of conscience are becoming fixed, special forms of sin—avarice, or pride, or lust—are striking their claws deeper into your soul, and holding their bleeding booty firmer. In all regions of life exercise strengthens capacity. The wrestler, according to the old Greek parable, who began by carrying a calf on his shoulders, got to carry an ox by-and-by.”—*Sermon.*—*Alexander Mac-laren, B.A.*

CHRIST knows exactly how to touch the conscience, and where it is most sensitive, and when He speaks to it as its Great King and Lord, He commands an instant response. Judas was infinitely better known to Christ than to himself. He had felt the Great Teacher's fingers upon his conscience many times before he received the sop on this memorable occasion, and his very touch had made him uneasy, though it may be he had vainly striven to hide it from himself; but now that all his past history, and double treachery towards his Master and himself had culminated in an awful purpose to betray the former, Christ, without even pronouncing the name of his betrayer, by a silent but significant *act* reads out his design before himself and others. Judas was evidently startled; he had *glanced*, it may be, occasionally upon his terrible purpose, but now, for the first time, he sees it objectively reflected, and so reflected! Ah! if we could but see our sins as they touch their objects, and in their *work*, we should look at them with more terror than we do even when lying quiet like so many sleeping vipers in the secret nooks and corners of our hearts. Judas was evidently taken aback by his own sin, as Christ flashed back its true character upon him, when He handed him the sop. Little incidents often become occasions of great revelations; a little drop of water oozing through a wall can preach of danger, and often precedes the bursting forth of the pent-up flood. Let us ponder our *littles*. “And *immediately*

he went out.” Judas could bear those piercing eyes, that loving presence no longer. The light of that significant look, gentle as it was, meek and patient, and even sorrowful, it may be, went scorching down into the very depths of his soul. He could brazen it out no longer. He must go out “*immediately*.” Have we not here a prophecy of the future of bad men? And will not such at last be as willing to go from Christ's presence, as He had determined that they *shall*? A guilty conscience cannot live beneath the eyes which search out its wounds, or the light which manifests its guilt. Men now may argue with Christ, while their consciences are wholly or half asleep, and seek to justify themselves; but when Christ Himself speaks a word home to the heart which flashes light upon the conscience like Judas, they will be glad to escape its influence, to smother their pangs, and hide themselves in their own self-created darkness. “Went immediately out.” The probe touched him to the quick, and he was glad to escape its point. There was now too great an accumulation of moral feculence to bear even the slightest touch. Sensitiveness to reproof simply is no proof of moral health, but often the contrary. How many are there who slighting the dictates of conscience, the warnings of tender love, the influence of holy example find themselves at last with so burdened a conscience that they cannot even bear a look, much less a word, even from those who love them and weep over their condition in secret.

Let us beware, then, of the first approaches of HIM who, however he may disguise himself, ever means our ruin, and who, if once admitted in any form of cherished sin, will come again and again until, having made the citadel of the soul *his own*, will proceed to use us as he did Judas to accomplish his designs, which once achieved, he will finally break us to pieces with the iron rod of our own self-created despair.

“He then having received the sop went *immediately* out.” Familiar as we are now with the details of this narra-

tive, we are not surprised at this. The presence of Christ was not only torture to Judas, but to the Great Adversary who had enthroned himself in his heart. Satan intended to use his servant to bruise Christ, and he felt uneasy in His presence, and not only so, he may have feared that even at the last moment the Great Master, by some mighty word or look, as in the case of Peter, might pluck this faithless disciple out of his hand. Had He not helped his present slave many times, and had there not been a severe battle for his soul. The only way to *keep him* is to hurry him out of His presence, keep him from thinking, and *fix* him by the excitement of his terrible work. Men often run from the terrors of their own thoughts, and seek to drown conscience in work which is more terrible than conscience itself. Satan too knew the Master better than Judas; he had felt the weight of his hand in the Wilderness, and may have had some premonitions of a greater defeat yet in store for him; hence in His servant he hurried out of the sight of HIM whom he was about to bruise; but with whose strength he was sufficiently acquainted to know that the conflict would be a severe one, and that, in the end, he and *his* would find their right place beneath that heel which, though pierced, could not be destroyed.

How little, however, did the disciples apprehend of the true meaning of the great mystery of love and sin unfolding before them; how faint was their perception of the great love veiled beneath the elements of that Last Supper, and of the Great Adversary present in the person of Judas; how seldom do we fully perceive the presence of our sweetest mercies, or of our present and greatest dangers.

"He went immediately out; what a presence he forsook!" Here was incarnate love which had veiled itself in our humanity, that it might come near to us and suffer and bleed and die to save us. Here was the Son of God, the great prophet, the perfection of beauty, shedding the richest

grace, speaking as man never spake washing His disciples' feet, gathering them to His bosom, preparing them for future suffering and service, and gently spreading over them the divinest light of heaven's love, mercy, tenderness, and peace through the most wonderful words that ever fell from human lips, and by the sweetest and most benign example, and yet from all this we are told "he went out!" and to *where?*" Need we say? Well might the Divine historian say—GOD HIMSELF; for HE only could understand what follows—AND IT WAS NIGHT!

Reader, do not dismiss these awful words with the thought that Judas was so unique in wickedness that his conduct cannot be repeated. There are some now upon whose path, through the everlasting gospel, fuller and diviner light,—the light of LOVE now shines brighter than ever greeted the eyes of even a Judas, but who, turning from it to embrace sin and the world, betray both Christ and themselves, as even Judas could not.

Reader, art thou the man? If so, take for thy monogram and motto these solemn words, "AND IT WAS NIGHT!" and keep them before thee until the morning of a better day breaks upon thy soul, as, sooner or later, break it will, if by cries and tears and faith it is sought!

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## THE BAPTISTS IN AMERICA.

NEW JERSEY, DELAWARE, AND  
PENNSYLVANIA.

*Continued from page 154.*

THE occasion of my visit was to attend the second annual services of a Collegiate Institution which the Baptists of the district have recently originated not far from the spot to which I have referred. The edifice, which is now near its completion, is large and handsome, and stands in an exceedingly healthy

and commanding position. As I was returning to a neighbouring town, on the evening of the Sabbath I spent in this locality, I passed within a short distance of Baptist places of worship. The bells of several of them were ringing for the evening service.

Until a year ago the Abington Association numbered thirty-one churches, but at the last meeting except one, thirteen withdrew to form the Wayne County Association.

It only remains now to furnish a brief account of our leading Denominational Institution in the State. I had the pleasure last year of being at the Lewisburg University, at what are termed here the commencement meetings. These meetings are, in fact, the close of the session. I suppose the word "commencement" is used, because the graduates commence at the time in the scale of Degrees as Bachelors of Arts.

We began our journey at a small town, in the Northern part of Pennsylvania, at the entrance of the Lackawanna valley. This valley takes its name and direction from the Lackawanna river, an old Indian name. It extends from the city of Carbondale, to South West Pittston, a distance of twenty-five miles. For some distance down the valley the mountains on each side almost touch each other; but as we move on, they retire in gentle slopes, and the ground spreads out into broad cultivated farms, and beautiful waving woodlands. The whole neighbourhood is full of mineral wealth. Its iron, it is stated, is rich and abundant, and its anthracite coal is unsurpassed, and ample for the wants of many generations. The farming and mining interests have brought together a heterogeneous but enterprising population. Scranton, a town of nearly forty thousand inhabitants, has sprung up within the last twenty years. When we left Pittston, we skirted the Wyoming valley, one of the most beautiful and fruitful in the States. The valley is about three miles wide and twenty-five long, and is formed by two parallel ranges of mountains

extending from the north-east to the south-west. The average height of the eastern range is 1,000 feet, that of the western about 800. The waters of the Susquehanna enter the valley through Lackawannock gap, and, after a serpentine course, leave it through Nanticoke gap. The valley abounds in charming scenery. Many fearful conflicts took place here between the early settlers and the Indians. As we hurried along the railway, we passed several small towns and villages most picturesquely situated on the declivities of the hills. One place, called Sunbury, seems nearly embosomed within a range of slightly rising eminences, and presented a scene of great beauty with its gardens and orchards, and forest trees in the back ground. The country which we were traversing was peopled by Dutch, and marks of their careful cultivation were visible everywhere. The road sides were for miles planted with cherry trees, and almost every tree was loaded with fruit, of which any wayfarer might partake. At length, after riding 80 or 100 miles, we reached Northumberland, a dull and insignificant town. In this place Dr. Priestley ministered to a small Unitarian Congregation, and spent the evening of his days. His descendants are still living in the neighbourhood. I met a great grandson of his, and he told me that the Unitarian Church had dwindled away to almost nothing. A few wealthy families continue to sustain a pastor. I asked if he was a Unitarian. He replied "No," if he was anything, he was a Baptist, and that he had been educated at the University of Lewisburg! The Baptists have just erected a very commodious place of worship at Northumberland. The distance from this town to Lewisburg is about eight miles, and unfortunately we happened to be too late for the cars, and were under the necessity of hiring conveyances. For some time, before we reached our destination, the University buildings were visible. They occupy a healthy and beautiful position on elevated ground about half a mile from the town. The broad Susque-

hanna flows on one side. The scenery for miles round is unsurpassed in beauty and fertility. As we swept into the town across a wooden bridge of most uncouth appearance, and in sad contrast with the loveliness of the scene, we soon found that the place was rapidly filling with visitors: Baptists from all parts of the State, many of whom had studied together, were in all directions cordially greeting each other. The University was chartered by the Legislature of Pennsylvania in the month of February, 1846. The provisions of the Charter are such, that the departments of theology, medicine, and law may be established, when circumstances may demand. A Theological Institution has recently been founded at Crozer, near Philadelphia. Only the scientific and literary courses are at present conducted at Lewisburg.

The Charter was to become effective when a valid subscription of 100,000 dollars, something under £20,000, had been raised. This sum was contributed in a little less than three years. The University presents a noble aspect. It is shaded on each side and behind by a grove, and stands in the midst of forty acres of land. The dwellings of the principal and professors stand just outside of the grounds of the Institution, adorning the road sides towards Lewisburg. At the entrance of the town a very magnificent sanctuary has recently been erected. The spire attracts immediate attention by its loftiness and gracefulness. I have heard it stated that a very considerable portion of this part of the edifice was completed personally by Dr. Loomis, the President of the University. The Professors in this University are all gentlemen of high standing and eminent attainments. Dr. G. R. Bliss is professor of the Greek language and literature. Dr. C. S. James is professor of mathematics and natural philosophy; Dr. Lowry is professor of rhetoric; Mr. F. Loomis, M.A., is principal of the preparatory academy; Mr. Jonathan Jones, conducts the English school. In the theological department, at Crozer, Dr. Henry G.

Weston is president and professor of interpretation of the New Testament, preaching and pastoral duties; Dr. G. W. Pepper teaches theology; and Dr. Howard Osgood is professor of the interpretation of the Old Testament and Church history.

On the evening of the last day of the session, a very large number of visitors and friends met at the residence of the Rev. J. R. Loomis, LL.D., the president. An hour was spent in very pleasant conversation. The University contains a large library, a museum of geology and mineralogy, and philosophical and chemical apparatus. The Crozer Institution owes its origin to the munificence of the Crozer family. The founder of this noble family was changed by the power of Divine grace under the ministry of Dr. Staughton. The first impressions were produced at a funeral service. Subsequent discourses led to his making a public profession of the Lord Jesus. He grew in wisdom and stature, and, as years rolled on, rose to eminence as a merchant, and became distinguished as a devout servant of the great Redeemer, consecrating his talents to the advancement and triumph of His cause. In the room appropriated at Crozer to visitors, there is suspended, on one side of the wall, a painting of J. P. Crozer, and on the other, a painting of William Staughton. The Institution in this locality is situated in a fine rich neighbourhood, and a short distance below rolls the majestic Delaware.

It ought to have been stated that the University at Lewisburg embraces a female Institute, under the able superintendence of Miss H. E. Spratt, a daughter of the Rev. Dr. Spratt, of Philadelphia. This Institute furnishes instruction in all the branches of English education, and also in Latin, French, German and music.

We have now room to refer only to one other department of denominational labour in the State of Pennsylvania; I allude to the "Publication Society." This important society has of late years assumed a colossal magnitude. It has

spread its branches through all the leading cities of the Union. A gentleman of very high character, the Rev. Dr. Griffith, superintends its affairs, and is aided by a number of faithful and efficient brethren. Some years ago the society published the most complete and beautiful edition of the works of Andrew Fuller I have seen. It has also issued a large proportion of the works of Bunyan. It is constantly sending forth productions of no inconsiderable merit for the use of our Sabbath-schools. It publishes a weekly paper—*The National Baptist*—which is certainly not surpassed by any paper of the same character in the States. Its editor, Dr. Moss, is a scholar and a theologian, and holds the truth with no loose hands. This society also issues a "Quarterly" under the scholarly direction of Dr. Weston, of Crozer.

Every number I have read contains well written and most suggestive articles. The last number presents four articles of no ordinary merit: "The Attitude of the Christian Teacher in respect to Science," by Professor C. E. Hamlin, of Waterville, Maine; "The Rational and the Supernatural," by Dr. Crane, of Texas; "The Religious Basis of Human Government," by Dr. Hovey, of Newton, Mass.; on "Pascal" by Dr. Williams, of New York. O.

*Pennsylvania.*

## GROWTH AND FRUITFULNESS.

BY REV. J. HOWARD.

No one who carefully reads the "signs of the times" in respect to our Church life but is convinced that one, if not the chief, of those signs is the low standard of spiritual *life*. We say *life*—not profession, but healthy *life*. Doubtless there is a deal of talk about religion and a certain excitement of the public mind, a general sensation on Christian subjects which, indeed, is the reason of

their being so much discussed. The interest of all classes is awakened towards religious subjects; but with all that awakened interest, there is a very low standard of true spiritual life—low, I mean, in comparison of what might be expected when you take into account the vast amount of agency employed.

We are pleased to see theatres and public halls thronged by the masses; but we grieve over the desolation of our regular places of worship. We are glad to see employed so stupendous a machinery of Christian brain and heart, but we mourn over the achievement of such insignificant results—the almost waste of power which, prayerfully and rightly used, ought and would produce results equal, if not surpassing, those of the early ages.

We cannot call the age in which we live, so far as the spread of knowledge is concerned, *dark*. Printing is not in its childhood, and the helps to knowledge are not few nor small. This is an age when you meet with men who are the repositories of literature, giants of intellectual resource, and not only so, but it is an age of diffusion. Every one knows a little, and the few know much. We do not stay to question the value of knowledge, the attainment of which is so cheap and easy.

But call the age one of progress, both material and intellectual, we are afraid that the *Christian* life of the present day is neither deep nor strong. The *public* are religious as a public, but in individuals to a great extent "the salt has lost its savour." We are aware that at our door, as ministers, much may be laid. Perhaps the object of our teaching and preaching has been simply to make *impressions* rather than to give them a right direction when made. We have thrown our sermons out to the people, very much as the man who drew his bow at a venture (though without any such result), leaving them to wing their flight, thankful, indeed, if, after many days, some determined foe is found among the slain. We admit our aim has often been "aimless." Sometimes we have gone down to the

conscience, and "troubled the water," but it has been Bethesda's pool: the stirring was but momentary.

But it is not the time to criminate and recriminate. We hear the voice of the Husbandman. His footsteps are in the garden. He has come to examine; and woe to the tree that bears no fruit. *Grow* and be *fruitful* are the words that now fall on our spirit. If there is no growth, there is no *life*; growth is the sure sign and the only sure sign of life. If a branch does not sprout and put forth leaf and blossom in the spring, we know that it is *dead*. If an infant lives, it *grows*, increasing in stature daily. Set it down as a fact, that is self-evident—*no growth, no LIFE*. Of course we are not now referring to the simple act of a soul breathing for the *first moment*, but to the *continuous growth* of the new life. Remember that mere *religious impulses* do not constitute *growth*. The Pool of Bethesda was often *troubled*, but it remained a pool. It did not become a living spring. Are you growing? Are you, in your entire nature, more under the rule of Christ than you ever were? Do you wax stronger against temptation? Is your faith more clinging and steadfast? Do unseen and eternal things influence you more than they did? Do you know more of Jesus? And knowing Jesus more, are you more like Him? I say, *Grow*; be a growing Christian, and be *fruitful*.

"Herein is My Father glorified; that ye bear *much fruit*."

"I have ordained you, that ye should bring forth much fruit." "Ye were predestinated to be conformed to the image of His Son." Our life is according to a Divine pattern—"His Son"—"Be fruitful unto every good word and work." How? Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. "Without" or apart from "Me," ye can do nothing; *separated from me, ye can do nothing*. Without the assistance of a strong person, a weak one cannot lift a weight; but the dependence of the weak person on the strong, in order to lift the weight, is not the kind of dependence implied in these words. *Without the soul*, the body can do nothing; that is the dependence of these words—the dependence of *union*. Christ is the *source and constant stay* of our life. "*All my springs are in Thee*." Then *abide, LIVE in Christ*. Live in Him as your righteousness—a righteousness purer than the driven snow.

Live in Christ. Let Him fill and flood your life with beauty, just as the sun at even lights up with beauty cloud, mountain, and sea. Let Christ shine upon the heart; then will appear whatsoever is lovely and of good report. Dwell in Christ, as the body dwells in the atmosphere, and as the soul dwells in the body. May He work in you all the good pleasure of His will, even your abiding in Christ the true vine. Then will you grow and be fruitful.

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

#### NO. LIV.—ONE-WORD TEXTS.

"Restrained."—Exod. xxxvi. 6.

AMONG the imposing scenes of the desert through which the Jews passed to the land of promise, that was not the least

imposing which displayed their liberality to the cause of God. It was through their munificence that a house for prayer and worship was erected; the first ever erected in this sinful world for the wor-

ship of Jehovah. They had recently shown their zeal and liberality in contributing to make the molten calf, and after contrition and repentance they display a zeal far surpassing that in contributing to the erection of the tabernacle. They poured their wealth into the hands of the persons appointed to receive it, inasmuch that in a body they came before Moses to tell him that the contributions of the people were more than sufficient. Noble spirit! Beautiful example! May we, my brethren, in some humble manner imitate it.

Notice,

I. THE REPORT MADE TO MOSES OF THE LIBERALITY OF THE PEOPLE.

II. THE ISSUING OF THE PROCLAMATION ON THE RECEPTION OF THE REPORT.

I. THE OCCASION OF MAKING THIS REPORT.

It was the unparalleled liberality of the people, for in no instance had they displayed such a spirit of benevolence; nearly all the camp were of one heart and spirit; they returned to their tents and immediately brought their offerings, and every morning continued to do so till prohibited by Moses. But let us notice:—

1. *The object of their benevolence.*

The Tabernacle. The House of their God. The first ever erected for religious worship, and where *the presence of deity would be manifested*. In heaven that presence is gloriously manifested. Angels gaze with rapturous delight. Seraphs look till they are compelled to veil their faces, &c. But in the tabernacle also was there a glorious display of the Divine presence. It rested in solemn and awful grandeur above the wings of the cherubims. From thence He communed with the people, made known His will, and smiled with heavenly beauty on the sinner and humble worshipper. And has not His presence been manifested to us? O yes! And in all places where His name is recorded, here is His *throne*, and here is His *court*. Here, then, let Him for ever reign.

2. *Because there the most interesting services were to be performed.*

Now the morning and evening sacrifices were to be offered. Prayer and praise were to be presented. Their sins were to be confessed, and pardon supplicated. And our services are equally as

interesting and important. 'Tis true no bleeding lamb appears before us, but faith fixes its eye on One that was slain.

(3.) *Because there the greatest enjoyments were to be experienced.*

(4.) *Because there the most intimate friends would meet, and together worship God.*

"Lord, how delightful 'tis to see  
A whole assembly worship Thee."

Here families would unite in a blest emblem of the meeting above.

Well might they then display such liberality. But we notice,

(2.) *The spirit with which they were actuated.*

It was a "*willing spirit*." This seems to imply that there were some who were unwilling. But it appears that the great mass of the people were actuated by the *Voluntary Principle*. No coercion. No tax. No *Tabernacle Rate*. No, they were *willing* hearts and voluntary contributors. And this is the only principle in the support of religion recognised by the Word of God. Real religion was never supported by any other means. The erection of the Tabernacle was the first instance of its working. Then the Temple, 1 Chron. xxix. 1, 6, 9. And upon a scale more costly. What an interesting scene to behold an aged monarch with an hallowed zeal appealing to his people for the house of his God. The voluntary contributions on that occasion have been estimated as follows:—

In Gold .....	£25,388,906	5s.
„ Silver .....	3,535,937	10s.
„ Brass.....	1,026	tons.
„ Iron .....	5,703	tons.

What a noble collection! Well might the aged monarch rejoice when he saw before him the zeal of his people. 1 Chron. xxix. 10—20.

The same principle was resorted to in the repairing of the house of the Lord in the reign of Joshua, 2 Chron. xxiv. 8—14. No-where was the compulsive system resorted to excepting once by the sons of Eli. 1 Sam. ii. 16, 17. But will the same principle work under the *other* dispensation? Why not? Jesus commended it in the case of the poor widow. And how were the Apostles and first ministers supported? Hear what the Apostle says, Phil. iv. 15—18.

Their spirits made them willing. Men

and women. The spoils of the Egyptians were devoted. "Thus the earth helped the woman."

#### II. THE PROCLAMATION ISSUED ON THE RECEIPT OF THE REPORT.

Never was there such a proclamation issued before. We have heard of proclamations, for the crowning of kings, amid state and splendour, of proclaiming war with nations, but this was to restrain a nation's liberality. This proclamation would give joy to the many, disappointment and regret to the few.

##### 1. Joy to the many.

To Moses. Aaron. The ministers of the Lord. And even God would rejoice over them with joy. The *hosts* which protected their father Jacob when journeying to Canaan and which caused him so much joy, would gather around his sons, and rejoice at their piety. Now the *willing* hearted, the prince who had given princely, the widow who had given all she had would feel this delightful passion in its most powerful influence. Now would they rejoice that they had acted with *promptitude* and *zeal*. That they made haste to keep and do Jehovah's commandments. The whole camp would sing, "Our God has accepted our offerings."

##### 2. Disappointment to the few.

And were there any who obeyed not the voice of the Lord? It would appear that there were—for it is said, "then all the willing hearted," implying that there were some who were of an opposite spirit. And who were they?

##### (1.) *The careless.*

These would be indifferent altogether to the sacred cause that had excited so much activity in the camp. It was of no consequence to them whether there were a house for prayer or not.

##### (2.) *The Lukewarm.*

These were not altogether indifferent, but they trifled with the command. Now they set about preparing something; now they desist. See that interesting *Female*, that mother in *Israel*. Hear what she says to an only and beloved daughter. "My daughter, have you finished your piece of embroidery for the house of our God? Only think if you should be too late! Hark! What was that I heard?

'Tis the sound of a trumpet! Now I hear the herald's voice, and he says enough has been brought in. O my daughter!" Now see the young lady hastening to the appointed place; but oh, what disappointment! Her offering is refused, the house of her God is to be erected without her aid, and she must retire to her tent under the frown of heaven.

##### (3.) *The covetous.*

These never intended to give, but the fear of Jehovah's judgments compelled them to take a little from their hoarded store. And why must I part with my money? Who wanted this tabernacle? Why did not Jehovah work a miracle? Why were not the princes and rich men of Israel commanded to give for its erection? I know not what I may want in this terrible wilderness. I am getting into years and may be sorely afflicted, and yet I am called upon to give of what I have saved to the building of this tabernacle. Well, I'll take this little! But lo! the trumpet has sounded! Father Ben Israel you are too late—never too late to give money. My lord *Moses*, I have brought a little, 'tis but a little, for my lord recounted that his servant is poor in Israel. You are too late; take it home, and remember the Lord loveth a cheerful giver. But will not my Lord receive my offering? No, thy money perish with thee, because thou camest not up, &c. Poor man! Yes, poor with all his wealth! What must have been his feelings, especially if a slumbering conscience awoke and charged home his sin upon him?

And now, dear brethren, a command has gone through our camp, and the willing-hearted are all at work—men, women, and children are at work. We are longing for the day, to show our attachment to the house of our God, and our love to Him who has given us all we possess. We remember that He became poor for us—that He emptied Himself of all but love for us. And shall we not show our love to Him? Up, then, brethren! Let the Indifferent, let the Lukewarm, let the Covetous, if such there be, skulk in their tents, the joy of the Lord shall be ours.

## Striking Thoughts, Facts, and Figures.

### THE MANDARIN AND HIS JEWELS.

A CERTAIN mandarin was covered with jewels, when a Chinaman seeing him bowed his head and said, "I thank you for your jewels." The mandarin was surprised. The next day he was again saluted by the man, who said as before, "I thank you for your jewels." "Why?" said the mandarin, "what do you thank me for?" Said the Chinaman, "I always look at them every day, and that is as much as you do, only you are the *pack-horse* that has to carry them, and you have the trouble at night of taking care of them, while I, without that trouble, can enjoy them as much as you can."

### FILL YOUR SACK IN THE MORNING.

NEWTON'S advice was, "When you rise in the morning, take care to fill your sack quite full of corn, so that there may not be left any room for the devil to come and put in his chaff."

### BUDS DROPPING.

ONE beautifully says of the death of little children, "The buds drop before they are expanded into blossoms, or ripened into fruit." So the buds do drop, but not one of them is lost in the earth, they shall all be found blooming in full flower in heaven.

### LEADERS MUST NOT DOUBT.

I ONCE told my congregation that I had passed through a season of doubt and fear. One of my elders said to me, "Sir, I am sorry you told the people that. Just suppose you had been swearing or stealing, you would not have told them of it." "No," I answered, "that would be a terrible thing." "Well," replied he, "I don't think it is much worse than disbelieving God; and if you go and tell the people that, you set them a bad example." And he was right. It is not for the leader in any cause to doubt the success of the enterprise.—SPURGEON.

## Tales and Sketches.

### THE EMIGRANTS.

BY THE REV. J. C. WELLS.

Author of "The Temple of the Lord,"  
"Let Other People Alone," &c., &c.

#### CHAPTER VII.—(Continued.)

My poor Sam was inconsolable for his loss, and it was a strange picture in life to see that poor black watching with all the fidelity of a father, and the tenderness of a mother, by the bedside of that

dying child, while he who bore that name was flying from parental duties a fugitive upon the deep.

Any one at all accustomed to the study of psychology will readily understand how keenly such a nature as Sam's could feel. Negroes are very emotional, and possess a nervous organisation peculiarly susceptible and impressible, for when in distress they lift up their voices in an exceeding wild and bitter cry; they are very strong, too, in their belief in presentiments, in mysteries and sym-

pathies, and I am convinced, from long experience of the race, that it can only be accounted for by supposing peculiarities of nervous constitution quite different from the whites; while in their friendships they exhibit a strength of attachment such as is difficult for the cool logical mind of the Saxon to understand or appreciate.

On the morning of her illness, as soon as I started on my two hours' round of visitation, Sam would close the door, and make his way to the bedside of his little darling; and not even my positive command, had I been churlish enough to have uttered it, would have kept him at home. I knew it, and therefore did not enforce it, but so arranged my calls as to make her house the last on my return homeward, and arrived just in time to witness her departure, and I never beheld such a sight. Sam with his great strong arm under the little one's head, great tears streaming down his face, and heaving deep sobs that told of the emotion he felt. The pale-faced stricken mother on the opposite side, calm as a statue, as though there remained nothing within, after her recent trial, on which sorrow could further work. The elder girls, with their heads buried in the bedclothes, pouring out earnest prayers to God; and at the foot the missionary, his face radiant with smiles at the thought of a soul's release from earth and sin. I was no stranger to the feelings produced by death, as I had grown familiar with such scenes, and had no belief, or at least no fixed belief, in any future state; had no feeling in common with the mourners. But this did not seem like death as I had too frequently met it. The pale blue cheek and the cold breath that in all cases of cholera precede speedy dissolution, was there; but there was a light in her eye that was unearthly, such as I have never seen before or since.

"Beside the bed where panting life was laid,  
And sorrow, grief, and pain by turns dismayed,  
The guardian angel stood—at his control

Despair and anguish fled the trembling soul,  
Comfort came down, the dying child to raise,  
And her last faltering accents whispered praise."

On entering the room, I perceived that she was sinking, and was past all human aid; and having communicated the sad fact to her mother, was very anxious to depart, as my presence was much needed at home; but I could not muster courage to leave, nor could I command Sam to do so: we were powerless in the presence of death.

"Mr. Sam," said the dying child—"Mr. Sam," for so she always prefixed it, "will you look after my Pa, and tell him I am gone to heaven? And will you pray to God for him one of those nice long beautiful prayers that you prayed with me in the parlour when baby was ill? Will you go in the big ship with Marian and Margaret, while Henrich stays with Ma, and tell him to come home again?"

"Oh, don't chile, don't talk so," said poor Sam; "don't 'ee, my heart is so cold, I feel just like going to glory myself; I s'pose I shall go soon, I'se got the black smoke."

Sam was right, the fatal poison had already stricken him, and with the unerring instinct of his race, he saw his end near. He had with fondling inhaled her breath, and was soon to pay the penalty of his love and imprudence by following his little charge; so now he seemed to speak with that strangeness that seems most like inspiration.

"Massa," said he, looking appealingly to me, "must this little lamb die? must she die? Sam feel ill himself. De black smoke,"—for so he spake of cholera,— "the black smoke is choking me; but, massa, can't you save the chile?"

Anticipating my answer with a truthfulness that only the death stroke can bring, the child said, "No, Mr. Sam, no; I'm going to be with Jesus; don't you hear the angels singing? Hark, don't you hear?" and, with a sweet smile on her face, her spirit passed away.

"Ab, chile," said Sam, as he saw the change, "tell 'em to get de glory ready for poor Sam; tell 'em I'se coming, Hallelujah! tell da Lord Jesus dis ole man can't live without his chile; tell de blessed Master I'se no use here now; tell de holy angels to get Sam's robe ready, Hallelujah! I'se a coming, bress de Lord! dere'll be no more sin dere, no black smoke, no chilling wind, no poisonous breath, nothing but glory, Hallelujah!"

I ordered Sam home, and soon found my worst fears confirmed. He was dying; in such epidemics life depends on the utmost quiet; hundreds of men and women laid themselves open to attack by the feverish excitement in which they lived. In such cases there was no hope, and I saw I must lose my trusty black. Help was obtained from a neighbouring hospital in order that I might devote my time to his case, and after exhausting all known remedies in hopes to save him, I saw it was of no avail. The good Missionary sat up with him, and with a careful nurse that he soon obtained, did all that love and duty could suggest, but, alas, with the same result.

"Dat no use, Massa," he said, on one occasion, when I had administered an unusually strong dose of medicine; "dat no use, de dear Lord Jesus has called me home; don't you see the glory all round? I shall soon see the chile; bress the Lord, and see all the blessed angels, and my old mother dat used to sing to me in de old home. Yes, bress the Lord, I shall soon see them all."

Scarce forty-eight hours had passed from the time of the departure of the child, and now he too must die. I had never lost a friend. My readers have been informed my youth was blasted, and I had never loved any human being like I loved poor Sam. Preparing for his departure, he gave me his well worn Bible, with a solemn injunction to deliver it or send it to his nephew in Jamaica. His stock of clothes, which was small, were to be burnt, in order to avoid the black smoke, but his little store of money that he had saved, and

all that could be made of his trinkets, was to be given to the family of De K——r, to aid them in their search for the child's father.

Gently and easy, without any pain or delirium, did this manly spirit pass away. The last words we heard him say distinctly, as his hands were stretched out in thin air, were "Bress de happy angels, tell 'em ole Sam's coming."

And so by mutual consent we placed him in the grave of his darling, who owing to the necessity for quick interment, had preceded him a day. Poor Sam, he was a noble evidence of the truthfulness of Cowper's words:—

"Fleecy locks and black complexion,  
Cannot alter nature's claim,  
Skins may differ, but affection  
Dwells in white and black the same."

#### CHAPTER VIII.—THE LABOUR OF LOVE.

NEVER in my life had I experienced so much sadness as on the day of Sam's interment. The Missionary called in the evening, and, true to his mission, he seized the opportunity to converse with me concerning my soul. He did this very courteously and gently, acknowledged he was in no way fitted by education to discuss the question with me, but pointed to the two happy deaths we had just witnessed, and very respectfully asked permission to pray with me. I could not refuse such a request, and for the first time in my life since I had been master of my own actions, I knelt to pray with another. Through the long autumn the dreaded scourge numbered its victims, and though business had not of late years been followed by me as a source of income, but simply from love of science, I found it accumulate, and once more I sold my practice and retired, seeking refuge from public life in an adjoining house of lesser dimensions than the one to which my readers were first introduced. Sam's place had been supplied by a young man with great pretensions to honesty,

but none to religion; so that instead of the negro melodies that were familiar to my ear, and that spake of the "ooming glory" in many a repeat, I had snatches of popular songs, &c.; and many a time have I found myself contrasting the ealm and holy life of my late servant with the light and frivolous behaviour of his substitute.

My retirement gave me greater facilities of carrying out my intention in aiding the girls to seek their father; no letters had been received during the eight months that had intervened between his departure and my removal from business, and I found, on enquiry, that the family had not the slightest clue to his whereabouts.

Having ascertained the cost of passage, which in the gold fever was very high, I waited on De K——'s wife, and found her still strong in her intention to send the girls on this mission of love. She was a brave good woman. "Sir," said she, after calmly listening to my statements respecting the difficulties in connection with the voyage and search, and mysuggestion that Henrich and not the girls should go—"Sir, Henrich has no enthusiasm; he is cold, passionless; he would look on his father's loss as he would that of an animal sacrificed in the cause of what he would call the public good, and glory in his loss. His ideas of the 'Rights of man' alarm me; he would level all distinctions of position; he cares nothing for public opinion as expressed to-day; he looks at all the endearments of home and all domestic fellowship as being secondary matters; he thinks that I should be prepared to give him up to the same wild, lawless position occupied by his father, and should he fall in the endeavour to carry out his idea, to glory in his death. He

never sees a tear on my cheek, but what he derides it as a woman's weakness; tells me of the heroines of revolutions; points out how their names have been immortalised; and declares that the fishwomen who spat in the face of Marie Antoinette, or Charlotte Corday, were fitter far to train him than an Englishwoman. Oh, sir, you do not know him! He frightens me, and frequently makes me cry, 'Oh, Absalom, my son, my son.' No, sir, Henrich must not, shall not go; he must never leave his mother's eye. Let the girls go; I can trust them." I had always been proud of my countrywomen, although, as already stated, I had never entered into a near relationship with them, but had made some strong mental reservations never to do so. Yet I was proud of them, and here was a woman with everything that a mother and wife holds dear assailed, and yet, with a practical acquaintance of the arts and duties of domestic life, combining all the virtues of her to whom the Tarquin princes, in their gay boasting, gave the palm with a daughter of Zion, seeking, undeterred by distance, difficulties, or comparative poverty to win back a prodigal husband, and a would-be prodigal son, by discretion, love, tenderness, sympathy and prayer, to the paths of truth and the fold of God. Truly a woman like this needed the Eternal God for her refuge, and the everlasting arms as her support.

The arrangements for the girl's departure were soon made. Sam's legacy provided for them well; and on a bright and beautiful morning in June, we bade them farewell at Gravesend, leaving them full of hope in the success of their mission.

*(To be continued.)*

## Poetry.

## OLD WORDS ;

OR, OUT IN THE COLD.

"WHAT are you doing here, old friends,  
All shivering in the cold ?"  
"They say we are not wanted now,  
We all are much too old ;  
Others have come to do our work,  
And they are fair and young ;"  
"Well, let us hope, my dear old friends,  
They are as brave and strong."

I looked upon the antique band,  
Thus rudely thrust from view,  
The mailed warriors of the past,  
With hearts still brave and true ;  
Some still looked young and fit for work,  
With features fresh and fair,  
And many a pensive lofty brow  
Showed scars deep furrowed there.

Their eyes still flashed the light of day,  
Their weapons still were bright,  
Their armour, deep indented, bore  
The marks of many a fight ;  
There was the soldier whose strong blade  
Clave Luther's heart in twain,  
And there the loving, bright-eyed knight  
Who bound it up again.

And side by side another band,  
With pensive faces fair,  
With flowing robes all bright and pure,  
Such as the angels wear ;  
These followed in the rear of those  
Whose weapons deep wounds made,  
And bending o'er them brought them  
help,  
Healing and rest and shade.

All children these born in rude times,  
But full of strength and grace ;  
Some played on old John Bunyan's  
knees,

The tears wiped from his face ;  
Others had caught the dawning light  
Of him the Morning Star,  
Whose words our freedom helped to  
bring,  
And hailed it from afar.

The sturdy race which Whitfield loved  
The arrows of his bow ;  
The stones which from John Wesley's  
hand,

Laid many a giant low ;  
The meek-eyed children of Love's muse,  
Which Milton loved to con,  
Which brought to Cowper richer strains  
Than flowed from Helicon.

"Well mailed warriors brave and true,  
And gentle bands of love,  
We love you still, nor shall we part  
Your birth and home above ;  
Still shall your polished weapons flash.  
Each fair bright face shall shine,  
And gratitude shall celebrate  
Your love and deeds sublime."

\* \* \* \*

Thus sang we looking at the troops,  
These modern times doth crave,  
A tinselled, weak, pretentious band,  
With here and there a brave ;  
New troops we hail when strong and  
true,  
Nor place them under ban ;  
Still our old braves must victory bring,  
And still must lead the van.

*W. Poole Balfern.*

## THE YOUNG RULER.

THERE came one running to the Saviour's feet,  
As if in haste to seek the way of peace ;  
And kneeling reverently before Him,  
Earnestly besought Him thus, " Good Master,  
Tell me, I pray thee, all that I must do,  
For I would fain eternal life possess."  
Jesus, with love, beheld Him as he spoke,  
And looking down upon him, gently said,  
" Why dost thou call Me good ? Thou knowest the law  
Which Moses gave, say hast thou kept it all ? "

The young man answered, "Even from my youth I ever strickly have that law obeyed."  
 "Yet lackest thou one thing," the Saviour said,  
 "Go sell thy great possessions for the poor,  
 And come take up thy Cross and follow Me,  
 Thy seeming loss shall be eternal gain."  
 But he who listened to the Master's voice,  
 Was grieved to hear that saying—*he was rich*,  
 And had not waited first to count the cost  
 Before he sought for everlasting joy ;  
 He who had come with quick and eager step,  
 Slowly and sorrowfully turned away,  
 And left the Saviour and eternal life.  
 Left every hope of endless bliss behind,  
 That he, a little longer, might retain  
 Earth's empty fleeting riches in his grasp.  
 Alas! how many to the Saviour run  
 Who sorrowfully turn from all His love  
 To fold some earthly idol in their arms,  
 Or fondly cleave to some besetting sin.  
 Not those who only *say* to Him, Lord, Lord,  
 Who bow in heart at Mammon's deadly shrine ;  
 But they who bear the Cross and do His will,  
 • The everlasting riches shall obtain.

Stratford.

E. V.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

REV. JAMES MANNING, of Shrewsbury, has accepted the invitation of the church at Welshpool, to become their pastor.

Rev. C. Bright has resigned the pastorate of the church, Earnest-street, near Accrington.

Rev. W. Julian, having resigned the pastorate of the church at Ridgmount, Bedfordshire, has accepted an invitation from the church at Cambray, Cheltenham.

Rev. T. Turner, after a pastorate of four and a half years, has announced his intention of resigning the charge of the church, Foulsham, Norfolk.

Mr. G. Parkes, senior student of Chilwell College, has accepted an invitation to the pastorate of the church, North Gate, Louth.

Mr. R. P. Cook, of Chilwell College, has accepted an invitation from the church at Nantwich, Cheshire.

Mr. James Brown, of Chilwell College, has accepted the invitation of the church at Desford, near Leicester.

Rev. F. James, of Cookhill (late of

Studley, Warwickshire), has accepted an invitation to the pastorate of the church at Blakenly, Gloucestershire.

On Tuesday, May 21, Rev. Wm. Leese Giles resigned the charge of the church in Cannon-street, Birmingham, after nearly nine years' pastorate. Having taken a week to reconsider his decision, at the request of the church, Mr. Giles has decided to abide by his resignation.

Rev. R. Bray, of Cutsdean, has accepted a cordial invitation to the pastorate of the church at Hook Norton, Oxon, recently vacated by the removal of the Rev. J. Allen, B.A., to Olney, Bucks.

Rev. W. Fuller has intimated his intention to resign the pastorate of the church, Studley, Warwickshire.

Rev. W. F. Gooch has resigned the pastorate of the church at Diss, Norfolk, after a ministry of six years.

GODMANCHESTER, HUNTS.—Rev. J. A. Wheeler has accepted the unanimous invitation of the church meeting at Union Chapel to take the pastorate.

CHANGE OF ADDRESS.—Rev. W. H.

Evans has removed from Hounslow to 1S5, Victoria Park-road, South Hackney.

### PRESENTATIONS.

AN interesting meeting was held on Wednesday, the 29th of May, in the schoolroom of Commercial-street Chapel, Whitechapel, to commemorate the 40th anniversary of the Rev. C. Stovel's pastorate, and for the presentation of his portrait, which has been painted as a memorial of the occasion. The chair was taken by William Payne, Esq. The first resolution expressed affection and respect for the pastor. It was also resolved that the portrait should be offered for the acceptance of the Baptist Union, and thanks were voted to the artist and the friends by whom the wishes of the subscribers had been so successfully carried out. The portrait, which is a striking likeness, is life-size (half-figure), and was painted by F. Morgan, Esq. The frame bears the inscription, "To Rev. Charles Stovel, in the forty-seventh year of his ministry and the fortieth of his pastorate over the Baptist Church in Commercial-street, Whitechapel (formerly meeting in Little Prescott-street). Presented by the members of his church and other friends, May, 1872."

An address, together with a purse containing twenty-five sovereigns, were presented to the Rev. Lewis Llewellyn and Mrs. Llewellyn at a meeting of the church and congregation at Huntingdon, previous to their departure for Leicester.

GUERNSEY.—The friends meeting in the above place have recently presented their pastor, Rev. John Le Cleve, several books, among others, the works of the late Benjamin Keach.

### SERVICES TO BE HOLDEN.

The forty-fourth anniversary of the Baptist Meeting-house, Meopham, Kent, will (D.V.) be held on Tuesday, July 16th, when three sermons will be preached, those in the morning and afternoon, by W. Alderson, of London; and that in the evening by C. Masterson, of London. Services at eleven, half-past two, and six o'clock.

### RECOGNITIONS.

HACKNEY.—The Rev. A. J. Towell has accepted the invitation to the church

at Grove-street, South Hackney. On the 28th of May a meeting was held in connection with this settlement. Dr. Davies, of Regent's-park College, kindly took the chair during the temporary absence of Dr. Landels. Rev. D. Katterns stated he never had seen so good a public meeting and such promise of prosperity. The cause had his best wishes. Mr. Rothery, a deacon, briefly stated the history of Mr. Towell's coming among them. Instructive addresses were then delivered by the Revs. G. D. Evans, G. T. Edgley, J. O. Fellowes, and J. Clifford, M.A. The meeting was then addressed by Mr. S. Toone, of the Sunday-school Union, and the pastor; after which Dr. Landels, who had been preaching in Kent, came in and took the chair.

CANTERBURY.—On Wednesday evening, the 29th of May, a service was held to recognise Rev. J. F. Smythe, late of York, as minister of St. George's Chapel, Canterbury. After tea, which was largely attended, a meeting took place in the chapel. H. West, Esq., the senior deacon, took the chair, and narrated the circumstances which led to the hearty unanimous call which Mr. Smythe had received. Mr. Smythe followed, and stated the reasons which had induced him to accept the call. Addresses were afterwards delivered by Revs. J. T. Wigner, C. Kirtland, W. Sampson, H. Creswell, E. Phillips, and R. Shindler. The meeting afforded the highest gratification to all present.

SHEEPSHED, LEICESTERSHIRE.—There, cognition of the Rev. T. Rhys Evans late of Countesthorpe, as the pastor of the church meeting in Charley Way, Sheepshed, took place on Tuesday evening, June 4th. The Rev. J. P. Munsell presided, and the Rev. E. Stephenson offered prayer. Mr. B. Christian, the senior deacon, read a statement describing the circumstances which led the church to invite its new pastor. The Rev. J. Barnett offered prayer to invoke God's blessing on the union between pastor and people. Admirable addresses were afterwards delivered by the Revs. W. Jarrom, T. Bumpus, and D. Maccallum. Tea was gratuitously provided by the ladies of the congregation. During the afternoon there was a sale of various articles, which remained of the bazaar held last year, and the proceeds of the tea and sale realised £20, and this

with £80 previously raised, makes £100 now in hand towards erecting new school-rooms.

**DERBY.**—On Tuesday, June 4th, recognition services were held in connection with the settlement of the Rev. Joseph Wilshire as pastor of St. Mary's Gate church. In the afternoon Mr. Henry Varley preached. A public meeting was held in the chapel, the Rev. John Stevenson, M.A., being in the chair. The secretary of the church, Mr. Councillor Hill, stated the reasons that led to the invitation being given to Mr. Wilshire. Mr. Joseph Hill, as senior deacon, gave the new pastor the right hand of welcome on behalf of the church. The Rev. J. Wilshire expressed his thanks for the cordial reception they had given him. The Rev. W. R. Stevenson, M.A., offered prayer for the divine blessing to rest upon the union then ratified. Addresses were subsequently delivered by the Revs. H. Crassweller, B.A.; W. Underwood, D.D.; J. C. Pike, T. Goadby, B.A.; and Mr. H. Varley.

#### NEW CHAPELS.

**RETTFORD.**—The opening services in connection with the new chapel, West Retford, have just been celebrated with great success. The style is Gothic, with a slight mixture of Corinthian. The chapel is comfortably seated, and will accommodate 500 persons. Great praise is due to the worthy pastor, Rev. J. J. Dalton, and his good wife for their untiring zeal in this work. On Sunday, June 2nd, two excellent sermons were preached, morning and evening, by the Rev. Professor Rogers. The Tabernacle was crowded in every part; the collections were good. On Monday, the 3rd, a social tea meeting was held in the schoolroom, when 400 sat down to tea, after which interesting addresses were delivered by Revs. Giles Hester, W. Togg Mistertou, G. Hoberry, and other ministers and friends. The chair was occupied by Mr. Thomas Bailey. The proceeds of the tea, with the collections, amounted to £50.

The memorial-stone of the chapel now in course of erection at New Barnet was laid on Tuesday, May 21st, by the Rev.

F. Tucker, B.A., the Revs. J. Clifford, M.A., J. H. Atkinson, Dr. Culross, and Mr. H. D. Wood (treasurer of the Building Committee) also taking part in the service. Then followed an "overflowing" tea-meeting in the Temperance Hall, and a similar public meeting afterwards, the latter being presided over by the Rev. F. Tucker. The contributions amounted to £260. The treasurer reported that this sum, added to the amount already in hand, or promised—and including the grant made last year by the London Baptist Association—showed a total of £1,830, leaving a balance of about £970 still to be raised.

**CROYDON.**—On Tuesday, May 28th, the memorial stone of a new chapel for the Rev. J. A. Spurgeon was laid by Mr. J. J. Colman, M.P. The building, which is to be called the West Croydon Baptist Church, is to hold about 1,000 persons, and the cost is estimated at £6,000, nearly £2,000 of which has already been raised. Beneath the chapel is to be a spacious lecture-hall, while behind the pulpit it is intended to place an organ. The ceremony was attended by a number of visitors. The Rev. C. H. Spurgeon delivered an address. Mr. Colman, M.P., was presented with a silver trowel, and performed the ceremony of laying the stone, and in his address mentioned that something like a quarter of a million of money was annually spent by Nonconformists in chapel erection. The ceremony was followed by the deposit of purses upon the stone towards the expense of erection. A public meeting was held in the evening. It was stated, in the course of the proceedings, that the sum already subscribed comprised £1,920 received previous to the day of opening, including £400 from Mr. Colman, of Carshalton Park, uncle of the M.P., and £200 from the treasurer, Mr. Alder. Mr. Colman, M.P., placed on the stone in the morning notes to the value of £100, and the other contribution, with the collections, swelled the day's receipts to about £700.

On Wednesday, May 15th, the memorial-stone of a new chapel was laid in the ancient village of Castleacre. Nearly 500 persons assembled. A short service of praise and prayer, with the reading of appropriate psalms, was conducted by the Revs. J. S. Wyard, J. P. Rollo, T. A.

Williams, A. T. Osborne. Mr. R. Vynne gave a brief address. He spoke of the faithful, self-denying labours of godly men and women who brought the Gospel into this village fifty years ago. Before fixing the stone, from the fact of its being a facing and not a foundation stone, contributors were invited to bring their offerings and place them upon it as it then lay upon a table. In cheerful response to this request, a number of persons came forward and deposited their gifts. The total offerings of the day amounted to £156 18s. 2d.

SHOREHAM, SUSSEX.—The memorial stone of the new iron chapel now being erected in the Western-road in this town, was laid on Monday, June 3rd, by Captain the Hon. R. Moreton, R.N. The Rev. J. Wilkins, of Brighton, gave an appropriate address on "The Distinctive Principles of Nonconformity." About 140 sat down to tea, after which the public meeting was held, at which the pastor, the Rev. Joseph W. Harrald, presided. Addresses were delivered by Revs. J. Glaskin, G. Wyard, and J. Wilkins, of Brighton, and E. A. Tydeman, of Portslade. The offerings, with the evening collection, profits on tea, &c., amounted to about £60, leaving a considerable sum still to be raised in order to open the new chapel free from debt.

#### MISCELLANEOUS.

JABEZ BURNS, D.D.—This distinguished Baptist minister arrived in New York by the White Star Line of steamers on Saturday last, having had a delightful passage, and withal the quickest yet on record from Liverpool to New York. On Sunday morning he preached a very able and eloquent sermon in the Seventeenth Street Baptist church. He understands the truth and states it clearly. His utterances are characterised by the power, vivacity, and pathos of his former days. His many years of hard and earnest work for the Master have given him a richness, mellowness, and catholicity that are refreshing from one so truly venerable with years and honours and nobility of character. He is still hale, hearty, and comparatively youthful in appearance. His voice is clear, his eye bright, and his step firm. Indeed, we know of no brighter or nobler example of the bene-

fits of temperate habits and teetotal principles than is to be found in this consistent, earnest, and life-long advocate of the cause of temperance. He will be cordially welcomed by all shades of Baptists in America.—*American Baptist Union*, May 28, 1872.

At the Old Meeting, Blunham, Bedfordshire, on Tuesday, May 14th, an interesting meeting was held to commemorate the twentieth year of the ministry of the Rev. W. Abbott in that place. In the evening, Mr. Abbot took some notice of circumstances connected with the past twenty years, and was followed by brethren Hoskin, of Potten, Voysey, of Sandy, Gunton, of Bedford, Rolls, of Roxton, and Osborne, of Gamlingay, who gave affectionate and earnest addresses. The Rev. P. Griffiths, of Biggleswade, was unable to be present, but sent a very brotherly communication. The Baptist, Independent, and Wesleyan denominations were represented on the occasion.

A very successful effort has been made by the members of the Baptist church, Melton Mowbray, in aid of their Chapel Building Fund. A sale of useful and fancy articles was held last week in the temporary chapel, which realised nearly £90, and was afterwards made up to £100 by the members. It is hoped the edifice will be begun during the present summer, only £70 being required to make up the sum of £400 which the committee have determined to raise before commencing the building. The site of the new chapel has already been purchased, for which £500 has been paid.

PARK-SHOT CHAPEL, RICHMOND.—The anniversary was held on Tuesday, June the 11th, Mr. T. Smith presiding. Practical addresses were given by Revs. W. A. Blake, H. Bayley, John Pate, T. J. Jones, and others. The attendance was encouraging. The church feel much the loss of the late minister, Mr. Colman, and are anxiously waiting to be directed to a suitable successor.

LONDON BAPTIST ASSOCIATION.—The quarterly meeting was held on Tuesday, the 18th of June, at Vernon Chapel, King's Cross-road. The morning meeting commenced with a devotional service after which the Rev. R. Wallace read a paper on "Romans xii. 3—8;" and the Rev. D. Gracey one on "The Holy

Spirit the Source of our Power." In the afternoon the quarterly meeting of the pastors and delegates was held. After an address by the Rev. J. Culcross, D.D., the customary business of the association was transacted. In the evening a public meeting was held, and addresses delivered by Rev. W. Brock, jun., Col. Griffin, and Mr. W. Olney.

To the Editor of the BAPTIST MESSENGER

June 13, 1872.

SIR,—Being interested in the distribution of religious tracts, I would kindly suggest to those whose aim it is to produce tracts for general circulation, that it is important in relating events and circumstances that the *dates*, *person's names*, and *places* should be mentioned.

I find at the present time, when so much that is fictitious is afloat, that the truthfulness of many of our tracts is questioned, not only by the uneducated, but also by those who are better informed.

I am a distributor of tracts at the public-houses in the town in which I live (a few are not willing to receive them), and, after three years' experience, I am constrained to come to the conclusion that, if all our tract writers would endeavour, as far as possible, to carry out the above suggestions, religious tracts would be read with more interest, increased confidence, and carry with them greater weight, and consequently be calculated to effect greater good.

Beccles.

J. A.

## BAPTISMS.

*Bessel's Green*, Kent.—June 17, Five, by W. H. Tredray.

*Ballymena*.—May 18, One, for church at Portyburne, by James Quinn.

*Braintree*.—Feb. 4, Two; April 7, Three; June 2, Five; by S. Hawkes.

*Bushey*.—May 26, Baptist Chapel, New Town, Herts, Five, by W. H. Rolls, of Metropolitan Tabernacle College, &c.

*Beulah*, Dowlais, Glamorgan.—June 2, One, by T. A. Pryce, Aberdare.

*Caxton*, Cambridgeshire.—May 19, Two, by J. Porter.

*Eye*, Suffolk.—June 2, Three, by the Pastor, J. Clark.

*Haleste*, Ashwater, Devon.—June 16, One, by W. Fry.

*Ipswich*, Stoke Green.—1871, May, Four; June, Six; July, Three; Aug., Three; Sept., Three; Dec., Two. 1872, Mar., Two; May, Six; by W. Whale.

*Lay's Hill*, Herefordshire.—May 19, Two, by S. Watkins.

*Luton*, Union Chapel.—May 15, Seventeen, by the Pastor, John Tuckwell.

*Luton*, Park-street.—May 21, Seven, by J. W. Genders.

*Lyme Regis*, Dorset.—June 2, Four, by the Pastor, G. Binnie.

*Middleborough*, Park-street.—May 30, Seven, by W. H. Priter.

*Metropolitan District*—*Brentford*, Park Chapel.—June 20, Three, by W. A. Blake.

*Hounslow*, Zoar Chapel.—June 23, One, by W. H. Evans.

*Kensal New Town*, Bosworth-road.—April 21, Three, by H. W. Meadow.

*New Bealey*.—April 28, Two, by W. Frith.

*Penge Tabernacle*.—May 2, Four; May 29, Six, by J. Collins.

*Metropolitan Tabernacle*.—May 27, Eighteen; May 30, Sixteen; June 13, Five.—By J. A. Spurgeon.

*Shelford*, Cambridge.—April 28, Eight, by B. J. Evans, Pastor.

*Soham*, Cambs.—June 2, Five, by W. J. Inglis.

*Studley*, Warwickshire.—May 30, Four, by the Pastor, W. Fuller.

*Truro*.—April 16, One; April 30, Two; May 28, Six, by J. H. Patterson.

*Torquay*, Upton Vale.—June 2, Five, by E. Edwards.

## RECENT DEATHS.

LANDBEACH, CAMBS.—The Baptist Church of this place has had the painful duty of following three of its members to the grave, but with this consolation, that they sleep in Jesus. Mark Cooper, the senior deacon, died December 7th, 1871, aged 82. He united first with the church-meeting in St. Andrew's-street Chapel, Cambridge, under the pastorate of the late Rev. J. E. Edmunds. When a church was formed in this village, he was dismissed from Cambridge, and was chosen one of the deacons of the new cause, which office he held till his death. He was fifty-four years a professed follower of Christ, and forty-three years a deacon. His last illness was but of a few days. In the former part of it his mind was raving, but when himself, what he said showed that he was happy in the Lord. The last three days he hardly spoke, but lay as one in a doze, and about midnight of the 7th inst. fell asleep in Jesus. On January 23rd, 1872, Mrs. Mary Love departed this life in the hope of the Gospel. She

had been poorly for a few months, but nothing serious was apprehended. About a fortnight previous to her death she caught a violent cold. Her suffering of body was great, but her mind was at peace. She tried to quote the hymn, "Jesus, my all to heaven is gone," but the difficulty of breathing was so great she failed in the attempt. Our sister was a member of the church twenty-three years, and at the time of her death was in her 62nd year. I improved her death the Sunday evening following her decease from Psalm xvii. 15, to an attentive and impressive audience. On February 13th, John Pink died, aged seventy-eight. Our brother was baptized June 6th, 1854, and from that time has maintained a consistent Christian character. Of late years he has suffered much from palsy, asthma, and shortness of breath. His weakness and infirmity grew so much upon him that for nearly three years he has not been able to attend any means of grace. I visited him nearly every week, and generally found him cheerful and happy. I don't remember ever hearing a word of complaint from his lips. His delight was to talk about Jesus and his cause. Frequently, when about to leave

him, he would say, "May great grace rest upon you, sir, and upon Zion." He was confined to his bed nearly a fortnight. He bore his affliction patiently, and to a question of mine, replied, "I am waiting for the bright angels to fetch my spirit home." His death was improved March 4th from Psalm xlvi. 10, "Be still, and know that I am God." May the Lord soon bring in others to fill the vacant places. J. R.

We have to record the death at Gretton, Northamptonshire, on the 28th of April, of Mr. Jonathan Spendlove, farmer, at the good age of seventy-four years. Deceased has been for many years a liberal supporter, a consistent member, and a zealous advocate of the Baptist cause in the above village. For more than nine months he patiently suffered a severe and complicated illness, during which time he was supported and upheld in the fiery trial by that God whom he had for more than fifty-five years diligently and lovingly served. He joined the Baptist Church at Gretton, when eighteen years of age, and for forty-five years was a most active deacon, a judicious adviser, and faithful friend in the counsels of the church.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—O. H. SPURGEON.

*Statement of Receipts from May 20th, to June 19th, 1872.*

£ s. d.		£ s. d.		£ s. d.	
A Friend ... ..	1 1 0	A Thursday Night Hearer	5 0 0	Collection at Wollaston,	
M. H. ... ..	0 10 0	Mr. G. Powell ... ..	1 1 0	on College Buildings,	
Mr. Kirkwood ... ..	1 0 0	Mr. W. Thomas ... ..	10 0 0	per Mr. Wilkins ...	8 0 0
Mr. W. Mills ... ..	5 0 0	Friends, per Mr. H.		M. W. ... ..	5 0 0
Mrs. Bell ... ..	5 0 0	Gifford ... ..	0 10 0	Collection at Penge Tab-	
Mr. M. Tutton ... ..	5 0 0	Mrs. Lewis ... ..	1 0 0	ernacle, per Rev.	
A Friend ... ..	0 10 0	G. S. I. ... ..	0 2 6	John Collins ... ..	7 7 0
Mr. J. Marsh ... ..	1 0 0	Mr. W. Day ... ..	5 0 0	Mrs. Georgina L. Scott	0 8 0
A Friend in Scotland	20 0 0	Hitherto ... ..	0 5 0	Legacy of the late	
Mr. E. Hughes ... ..	2 10 0	Mary Jane Jones ...	1 1 0	Maria West ... ..	22 10 0
Ernest Wm. Hughes	1 5 0	Mr. Williams ... ..	5 5 0	M. M. ... ..	1 0 0
Alice Jane Hughes ...	1 5 0	Rev. W. H. Burton ...	5 0 0	Weekly Offerings at	
John Ploughman ... ..	0 5 0	Part of the Tenth ...	3 0 0	Metropolitan Taber-	
Amy ... ..	0 4 4	" 72,199 ... ..	5 0 0	nacle, May 26	33 5 8
Miss Spurgeon ... ..	1 1 0	Dr. Bellby ... ..	2 0 0	" " June 2	25 14 6
Mrs. Blair, per Rev. E.		Mr. Hector ... ..	1 0 0	" " " 16	41 16 7
Blewett ... ..	10 0 0	A Friend, Lindfield ...	0 10 0		
Mrs. Halldane ... ..	5 0 0	Mrs. Bickmore ... ..	3 0 0		
Mrs. Jones ... ..	1 1 0	Ditto, quarterly sub-			
Friends in Littledale...	23 6 6	scription ... ..	2 0 0		
Mr. A. Dunn ... ..	25 0 0				
					£372 15 6

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

## LOVE'S REWARD.

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

"Because he hath set his love upon Me, therefore will I deliver him ; I will set him on high, because he hath known My Name."—PSALM xci. 14.

THAT this psalm was written by David we see no reason to doubt. In the previous verses we have the words of the Psalmist himself. Here, however, there is a change of speaker. The promise is spoken by God Himself in these three closing sentences. Doubtless the words of inspired men are very precious as a divine testimony, but when God Himself directly speaks to us in His own name, what an extraordinary weight attaches to every syllable He utters! Dear child of God, thou who art a believer in Jesus, canst thou not think that thou hearest thy God saying, concerning thee, with his own gracious assuring voice, "Because he hath set his love upon Me, therefore will I deliver him?" And notice that He repeats these words, "I will," four times, as if to give them the most striking emphasis. Surely, this is intended to minister some comfort and refreshing to the Lord's people. I pray the Holy Spirit, the Comforter, to give the Word, and to apply it.

"Because," saith the Most High, "he hath set his love upon Me." We must look at this carefully, for it contains a description of character. If we can find ourselves classified here, it will be well for us, otherwise we shall have reason for deep anxiety. Is our love set upon God? Search your hearts, for the question is very pungent. The original Hebrew has more force in it than our translation expresses, although I do not know exactly how to improve upon our version. The idea, however, is something like this, "To have fallen in love," as though with all the tenderness of passion, and all the transport of devotion, the creature yearned for his creator, and mortal man cherished an intense affection for the eternal God.

"*He hath set his love upon Me.*" His love! Such love as draws the sympathies with its irresistible attraction; as brightens the thoughts with its fervent glow; as knits the heart with its indissoluble bonds; aye, such love as melts the soul with its potent charms. I would have you think of it now as a fact, not as a fiction, or a fancy. That word *love* is translatable into the many tongues of earth, and so it passes current among the million in every age and every clime; but hearts attuned alone can feel it; it finds echo only in the purest minds. But, to explain it, why, one had need combine a poet's genius with the emotions of a child, a husband, or wife, a parent, a friend, all earthly relations in one to paint genuine love in living language. And even then it were all felt, and little, very little, told. Oh, but this is a high matter, for a man to set his love upon God! *His love*—not a cold sentiment, not a languid approbation, not a mild complacency, not any mere formal respect, but love, burning love, which, like coals of juniper, gives forth a vehement flame,—"*his love set upon God,*" like a river that is set upon its course to the sea; its volume ever swelling, its tide becoming more and more rapid. Answer now, dear hearer, canst thou say that thou hast set thy love upon God? If so, thou hast been the subject of a great change—a mysterious transformation; for thine heart was naturally at enmity to God; and the instincts of thy mind and the desires of the flesh were alien to Him. Look back; compare thy present self with thy former self, and consider the difference. If thou wast not, in thy unregenerate state, in active hostility to God, yet wast thou indifferent towards Him. God was not in all thy thoughts. Thou couldst rise at morn, and lay thee down

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to rest at night without inquiring after God; thou couldest go forth to thy work and labour, and return to seek thy recreation without seeking or acknowledging God in all thy ways. Fain wouldest thou try even to suffer, to lie upon the bed of sickness when called to it, struggling with weakness, confiding in the physician's skill, without appealing to God thy Creator and thy Preserver. This was thy natural state, the bent and bias of thy perverse will, and in such waywardness thou wouldest have continued to this hour if the free, rich, undeserved, sovereign efficacious grace of God had not interposed. Is thy love now set upon God? Then a great change hath passed over thee, as though a dead man had been quickened into life, as though the darkness of midnight had been suddenly turned to the brightness of midday. A great wonder of grace, a miracle of saving mercy has been wrought in thee. Though thou must know to Whom it is to be ascribed, let me refresh thy memory awhile, that I may awaken thy gratitude. Cometh not this of the Lord, Who is wonderful in counsel and excellent in working? Depend upon it only He Who made thee could new make thee. Only that Voice which brought light out of darkness, and order out of chaos, could have dispelled thy vain infatuations or inflamed thy soul with love, and made thy wonted apathy and aversion give place to a sacred ardour and a devout affection. Surely the kingdom of God hath come nigh unto thee; salvation hath come to thy house; the Lord hath looked upon thee and spoken to thee; the Eternal Spirit hath brooded over thy dull faculties, and as it were by the breath of God's mouth thou hast been regenerated; thou art born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever. Henceforth, thou art in Christ, a new creature.

Revolve these things in thy soul, this array of lively blessings, that thy gratitude may bloom with joy in God, and thy praise to the Lord may burst into melodious song. Do I not speak of a matter which should constrain the tongue of every redeemed man to cry "Hosanna in the highest"? Were it marvellous if a thousand voices should utter a loud hallelujah? Thy love to God is no self-sown plant. If thou hast set thy love on Him, it is because He first set His love on thee. What though thy love went spontaneously towards God, without any constraint to violate thy will? When He lifted upon thee the light of His countenance, and when thou didst find favour in His eyes, there were charms, attractions, drawings, conformable to the nature of thy mind—sweet constraints of Divine enchantment—which enamoured thee of the beauties of Christ; a potent spell of Divine persuasion, which led thee to listen to the voice of Christ, and believe. And now thou hast seen and known Him, thou canst not do otherwise than love Him. God has been revealed to thee in the person and work of His Son, and thy heart hath been warmed, thy affections have been kindled, thy whole soul hath been drawn towards him. So the Lord observes thee, and saith—"He hath set his love upon me." Art thou the man of whom God speaks? Then I ask thee to avow thyself to thyself and to thy God, now, in the presence of all His people. "Yes," you can say, "I do love my God; I cannot now live without thoughts of Him; nor do I wish to do so; and when for awhile, through pressure of care, I do not turn my soul towards God, yet, when the pressure is removed, my mind comes back to Him, as the dove flies back to the dovecot, and as the needle trembles back to the pole. Never am I happier than when my thoughts are with my God; nor is there any thought so uppermost in my soul as the thought that He loves me, and that, consequently, I desire to live in obedience to His command, seeking His honour, and endeavouring to promote His glory." I hope, beloved, if the Lord Jesus were to appeal to you, as He did to His servant Peter, you could stand the threefold interrogation, "Lovest thou me?" and you would answer with Peter at the last—"Thou knowest all things; thou knowest that I love Thee." Let this love of yours, then, which you do possess, be in your soul more and more a

consuming flame. Let nothing come in to quench it, to dim its ardour. Let nothing in your conduct obscure its truthfulness. Suffer no idol to divide the throne which God has claimed in your affections. Cry against the admission of any intruder; beseech the Lord to keep near to you, and to drive far away every attraction and allurements that would stir up rivalry in your breast. Be it your own strong resolve, in the power of His Spirit, that, as you do love Him, you will seek to love Him more and more, and, till your last dying day, it shall be your soul's passion and master-thought, that God should be all in all enshrined within the heart as the bosom's Lord. "He hath set His love upon me." I think I hear some of you say—"Oh, that I *could* love Him! I am half afraid to say that I *do* love Him." Yet, perhaps, you are the very persons that if brought to the test would prove to be the truest lovers of your Saviour. But I hear your inward whisper—"Though I do much that might make me fear and question the sincerity of my love to Him, yet, at times, my soul's emotions get the better of these qualms for awhile, and speak out their fervour. Yes, my Jesus! I do love Thee; I do know and feel that Thou art my portion. Oh, my God, I do desire to love Thee more; I do give myself up to Thee." You know, beloved, that it is not always easy to move the affection of love. It may be in the soul, and lie there quiet. Though I know that I love the Saviour, I remember a time when I was in great doubt whether I had any love to Him, till as I listened to a sermon from a good brother, the truth he uttered so stirred my soul that it set the love that had been slumbering in my spirit all in motion, and I perceived that, after all, I did love my Lord and Master, and had His truth near to my heart. Now, it may be that God will raise up something in providence, or something in connection with some fellow Christian, that will make your love to flame up, and you will say within yourself—"There it is, after all! I was afraid it had expired." Do you recollect when first you set your love on God? Do you mind the place where Jesus met with you, where the weight of sin was taken from you, and your transgression like a thick cloud was blown away? Ah, then the Saviour was very, very dear to you. You fixed your love on Him. Do you not remember, since that, many high times and choice occasions when you have renewed your vow, when your soul has stretched out her wings towards Jesus, and He has looked towards you, and you towards Him, and the love of your espousals has been restored? Oh, that it might be so now! But, whether or not there be any flames of affection, let the coals burn on, and say within your spirit—"Yes, my Saviour, beyond a doubt, I do love Thee, and I cling to Thee! Better it were that my heart should cease to pray than cease to love Thee!"

I am afraid there are some here that neither do set their hearts on God nor care to do so. To them I can only say, God forbid that your present indifference should be your permanent choice. Your resolve not to love the God who made you, not to love the Redeemer of men, the Saviour of sinners, the Spirit of grace—such an obstinate resolution as that will involve the loss of all the privileges which belong to the lovers of Christ, and in that day "When the nearer waters roll, when the tempest rages high," you may regret, when it is too late, that you rejected that Jesus who, as Lover of our souls, can alone find us a haven from the storm, and protect us from the wrath to come. You know, after all, that they are happiest who love God best. I can only pray for you that His Spirit may teach you wisdom, and lead you to renounce your culpable indifference and your wicked aversion, and draw you into the fellowship of those who have set their love upon God.

Now we must pass on. Is our love set? Then the next thing we have to notice is *God's love proved*? "Because he hath set his love upon Me, therefore will I deliver him." Rightly understood, this savours not of human merit, but of Divine mercy. The possession of this love reflects no credit on the creature; but the production of it redounds to the praise of the Creator. He that giveth grace

for grace adds here another golden link to the chain of His own lovingkindnesses, when He saith, "I will deliver him." By what gentle ways does a mother fondle her babe, till the wee child clings to her, and to no stranger's arms will it go without a scream. The mother is pleased; she presses the infant to her breast, and she says, "You sweet affectionate little thing, I will take care of you, nobody shall hurt you." Even so, beloved, "As one whom his mother comforteth, so will I comfort you," saith the Lord. There is more than a mother's tenderness in Our Heavenly Father's heart. Come, ye children of God, take this gracious Word from your Father's lips, and let your souls be satisfied with fatness as you feed on it. "I will deliver him." Does it not mean that He will defend you from all your foes and all your fears. Are you exposed to ridicule, slander, persecution, tyranny? Or are you teased and tormented with the fawning looks, the treacherous words, the cunning devices, the gaudy allurements of those who would beguile you; fear not ye their faces, whether they frown or smile; cling to your own Protector, for thus saith the Lord, "I will deliver thee." Your worst enemies are evil spirits, able to tempt you in many ways, and to suit their devices to your weaknesses; fear them not, for even the prince of the power of the air, though he come against you with all his fiery darts at once, shall not prevail to destroy you, since it is written, "Because he hath set his love upon Me, therefore will I deliver him." As you love God, He will certainly deliver you from all the powers of earth and hell. It may be that your temporal trials harass you. Are you poor and friendless, without supplies and without prospects? None know the stings of poverty but those that endure them. It were bootless to fret yourselves for the morrow, while you have enough for to-day. Take heart, ye that love the Lord, and cling to Him closer when the peril seems nearer, for this promise goes before you, "I will deliver him." Aye, doubtless the dinner is ordered when the cupboard is bare, for is it not written, "They shall not be ashamed in the evil time, and in the days of famine they shall be fed." Or perhaps sickness has stealthily crept over your mortal frame. Gradually you have been weakened in body. Why should you tremble because of the infirmities of your constitution, or the natural decay that comes with growing years, for you shall be rescued from all the ill consequences of depression of spirit and of weakness of the flesh—"I will deliver him." It may be that bereavement has deprived your life of its joys. You have been losing friends one by one. Already you have borne to the grave some of the nearest and dearest of your kindred; and others are going. Fear haunts your breast that you will soon be left alone. What will you do when all help has failed, and all light faded from your dwelling? Why, will you not then have this promise to fall back upon?—"Because he hath set his love upon Me, therefore will I deliver him." There are no straits or struggles, no cares or crosses, no weary loads or dreary hardships, no privation at present, or famine in prospect, no pains or perils of any kind out of which the all-bounteous God cannot and will not deliver His people. Only believe you the promise, and you shall find it true—"I will deliver him." Do you tell me that you are haunted by strong temptation; that you have been sorely beset with them of late; that your condition and position are full of danger and jeopardy; that, being tempted by those who have great influence over you, your steps have well nigh slipped? Go to your knees, cry to your God for strength to endure and might to overcome; but be not dismayed with craven fear, for if thou hast set thy love on God there stands this record engraved as in eternal brass, "I will deliver him." You shall have grace equal to your time of trial; you shall break the snares of the foe: though you be shut in like Samson in Gaza, and compassed about on all sides with temptations, you shall wake up as a giant refreshed, and, by your strength in God, pluck up the gates of the fortress, and carry them away, post and bar and all, and your soul shall be free. Peradventure, however, you are the victim of another fear; you are

afraid of dying. Dying is at no time child's play, and he that treats the matter lightly knows not what he does. But you, perhaps, are subject to bondage through fear of death. Its dread accompaniments, pain of body, gasping for breath; its strange outlook, a vast eternity; its near approach, the rolling up of the curtain that hides from mortal view the scenes that lie beyond—all these appal you. Oh, be not thou troubled in mind. Hast thou set thy love on Jesus, and does thy heart cling to the Father, God? Then on the bed of languishing thou shalt find gracious succour and grateful relief. When thy heart grows faint and thy flesh wastes away, thy soul shall be strengthened and thy spirit endowed with fresh vigour. The noisome graveyard shall be fragrant with flowers of paradise, and the dark sepulchre shall be lighted up with a blessed hope. You shall be gently led, not roughly driven, through the dark shades. And, as with the tender notes of a requiem, sweet though solemn, you shall hear this glad word, "I will deliver him: I will deliver him." Delivered you shall be. The trial shall issue in triumph. Victim of death, you shall be victor over it. As in a chariot of fire you shall be borne from the land of gloom to the land of joy. To your Father and your God you shall rise, leading your captivity captive. But ah! this is not a subject to stand and preach about; it is rather one upon which to sit and think: so sit thou down, thou lover of the Saviour, and again and again and again delight thyself with this sure word of covenant promise which is given to thee for thy portion—"Because he hath set his love upon Me, therefore will I deliver him."

Not to be tedious, we proceed to the third part of our meditation which consists of *high knowledge*; as it is set forth in the latter part of our text,—“Because he hath known My Name, I will set him on high.” This expresses a sacred mystery,—“He hath known My Name.” The Hebrews of old were not accustomed to use the name of Jehovah, either in ordinary speech or in their writing. In their sacred books they were commonly in the habit of putting in the word “Adonai,” or “Lord,” instead of the word “Jehovah,” the name of their God. To many of the heathen nations the distinctive name of the one God was not even known; they only heard it alluded to by the peculiar people who delighted to keep the name to themselves. Now there is always a secret about that vital religion which comes to the believer not in word only, but also in power, and in the Holy Ghost;—a secret which the natural man cannot discern. “The secret of the Lord is with them that fear Him, and He will show them His covenant.” The particular form of expression used in the text arises from the fact, that there were some in Israel who did not know the name of God while others did not know Him as the “I AM,” by that superlative name which is His memorial unto all generations. See Exodus iii. 13—15. And just so there are to-day people taught of God who know the Lord, while the rest of mankind know Him not.

Let us try to give this matter a practical bearing. “He hath known My Name.” This means *information*. Hast thou, O my soul, a part in that high privilege of which our Great Intercessor spoke when He said to His Father, “This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent?” Ask thyself, my hearer, the question, say, Art thou initiated into the mystery of that fellowship with the Father and His Son Jesus Christ, which they enjoy who walk in the light? Dost thou know the living God? Dost thou know that He is, and there is none beside Him? Dost thou know that He is almighty, and therefore bow down before Him? Hast thou seen that He is merciful, and therefore put thy trust in Him? Hast thou understood that He is just, and therefore dost thou fear Him? Has thine eye ever perceived the blended attributes that make up the crown of deity, and constrain thee to worship Him in the beauty of holiness? Canst thou discern how impartial He is a punishing sin, and yet how gracious in providing a ransom for sinners? As for the ungodly world, it concerns them not whether there be a God or no; and as

to the excellency of His character, they do not regard it; but those whom He loves, and whom He will set on high, delight to know the name of God, and to spell out its mystic letters as they are painted on His works, unfolded in His ways, and revealed in His word. They make it their study to know what can be known of Him. God is the one object of their life's pursuit. Oh that I knew where I might find Him! is their instinctive cry. And the Holy Spirit is pleased to help them in their researches. Opinions, conjectures, guesses at truth, count for nothing. Dost thou know of a surety the name of the Lord, so that without hesitation thou canst say, "I know Whom I have believed."

"He hath known My Name." That means *trust*. He hath relied upon it. He has come and depended upon the name of God as his dwelling-place, the home of his soul. Wherein is thy reliance, O man? On what dost thou depend for time or eternity? Is it on thine own strength, thy works, or thy merits? Is it on thy wit, thy wealth, thy rank? Ah! then these poor props will fail thee ere long. But happy is that man who knows the Name of God as his confidence, his refuge, his high tower, his place of defence and security.

To know God's name likewise implies *experience*. I think many of you could rise and say,—“Glory be to God, I do know Him by the distresses in which I have called upon Him, and the deliverances He has sent me. In my hours of darkness I have found him to be a never-failing light. I have gone to His mercy-seat in times of need, and then He hath appeared unto me. I have inquired at His holy oracle, and He has answered me with the word of His mouth.” Little can anyone know of God who has but heard of Him with the hearing of the ear. Nothing is known of God till we know Him by experience;—nothing that is of value. All that the ear learns of God from another's teaching is shallow and superficial. Thine heart must know God by its own deep communings. Let me ask thee, dear hearer, how far thou hast gone in this school of instruction and discipline? We shall ascertain who you are and where you are, by the answer you are able to give to this question. Tens of thousands of men walk through this world, and never meet with God: they do not seek Him in their troubles. They may invoke His Name, and cry out, “God help me!” in a stress of grief or a paroxysm of pain, but they forget Him when their trials are over. Oh how different the children of God! “They that know Thy Name will put their trust in Thee.” Theirs is not occasional but habitual drawing nigh unto God. A good minister sitting one day in the house of one of his people overheard a dialogue with a beggar woman who knocked at the door. The good housewife opened it, and said to the poor creature, “Do not trouble me now, I do not intend to give you anything to-day.” The reply was, “Please don't say so, ma'am. I am no upstart. You know me very well: I am an old beggar at your door. I should think I have begged of you every week for the last seven years. Do not turn me away, kind lady, I pray you.” She was about to be sent off without any relief, when the minister said, “Give her something for my sake. She is the exact picture of me. Her plea with you is just what I am obliged to plead with my God whenever I go to Him. ‘Lord, give me Thy mercy. I am no new comer; I am an old beggar. I have been dependent upon Thy bounty, a pensioner upon Thy charity, these many, many years.’ Oh cast me not away! The Christian's life is a life of dependence upon God. He always has to go to Him. There is never an hour in which he could do without his God. Now this is the man of whom the text speaks,—“He hath known My Name”—by long experience he has come to rely upon My goodness and My love.

Then, beloved, you will observe the promise that is given to such—“I will set him on high, because he hath known my Name.” “If he knows my Name, I taught it to him; My grace made him know it. And now, having given him so much grace, I will give him more, and I will give him glory at the last: I will set

him on high." What does it mean, to be set on high by God? It certainly implies *rank*. The Christian is a man of rank. How so? Because every man whom God sets on high He owns as His child, makes him to be "an heir of God, and a joint-heir with Jesus Christ." There is much respect shown in the world to the young man or the young woman whose good fortune it is to be heir of a noble title and large estates; but what must it be to be "an heir of God;" to be "a joint heir with Christ Jesus?" To be the son of a prince or the son of a king is no small thing in the esteem of most men. To have the blue blood in one's veins is thought to be honourable. To trace your pedigree up to an emperor is a matter for pride. But the child of God, mean as he may be reckoned on this base earth, though he should have lived and died in a garret or a cellar, near the wind or nigh the damp soil, is a prince of the blood imperial. He is of the royal family of heaven; he shall be a peer; he shall be, ere long, in the court of the Most High. The blood royal runs within his veins, only it is not the royalty of a day, nor does it belong to the crown that is so readily taken from the wearer's brow. The "crown that fadeth not away" belongs to every man who has set his love upon God, and who knows God's name. He is set on high, for God has made him of a princely rank.

The promise to "set him on high" will, further, mean a place of *security*. The Christian, when his faith is as it should be, is set so high above his enemies that they cannot reach him. We have sometimes been on the top of the Alps, and seen a storm below in the valley. All has been calm over our heads in the sunlight, while below there has been all the tumult of the storm. God sets His servants on high, and often so high that when others think they will surely disturb their peace and break their comfort, they have been smiling and rejoicing in the clear atmosphere of heaven, undismayed by the tumult that has raged beneath them. "The Lord is my Shepherd," say they; "I shall not want. He prepareth a table for me in the presence of my enemies." It must have been a glorious thing for those Frenchmen who went up in one of those balloons that ascended from the besieged city of Paris, to look down on the Prussian soldiers, vainly trying to reach them with their bullets, but they were up too high. It must give one a sense of security to think of the bullets coming half way up, and then falling short. But such is the position of the Christian by faith. He is on a rock so high that all the gunshots of his enemies cannot reach him. He is perfectly safe while he is near his God. "I will set him on high"—out of harm's reach—"because he knows My Name." It is rank, and it is safety.

To be set on high, again, means happiness. He is the highest man, in some respects, that is the happiest man, for he weareth content within his bosom. To bear within the soul a pure satisfaction with the Divine will, hath more to make him wealthy than all the coffers of Cræsus. And such is the Christian. Commend me to the man whose sin is forgiven, to whom a perfect righteousness is imputed, who is adopted into the divine family, from whose past all the blackness is blotted out, whose present is full of content, and whose future is radiant with glory—commend me, I say, to such a man whom nothing can separate from the love of Christ—a man to whom all things belong, whether things present or things to come; a man to whom Christ Himself belongs, and all the treasures of God,—and say if such a man be not blessed to all the intents of bliss, where are the blessed ones to be found? If he be not ranked among the happy, and set aloft above all others, where can happiness even be dreamed of? Verily the true Christian hath a portion of happiness allotted to him here below which far exceeds all the voluptuous pleasures and intoxicating joys of sense. He hath a right to be cheerful, a duty to rejoice evermore. The worldling boasts that he is happier than you are; it is a vain boast, an empty vaunt. His mirth—what does it consist of but quips, and cranks, and wanton wiles? His joys—they do but flash, and crack,

and sparkle like thorns that burn for a few minutes, and then to ashes turn. Their fun will never compare with your felicity. They may have more laughter, but you have more liveliness. They dissipate their spirits, while you renovate your strength. Gloom follows their glee; but your calm eventides forestall bright to-morrows, and your present serenity is the sure presage of a welcome eternity. Then "hold that fast which thou hast, that no man take thy crown."

"Because he hath known My name, I will set him on high." Yes, beloved; he hath raised us up, and made us sit together in heavenly places in Christ Jesus. Before long, so short the time with some of us, that it may seem like to-morrow, we shall have our place among the angels. Among the angels did I say? Nearer the throne than they. Where even Gabriel cannot sit, at God's right hand, by His side who wears our manhood on the throne. There will He set us on high where sits the crucified, His hands bearing still the scars, and His feet the nailprints—He will set us there. Do not our hearts leap at the very thought? Worthy to be cast into the lowest pit of hell, and yet of infinite mercy promised a seat of honour in heaven! During the last week two or three venerable brethren, ornaments of our denomination, have passed away—some with whom it has been my habit to take sweet counsel. There was one dear brother who, last week, was hale and strong, a man who, though his hand were busy and his mind occupied with the cares of this life, delighted to preach the Gospel, and was the pastor of a church. When I heard of his departure, I seemed to realise more vividly how close we are to the world to come. Very soon, my brethren, you will hear of some in this congregation that have passed the flood. We have dear names in our recollection, the names of those dear to this congregation, whose spirits I could imagine are with us whenever we gather at the communion table. I can, without any immoderate stretch of fancy, picture them often within these aisles. So much did they seem to be part and parcel of ourselves, that when I miss them from their wonted place, I marvel that they shall occupy it no longer. And ere long some of you also will be missing, the pastor, perhaps, or the deacons, or the elders, or some of you whose old familiar faces greet us constantly. At length you are gone! But oh, what a blessing if gone to swell the number of the glorified, to complete the orchestra of heaven, to add some fresh notes to the everlasting music! The army there has gaps in its ranks; they, without us, cannot be perfect. We shall soon go over to the majority; we shall soon go from the militant to the triumphant, from those that sit down here and weep over their imperfections, to those who sit up there, see their Lord, and rejoice that they are like Him. Let us anticipate the reunion there, and celebrate the communion here, full of the joys of hope, and the visions of that better land towards which we journey as pilgrims. "Because he hath set his love upon Me, therefore will I deliver him"—there is your promise for this life "I will set him on high, because he hath known My name"—there is your promise of the life to come. I wish, oh how I wish, this promise belonged to all of you. Alas, that some of you do not know His name; neither do you set your love upon Him. You must go away without this blessing. Do seek it. Do ask forgiveness at the Saviour's feet. God is willing to hear prayer, and when He constrains you to pray, He will surely give the answer. "Believe in the Lord Jesus Christ, and thou shalt be saved."

## Essays and Papers on Religious Subjects.

### LITTLE INCIDENTS IN THE GREAT LIFE.

BY W. POOLE BALFERN.

"He then, having received the sop, went immediately out; AND IT WAS NIGHT."—John xiii. 30.

"AND so every man (I believe) that ever rejects Christ does these things thereby—wounds his own conscience, hardens his own heart, makes himself a worse man, just because he has had a glimpse, and has willingly and almost consciously loved darkness, rather than light. Oh, brethren, the message of love can never come into a human soul, and pass away from it un-received, without having that spirit worse, with all its lowest characteristics strengthened, and all its best ones depressed by the fact of rejection. I have nothing to do with pursuing that process to its end; but the natural result—if there were no judgment at all—if there were no movement ever given to the stone that you are to build on—the natural result of the simple rejection of the Gospel is, that bit by bit all the lingering remains of 'nobleness' that hover about the man, like scent about a broken vase, shall pass away; and that step by step through the simple process of saying "I will not have Christ to rule over me," the whole being shall degenerate, until manhood become a devilhood, and the soul is lost by its own want of faith. Unbelief is its own judgment; unbelief is its own condemnation; unbelief as sin is punished, like all other sins, by the perpetration of deeper and darker forms of itself."—*Sermon by Alexander Maclaren, B. A.*

MANY a night has come over the soul of man since sin first threw its dark shadow upon it in the Garden of Eden, under the influence of which our first parents went out from the presence of God, and vainly sought to hide themselves from their best Friend among the trees of the garden.

That was a heavy night which enwrapped the spirit of the man of Uz, and

all but suffocated his faith when he said:—

"3 Let the day perish wherein I was born, and the night in which it was said, There is a man-child conceived.

4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

5 Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.

6 As for that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be solitary, let no joyful voice come therein.

8 Let them curse it that curse the day, who are ready to raise up their mourning.

9 Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day:

10 Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes."

And David must have felt the shadow of a very dark night upon his spirit when he exclaimed:—

"My heart is sore pained within me: and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me."

It must have been dark too when Jonah exclaimed, "out of the belly of hell cried I, and Thou heardest my voice." But in each of these cases, great as was the darkness, the light of faith was not quenched in the deep waters; there was still oil in the vessel, though for a time the lamps appear to have gone out. The hearts of these ancient heroes of faith were crushed by affliction; hope for a time floated like a little spark, nearly lost amid the proud waves, but they cried unto the Lord, and prayer scattered the night, and the morning broke again in peace.

But in the case of the traitor disciple we have a literal night enfolding him without which is but a terrible image of one still darker within, and which can be followed by no morning, its presence and supremacy involving the rejection of Him whose love only could dispel it, and bring the proud heart under the influence of a sorrow which heals the conscience and renews the soul. The Sun of Righteousness had shone upon his path, but he had closed his eyes against its light, and now, for him, at least, it had set for ever! No wonder it should be added—"AND IT WAS NIGHT!"

It is with something of awe that faith looks upon some features of this interesting scene, hidden from the eyes of the disciples at the time, but now revealed to us through the words of the Evangelist.

It is evident that the dark shadow of that cloud of penal darkness through which Christ had to pass had already touched His spirit, and that it was *this*, and not simply his bare perception of the treachery of Judas which troubled His spirit, as He said, "Verily, verily, I say unto you, that one of you shall betray Me;" and as we see this dreadful night approaching, and spreading itself over our great Redeemer, faith can rejoice, for she knows that it is but the harbinger of everlasting day; while of Judas, it is no less clear that the night of conscious guilt and wilful darkness which covered his soul was but the rim of that "OUTER DARKNESS" in which he was to realise to the full the meaning of those awful words of Christ, "The Son of Man goeth as it is written of Him: but woe unto that man by whom the Son of Man is betrayed! It had been good for that man, if he had not been born." Well might it be written—"AND IT WAS NIGHT!" And as in imagination, we see the dim moving form of the wretched man passing along through the darkness of the night literally encircling his steps, intent on his terrible errand, his soul the chamber of the Prince of Darkness, we shudder, as we think of the still more dreadful

night in which that dark shadow will be speedily and irretrievably lost! Let us not forget, however, that Judas came into this night *by degrees*, and with the full sun of heaven shining upon his path all the way; and if through the Gospel this same sun is now flooding our path with its light, let us beware of slighting its faintest ray, remembering the solemn words of Christ, uttered to many who were quite prepared even then to play the part of Judas, "Why seek ye to KILL ME?" "Walk while ye have the light, lest darkness come upon you." "While ye have the light, believe in the light, that ye may be the children of light!"

Some jealous heart, while contemplating the terrible features of self-treachery as displayed in the experience and conduct of Judas, and the subtlety of the great adversary who made him so completely his own, may be all but crushed by the fear lest any part of such an experience should be their own, but let such remember that this very fear and holy self-jealousy is but a part of that searching discipline by which they are to be preserved from their own heart and the snares of the the Great Adversary. It is written, that "Whosoever calleth upon the name of the Lord shall be saved," and if to the extent that we know and fear sin, all sin, we in faith and prayer call upon the Lord, call constantly, call earnestly to be saved from its guilt, and to be kept from its power, the experience and condemnation of the traitor disciple, will never be ours.

Here sorrow often veils our skies

And wraps our joys in night,  
But hope can look through weeping eyes,  
And see her morning bright.

Pain often shades faith's drooping head

Beneath its raven wing;  
But mid her gloom when all seems dead,  
She wakes her birds to sing.

But O, the scorn of unbelief

And hate which flies the light,  
Are but the children of a grief  
Which wails in endless night.

—A night whose darkness must be felt,  
 Which knows no break of day,  
 Whose iron bonds no sun can melt,  
 Whose winter lasts for aye.  
 O God! whatever clouds of grief,  
 Or storms of darkness roll,  
 Let not the night of unbelief  
 For aye enwrap my soul.

## REDEMPTION AND THE ANGELS.

BY REV. W. V. YOUNG.

WHAT are the benefits which angels obtain from redemption? This is a question which may, perhaps, startle some of the readers of the *Baptist Messenger*, who have always thought that redemption's plan was for the use of man alone. That it was designed principally for the use of man, the writer does not wish to deny, but for all that he does wish to suggest, that even angels have their share of good in this wondrous scheme of grace. And why should we be startled as we make this statement? Let us remember, that at present there is much for us even as Christians to learn, and if from the study of God's Word we can discover that the angels of God—those holy beings who have kept their first estate—are not prohibited from looking into this subject of love, let us not suppose that their labour of study is altogether in vain. That the angels are benevolent and disinterested beings, and may and doubtless do look into this subject, that they may behold the spring of man's chief delight, I think is conclusive, "Are they not all ministering spirits sent to minister for them who shall be heirs of salvation." That their bosoms heave with more than earthly pleasure when they saw man's joy culminating is certain, for they sang, "Glory to God in the highest, on earth peace, goodwill toward men." That the moment the conversion of a sinner meets their seraphic gaze, they are filled afresh with celestial joy, is clear, for "There is joy in the presence

of the angels of God over one sinner that repenteth;" and if, as we believe, they wait to carry the Christian's way-worn but departing spirit to Abraham's bosom, need we wonder that the inspired penmen should so often have turned their attention to the subject of angelic interest in the wondrous display of redeeming love. But, nevertheless, there does seem some reason to believe, that there are advantages or benefits flowing from redemption to the angels, running alongside, it may be, with the bliss of man, yet distinct and distinguishable from the good which we as Christians know. And

I. Redemption presents to the angels a new subject for study.

Let us believe, and I think the Bible warrants the belief, that the angels have been in existence much longer than man. Did they know that there would be such a race as ours? Were they at all acquainted with the designs of God concerning our race? and if so, by what means had the Almighty conveyed to them the news? That they knew what sin was long before man was made, we have certain evidence, for there had been rebellion and consequently sin in heaven, and the offenders had been cast out. But had they any intimation of man's approaching ruin and consequent restoration? Had these celestial spirits been contemplating for ages the person, excellencies, and approaching mission of the Son of God? or did the race burst upon their astonished vision, when creation's work was wrought by the hand of God? These are questions we cannot answer. It is enough for us to know, that in time, if not before, they have been made acquainted with the redemption of man, and that that redemption cordially commends itself to their hearty consideration. "They desire to look into" this mysterious subject, and from what the Bible reveals they are making it their chief study. They must already have known much about God, much about His goodness, for they had long been indulged with the goodness of their Creator. They must also have known much about

His holiness, for it had been burning like a sacred fire in their midst from their earliest years. They knew Him to be righteous altogether. They had seen His justice; it had become sealed upon their natures. These things had long composed their songs before the divine throne, but till now they had never seen His grace, and when they saw this principled in incarnate deity, they for once at least made earth their grand centre, and the Judean hills their orchestra, and the valleys of Palestine echo with their united song. What a disclosure for angels! God manifest in the flesh, and, adds the Apostle, "seen of angels. This has led our own poet to say:—

"The great archangel never saw  
So much of God before."

They have so far studied this subject as to say, "His name shall be called Jesus, for He shall save His people from their sins;" and as they see the wondrous roll unfolding, and the plans of mercy ripening, and the scheme of grace developing, their knowledge without doubt is increasing. They have seen wonders already, of which originally they had no conception, and will live to see more. Yes, "greater things than these," for labour brings its own reward, study its compensation; so this study angelic benefit. Their knowledge increases—their love deepens—their resolves strengthen—their anthems swell. They have received much, and they will love the more. What a wonderful thing is this study of the angels.

II. Redemption affords them a new scene of labour.

Now they have become ministering spirits to them who shall be heirs of salvation. They are the ministers in waiting upon the faithful. "The angel of the Lord encampeth round about them that fear Him and delivereth them." "It is His angel," said the companions of Peter, who had been praying for their imprisoned brother. Angels visited the patriarch—hastened Lot out of the doomed city—gave instructions to the wavering and timid—

and even ministered to Jesus, and strengthened the prostrate Messiah. They are daily helping us to fight the evil one, to resist the devil, and overcome the world. It is here in this world of wickedness that their angelic muscles are being exercised, and, let me say, strengthened also. It is here that their skill is being displayed, and their power felt. They with us, in Christ's name, are pushing the battle to the gate. The dragon is being fought in his own dominion, and the God of this world is being spoiled in his own long held stronghold. They are deeply interested in man's return to God. "Hark! they whisper; angels say, Sister spirit come away." They often suggest to the soul the wisdom of seeking its bliss where they find their own. Angels have decidedly assumed a new attitude since the fall. What! if I should say they have become *pitiful*, and their pity made them haste to the rescue. They may have wept, too, over man's folly. Remember there is no necessary connection between tears and sin, for Jesus, the sinless one, wept often, and even the holy spirit can be deeply grieved; so that from pity to man, as well as from love to God, they may have been moved to minister to our needs. Every Christian knows, or should know, that to do anything for the Church for which Jesus Himself did so much, gives the highest pleasure to the soul. Angels are feeling this pleasure, and are consequently happy in their work of love; and, verily, He who will not forget the cup of cold water," will give them their reward. Hence another advantage to the angels from redemption.

III. Redemption has given to the angels a new theme for song.

"Good will towards men" is now a part of their heavenly song; that which they sang in Judea we may conclude they are singing in heaven to-day—they cannot have forgotten the song so soon; the song, be it remembered, which they sang with so much enthusiasm. The Church increases daily; Jesus was never so glorious as he is to-

day; there never were so many redeemed spirits in existence as at this moment; there never were so many souls receiving angelic help as now; the many mansions were never so nearly full as at this instant. As the angels watch all this, can they cease to sing about the "Good will to man?" Were they so eager to begin, and are they so ready to fold up their psalm? No! they are not such fitful beings, but are constant in their devotions. They have seen the spring of man's bliss. We know they have seen it. We know it from their *study*, their *service*, and their *song*.

Dear reader, after all we have the most cause to be thankful for redemption's story. Do you know the bliss it yields? Do you ask me, "How can I know it?" I answer, "Believe on the Lord Jesus Christ, and thou shalt be saved."

"Come and welcome, sinner, come."

*Maidstone.*

## A WORD TO CHURCH MEMBERS.

BY T. W. MEDHURST.

"One sinner destroyeth much good."  
—Eccles. ix. 18.

A GENTLEMAN, while standing at his window, saw four powerful horses dragging a very heavy load up a very steep ascent. There they were with sweating sides and swollen sinews in their desperate struggle to reach the top, yet inch by inch, and yard by yard the load moved towards the summit of the hill. But just as they had almost gained their point, a wag yoked a lean, half-starved donkey to the back of the waggon. This donkey, having got its head down hill, began to pull, and forthwith brought the whole thing to a perfect stand, so that this one wretched donkey, with its head the wrong way, was more than a match for the four fine horses struggling upward and onward.

The above is an illustration of the text, "*One sinner destroyeth much good*" (Eccles. ix. 18). One very stupid, self-willed, cross-grained church member may act the part of the lean, half-starved donkey, and arrest the progress of the work of an entire congregation. It requires no genius to grumble, or special talent to obstruct; any poor, wretched, miserable specimen of humanity is good enough for that. To all church members we would affectionately say, "Do not be donkeys, and do not pull down hill. If you can show your power only by getting your head down hill and marring the work of better men, *study to be quiet, to do your own business, and to work with your own hands*" (1 Thess. iv. 11).

In almost all our churches are to be found some few persons, insignificant in themselves, who nevertheless are a power to work mischief. Individuals who do nothing themselves, but who perpetually find fault with everything that is done. Persons who are constantly grumbling, and prophesying evil. Persons who seem to take a delight in shrugging their shoulders, in shaking their heads, and in saying ugly things. One such is now before me. He invariably, with his family, comes to the house of God late, and attends only once each Sunday. During the singing he is generally silent. During the sermon he strives to appear as listless and inattentive as possible. He is never seen at a prayer meeting, or at a week evening service. On rare occasions he has been present at a church-meeting, but that was because he wished to raise his voice in opposition to some resolution that was to be proposed. During the weekdays he never loses the opportunity to criticise the minister freely, although he never thinks of praying for him. He says the minister was never the man of his choice, he cannot profit under his sermons, that he only remains in the church by force of circumstances, and that he has no respect for the way in which business is conducted. He says he has no confidence in the success of the church; in

fact, he should not be at all surprised if there were to come a break-up. He often declares he can't stand it much longer; he really must give up his sittings; he shall be sorry to leave the place after having been so long connected with it, but he will be compelled to do so. The church, the deacons, and the pastor would be very glad if he would leave, but, unfortunately for them, he knows there is no other church in the place that would be glad to welcome him. He has tried most, and tired all. The man has no genius, no talent, commands no respect; he is just the lean, half-starved donkey yoked to the back of the waggon, the *one sinner* who "destroyeth much good," the dead fly in the pot of ointment, spoiling the whole. This is no fancy sketch, it is an exact life-like photograph. Reader, if it be anything like thee, I would earnestly beseech thee to repent of thine exceeding great sin ere the indignation of the Lord goeth forth against thee. It is no small transgression to endeavour to destroy a minister's usefulness, and to undermine a church's peace and prosperity.

Esther Martin is another specimen of the same class. She never prays for her pastor, and yet she is constantly complaining she gets no good under his ministry. She never comes up to the worship of God expecting the blessing, yet she expresses surprise that the blessing is not enjoyed. During the service she endeavours to manifest her disapprobation of everything that is said, and that much to the annoyance of her fellow-worshippers, who sit where they can see her. She is a torment to herself, and the impersonation of disagreeableness to all who come into contact with her. All this would soon be changed if Esther Martin would only enter into her closet for the purpose of close self-examination; if she would recall the happy hours she used to spend in the sanctuary, and contrast them with her present changed condition. If, instead of finding fault with her pastor, she would begin to pray to God on his behalf, she would speedily

find profit for her soul under his ministry. If she came up to God's house sincerely desiring to see Jesus, she would rarely go away disappointed; for generally we get at God's house that which we go for. They who expect the blessing usually rejoice in drawing water from the wells of salvation. They who employ their time fully in working for Christ, enjoy most of Christ's smiles and presence.

James Conner is a third specimen of the class, who, like the lean, half-starved donkey, are always pulling with their faces down the hill. He is somewhat different from the two former characters mentioned. He is, we believe, right at bottom, though very often wrong at top. He has served the church long and faithfully, and is still willing to serve her to the best of his ability. Whenever he attends the services he listens with respectful attention, but *he fancies he has a grievance*, and this fancy embitters his life and sours his temper. He has always been known as a fault-finder, though those who know him best say "his bark is worse than his bite." His influence, however, is harmful. He persists in pulling down-hill. No matter what is done, he looks on with suspicion, and frequently succeeds in destroying much good, because he fancies he is neglected, and that *his past services on behalf of the church have been overlooked*. He often shakes his head ominously, though he does not say anything. His conduct towards his present pastor is nothing new; it is only a repetition of what his former pastors have had to experience. But his influence is evil notwithstanding; it is a pulling down the hill that stops the progress of his fellow-members. He would be far happier if he were to joke himself to the other end of the waggon, and endeavoured to pull up-hill, instead of down. He possesses influence, which, if he were to use it in sympathy with his fellow-members, would be a power for good. As it is, his influence works injuriously, he discourages his pastor, disheartens his fellow-members, weakens the power of

Christian workers, and helps all complainers in their evil work. The Lord in mercy grant unto James Conner repentance, and bring him unto an acknowledgment of the truth.

"*One sinner destroyeth much good,*" says the wise man, and verily his witness is true. One Achan, in the camp of Israel, caused the anger of the Lord to be kindled against His chosen people, so that they fled before the men of Ai. One fault-finder in a church will frequently paralyse the efforts of the whole of the members, and render them abortive. A single wise man, however humble and obscure his station, may be honoured to confer a large amount of benefit on the entire church with which he is connected. But not more truly is he a fountain of blessing than is a single foolish man a source of mischief and peril. A learned writer has well said, "One solitary Achan brought reproach and wrath upon the whole camp of Israel. One Jeroboam, the son of Nebat, made a whole nation to sin. One Satan tarnished all the glory of this fair creation; polluted the innocence and blighted the beauty of Eden; brought death into the world and all our woe. So it has been from that fatal day until now. Some one or other of the seed of the serpent is continually marring the work of the seed of the woman. Nor is it merely in the public history of churches and nations that we find evidence of the truth of Solomon's words—'One sinner,' *even one*, 'destroyeth much good.' That history, indeed, is full of such evidence. In the case of *the Christian Church*, how often has its unity been broken, its peace destroyed, its progress in the great and God-like mission of regenerating the world and saving souls from death, been ruinously impeded by the perversity of some obstinate schismatic, or by the contentiousness of some fierce polemic, or by the errors of some insidious or ambitious heretic! In the case of *civil society*, how often have nations been driven or dragged into the most destructive wars—wars which have desolated whole kingdoms and deluged the earth

with blood; and all, it may be, to gratify the whim or to indulge the malice of the worthless favourite of some imperious tyrant!

"Of such examples public history, both civil and ecclesiastical, is full; and so also is the less conspicuous history of common life. In the little circle of *private companionship* how much good does one sinner often destroy by his seductive influence and example—drawing his associates aside from those paths of piety and virtue in which they had been trained, and plunging them, perhaps, in the long run, in the depths of vice and crime? In the still narrower and more sacred circle of a *family* what ruin and misery, what blighted hopes and broken hearts, may too frequently be traced to the undutiful or profligate conduct of some one of its members. In all the relations of society deep and lasting injury is thus continually resulting from the words, and from the actions, and from the influence of individual men. What renders the fact still more painful and melancholy is that those individuals may sometimes, after all, *be men who have something in them of the grace of God*. The sinner of whom Solomon designed to speak was, in all probability, one who had no fear of God before his eyes—a carnal, ungodly, unregenerate man of the world. He, no doubt, pre-eminently is a destroyer of much good. But, nevertheless, it greatly concerns even God's own people to bear in mind that they too *are sinners*, and that they, too, may be found, on many occasions, exemplifying the truth of Solomon's words. Let it never be forgotten that not one *sinner* only, but even one *sin*, may be, and often is, the means of destroying much good. One word of malice or envy, of falsehood or folly, spoken even unadvisedly with our lips, may leave consequences behind it upon the minds and hearts of others, and upon our own good name and character, which we may never afterwards be able to do away."\*

Let church members, that they may

\* Robert Buchanan, D.D., Glasgow.

be on their guard against this all-too-prevalent sin, which "destroyeth much good," carefully ponder the following passages of Scripture:—"We, then, that are strong ought to bear the infirmities of the weak, and *not to please ourselves*. Let every one of us *please his neighbour for his good to edification*. For even Christ pleased not Himself; but, as it is written, The reproaches of them that reproached thee fell on me" (Romans xv. 1—3). "*Bear ye one another's burdens*, and so fulfil the law of Christ" (Galatians vi. 1). "Let us not be desirous of *vain glory, provoking one another, envying one another*" (Galatians v. 26). "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and *avoid them*. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches *deceive the hearts of the simple*" (Romans xvi. 17, 18).

Let those who desire to receive profit under the ministry of the Word bear in mind their desire will only be fulfilled as they unceasingly pray for their ministers. The closet prayer is always necessary as a preparation for the pew. They who pray profit most; they who pray least are most discontented. See to it that you examine yourself closely on this matter honestly in the sight of God.

Portsmouth, Landport.

May 11th, 1872.

### THE BELIEVER'S MOTTO AND MONITOR.

BY JOHN COX.

"For me to live is Christ, and to die is gain."—Phil. i. 21.

LET us suppose ourselves to be in a large cemetery where we can look round upon hundreds of graves; and then, further suppose, that a holy angel had

been commissioned by God to write upon the grave of each believer, "to live *was* Christ, to die *was* gain." With what deep interest should we stand over each *marked* grave. We might most confidently say, here reposes one whose spirit is now with Christ which is far better, and the dust which sleeps so calm below, shall rise to meet the Lord when He shall come in His glory.

But close by we see many a tomb upon which man has inscribed the honours and virtues of the departed, yet there is no mark made by the angel of truth. Who does not desire to have such an epitaph as we have supposed written by such a hand: but if we would have God's "*was*" when we are gone, there must be our "*is*" now. Those only will have God's testimony hereafter, who have exercised trust in Jesus, and aimed to live like him.

It hath been well said, "that these words should form the running title of every believer's life." Just as the title of a book is often placed on the top of each page, so the words, "for me to live is Christ," should be used as our motto, and listened to as a monitor every day. Our constant object should be to live a life of faith on Jesus, and a life of devoted love to Jesus.

This well-known text must be considered in connection with the preceding verse. It is common to use the latter part of the 20th verse as a prayer, "that Christ *may* be magnified in my body, whether it be by life or by death." However proper and profitable it may be to do this, such is not the meaning of the Apostle. The writer is here expressing an assurance, "Christ *shall* be magnified in my body," and he states, as one reason for his confidence, the blessed fact he realised, "for me to live is Christ." It was a matter of attainment with him. This was his happy state, and his holy character. He had passed through a gracious process, and this is the glorious product. To this expression of assurance he adds the anticipation, "to die is gain;" thus Christ would be magnified in him whether by life or by death. The twenty-

first verse contains the reason why he thus hoped and expected. He is not referring here to the meritorious ground of his hope; that he found alone in Christ and His perfect work. The text is *evidential*; it exhibits not only spiritual life, but vigorous spiritual life; here is a man who answered the end of his new creation. Paul's life was a paraphrase on his own words in Romans xiv. 8: "Whether we live we live unto the Lord, and whether we die we die unto the Lord; whether we live, therefore, or die, we are the Lord's."

Let us endeavour further to improve these words by considering them as setting before us—

I. *An honourable life.*

II. *A happy death.*

I. I will endeavour to show what this *life* is, and prove that it is indeed an *honourable* one. LIFE and CHRIST are constantly associated together. There is no true life without or apart from Him. Those who are Christless are dead. A Christless world "lieth in the wicked one." The contrast between death in sin, and life in Christ, is continually exhibited in the New Testament. Ephes. ii. 1—7 is a notable example. In Gal. ii. 20 the Apostle says, "I live, yet not I, but Christ liveth in me," and the words "for me to live is Christ" describe the out-growth and development of this inward life.

It may be profitable to consider this life in connection with those graces which the Apostle calls "these three" (1 Cor. xiii. 13), which are, *faith, hope, love*; and then the case will stand as if he had said, Christ is my *plea, my possession, my pursuit*: and this surely is a safe and blessed life.

*Faith* uses Christ as its *plea* why the soul which hath sinned should live, and not die. "Faith," as one says, "comes alone into the courts of God's justice, and utters only one word—CHRIST!" But how sublime, suited, and sufficient is that one word! Faith is like Queen Esther who went in alone to the king in order to touch the golden sceptre. She had no previous word or warrant to encourage her to go in to the king;

but we have God's invitation, yea, His command. We must continue to come to God, and deal with Him for daily forgiveness, just as at first; not graces or duties, but Christ must be our plea. Thus only can we live before God, realise our acceptance, and enjoy success. Toplady gave to his celebrated hymn "Rock of Ages," when first published, this title, "*a prayer for the holiest saint out of heaven*," and we all must still say, when we draw near to God,—

"Nothing in my hands I bring,  
Simply to Thy Cross I cling."

*Hope* sees in Christ an infinite *possession*. She lives "looking for that blessed hope," expecting Christ to appear, to be *like Him*. What joy is there in the hope of fully and eternally possessing Christ, and in having an earnest of it in our hearts now? Hope is like Hannah, when she had poured out her heart before the Lord, and had heard God's High Priest say "Amen" to her request. "She was no more sad, but rejoiced in hope of possessing a Samuel." And soon the hoping soul shall be like Hannah, exulting in its infinite possession, and ascribing all glory to the Lord. "Hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost who is given unto us."

Love sees in Christ a spotless character and perfect pattern, and says, "I desire to follow Him, and imitate Him. I would fain, according to my measure, live His loving, self-denying, zealous life over again." This, probably, was the leading thought in the mind of the Apostle, and it is a thought which we should evermore cherish.

These three—faith, hope, love—with their various objects and actings, are all found in Phil. iii. If any one wishes to know the meaning of the words, "*For me to live is Christ*," let him study that chapter. From 4—9 verses we have righteousness laid hold of by faith, and the once guilty soul is clothed therewith. Righteousness and life always go together. In 20, 21 verses,

we have resurrection and glory revealed, which are what hope ardently anticipates. The middle of the chapter, 10—17, shows the ardent pursuit of love, who says, "One thing I do, even to apprehend that for which I am apprehended of Christ Jesus." Love is like Miriam, with all the graces in her train, singing at her work, because of her delight in the person and victories of Him, whose righteousness arrays her, whose glory allures her, and whose cause employs her. The substance of all is, Christ for me in the past; I *with* Christ in the future; and I *for* Christ now. Oh, it is a noble thing to live for such a *person* as Christ.

This is indeed an *honourable* life. It is such in God's sight, and in the sight of holy angels. It will be found to be honourable indeed when Christ appears. (1 Pet. i. 6, 7.) It may, through the help of the holy spirit, be lived now by those who feel themselves to be yet very imperfect; lived in connection with daily trials, strong temptations, and lowly duties. It cannot be lived along with a worldly and fashionable life, but it has often been lived along with poverty and persecution. It should be lived in connection with others; yea, we should try and help each other daily to live this life; any other life than this must end in "shame and everlasting contempt." Concerning all who die without aiming to live for Christ, it may be said, that "it would have been good for them if they had never been born." From the lips of the faithful and true witness, the solemn words may still be heard: "Them that honour me will I honour, and they that despise me shall be lightly esteemed.

II. *The happy death.* "To die is gain." How common are the two first words of this short sentence—"to die." How uncommon the whole four—"to die is gain." Gain is the world's great word; many hazard their lives to attain it, but how few expect to find it in dying. Three things are necessary to make death to be gain. The sting of death must be taken away; the soul must have treasure in heaven to go to; and Christ must be near to sustain and

comfort. All who trust Him who hath taken the sting from death, may sing:

"If sin be pardoned, I'm secure,  
Death hath no sting beside;  
The law gives sin to damning power,  
But Christ, my ransom died!"

"If," says one, "our treasure be on earth, at death we go from it; if in heaven, we go to it. It is true wisdom to set the affections on things above, where Christ sitteth on the right-hand of God. Christ will be with such when heart and flesh fail. In the act of dying there may be suffering, and much may have to be left behind, but still the gain will be great indeed to the saint.

Will not the redeemed soul, relieved from the mortal sinful body; so long its clog, so long Satan's tempting place, be able to soliloquise thus: "I *have* died and shall die no more. That much dreaded event is over, and done with for ever. I have died, and Christ has been magnified by me in death, all glory to His faithful love. I have died, and shall sin no more; the great nightmare is gone; sin presses down my soul no longer. I have died; the body and I have parted; I have put off my tabernacle, but we shall meet again, and be joined in a sinless and glorious union. Though I have died, and my body must lay in the dark grave, I am in a region of unclouded light. All doubt and uncertainty are over; my surroundings are glorious, my hope of greater glory is unclouded. I am in better society than I have left behind; envy, pride, selfishness, unloveliness, cannot come where I am. I am at rest in God; His perfections, through Christ, are all elements of blessedness to me. In a word, I am with Christ. On earth I often sung:—

"There shall I see His face,  
And never, never sin;  
There from the rivers of His grace  
Drink endless pleasures in."

It is all true, and true for ever."

There is one solemn question which each one should ask himself: "Would there be less of Christ in the world if I was taken out of it?"

*St. Mary's Cray.*

## Striking Thoughts, Facts, and Figures.

### PALEY'S TURN OF LIFE.

A CHANGE of an opinion, or a habit, or a companion, may be often a most unimportant circumstance, and yet it may determine one's character for the entire life. It is recorded of Paley, one of the acutest and most powerful men of the Christian church, that he was, when in college, idle and a spendthrift. One morning a rich and dissipated fellow-student came into his room with this singular reproof—"Paley, I have been thinking what a fool you are. I have the means of dissipation, and can afford to be idle; you are poor, and cannot afford it. I should make nothing if I were to apply myself; you are capable of rising to eminence; and, pressed with this truth, I have been kept awake during the whole night, and have now come solemnly to admonish you." To this singular admonition, and to the change consequent upon it, Paley owes his eminence and the Church some of the ablest defences of the truth of religion.—BARNET.

### HOW TO BEGIN A SERMON.

A CONSIDERABLE part of the ministerial gift consists in fruitfulness of invention; but that which greatly aids in the composition and delivery of a sermon is spirituality of mind. Without this we shall do no good ourselves, and be likely

to do but little good to others. The first thing, therefore, before we sit down to study should be to draw near to God in prayer. Spiritual things are spiritually discerned.—A FULLER.

### LIFELESS MEMBERS.

AN old Divine says, "Some professors are not living members of Christ's body, but they are as glass eyes and wooden legs; there is no life in them." Let us then prove ourselves to be united by living faith to Christ our Head, and be something more in the church than mere glass eyes and wooden legs.

### FAITH AND BAPTISM.

It is worthy of remark that Jesus has made *baptism* of so much importance. He did not say, indeed, that a man *could not* be saved without baptism, but he has strongly implied that where this is neglected, *knowing it to be a command of the Saviour*, it endangers the salvation of the soul. *Faith* and *baptism* are the beginning of a Christian life: the one the beginnings of piety *in the soul*, the other of its manifestation *before men*, or of a *profession* of religion. And every man endangers his eternal interest by being ashamed of Christ before men.—REV. ALBERT BARNES, *Notes on Mark xvi. 16.*

## Poetry.

"HE KNOWETH OUR FRAME."

(Psalm ciii.)

How sweetly doth the holy Psalmist  
speak  
Of God's kind care towards those who  
fear His name;

Oh, blessed Spirit, cause the tried and  
weak

To muse upon the words, and feel the  
same;

That as a father pities children dear,  
God pities them, and will their groanings  
hear.

He knows our frame—the Saviour knows  
it well,

For He on earth our human nature  
wore ;

As Man of Sorrows who His griefs can tell?  
Hunger and thirst, fatigue, and pain  
He bore.

This nature now in glory He retains,  
And sympathises in His members' pains.

He knows the frame of every child of His,  
In love appoints the trials they must  
share ;

He knows their weight—believer, think  
of this—

He lays not on thee more than thou  
canst bear ;

God gives thee strength according to thy  
day :

Yea, is Himself thy never-failing stay.

He knows your frame, ye suffering saints,  
who lie

For weary days and nights on beds of  
pain ;

He knows each ache and pain, hears  
every sigh,

And by His mighty power He will  
sustain :

The everlasting arms are underneath,  
And shall support you to your latest  
breath.

He knows our frame—He knows how  
many shrink

From death's cold flood with trembling  
and with fear.

"Fear not," Jehovah saith, "ye shall  
not sink,

When passing through the waters ; I'll  
be near,

And bring My people to the heavenly  
shore,

Where death, and pain, and sin, are  
known no more."

He knows our frame, remembers we are  
dust ;

The bodies of the saints to dust shall  
come ;

But Jesus knows them, and one day they  
must,

At His arousing summons, quit the  
tomb ;

Each ransomed body, in corruption sown,  
Shall glorious rise to stand before the  
throne.

*Wellingborough.*

THEODORA.

## Tales and Sketches.

### THE EMIGRANTS.

BY THE REV. J. C. WELLS.

Author of "The Temple of the Lord,"  
"Let Other People Alone," &c., &c.

#### CHAPTER VIII.—(Continued.)

AFTER his sisters' departure, Henrich appeared strangely altered ; he seemed to awaken to a deep and keen sense of his responsibilities. The three little ones that remained came in for a large share of his attention. He spent much of his time at home, and endeavoured more to anticipate his mother's wishes and wants : though never a reader of light and sensational reading, yet what he had read had been equally poisonous,

although it differed in effect ; yet now his favourite authors were neglected, and he busied himself more about domestic concerns, made himself acquainted with the position of the family ; and although he declined to accompany his mother to chapel with the same firmness as before, yet his answers were given without the usual sneer, and his whole manner, when the subject of religion was introduced, was one of respectful silence instead of banter.

The Missionary looked upon this as hopeful, and declared it to be the first sign of conversion, or, as he phrased it, "The beginning of the grace of God ;" for you know, he would say, "There is a great work to be done for Henrich ;

his soul is like a great forest ; trees are to be cut down, parasites destroyed, roots grubbed up, and the ground cleared before the good seed can be sown ; for so Paul says : ' Casting down imagination and everything that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.' So you see, Doctor, the high thoughts and the lofty imaginings must first be brought low. There is the struggle between nature and grace, but grace will conquer, and by-and-bye our prayers will be answered, for God will never let a mother's prayers be offered in vain."

"He allowed a wife's prayer to go unanswered," I quietly said ; and even you, my good friend, must admit that they lacked nothing in earnestness or reverence for God."

"You ought not to say so, Doctor," he replied ; "you ought not to say so until you know the end of that man. Why," said he, "I have known prayer to be as earnest, as reverential, yes, and as agonising as that for years ere the applicant has received an answer. Us poor mortals cannot, must not dictate terms when we ask the Sovereign of the universe for blessings : the very breath of prayer is resignation—'Father not my will, but Thine be done.' If the Lord sends His gracious answer quickly, the happier the suppliant ; but if He delays, it is always for a wise and beneficent purpose, and for the strengthening of the faith that learns to wait. But, Doctor, I want to ask a favour of you, for I want your aid. Ask Henrich's mother and me to tea, and specially invite Henrich to come in the evening : he would not come to my home, but I think he will not refuse you. I want to get at him and draw him out, and shall want your help. There is but one subject on which he is at all communicative : he does not mind discussing evangelical motives in regard to secular duties, and he will do it either from my point or yours. Now, will you oblige me in this ?"

Had the request contained much more I could not have refused ! he was such

a thorough good man—so real, so earnest, so loving in his work. The few arrangements necessary were soon completed, the main objection arising from my celibacy being overcome by his offer of his wife's services for the day.

Henrich came in the evening, and very soon the Missionary introduced his subject. I alone was in the secret, and listened attentively as he spoke of the power and influence of evangelical motives upon secular duties. This he did at some length, but with a seriousness and tact that enforced attention.

Henrich appeared to think that it was supposed or expected he should reply, and presently he said, "I do not understand your subject ; are you speaking of evangelical motives as taught by the Scriptures, or evangelical motives as taught by the preachers of the day ; if the latter, I candidly confess I do not understand them ; for first you are told to attend to moral duties, and that this is the whole duty of man : then you are told, in the same breath, that you cannot attend to those duties, that you cannot do anything, unless God first disposes you ; that it is not in man that walketh to direct his steps. Then, again, you are told that whatever good works you will perform will be of no avail unless you believe, and then that God will not give you this grace except you ask Him, and then that you cannot ask Him effectually until you have the grace of faith, which is the very thing you have to ask for. Now, what effect can all this have upon the youthful searcher after truth but to bewilder him. I don't believe in your evangelical preaching, and I am not quite sure whether I dare take the Scripture as my guide in this matter, for much of its teaching is very questionable. Byron is not far wrong in his questions, and they have never, to my mind, been satisfactorily met :—

"Shall man condemn his race to hell,  
Unless they bend in pompous form,  
Tell us that all, for one who fell,  
Must perish in the mingling storm ?

" Shall each pretend to reach the skies,  
 Yet doom his brother to expire ;  
 Whose soul a different hope supplies,  
 Or doctrines less severe inspire ?

" Shall these, by creeds they can't ex-  
 pound,  
 Prepare a fancied bliss or woe ;  
 Shall reptiles, grovelling on the ground,  
 Their great Creator's purpose know ?

" Shall those who live for self alone,  
 Whose years float on in daily crime,  
 Shall they by faith for guilt atone,  
 And live beyond the bounds of  
 Time ? "

" But Henrich," said his mother, your knowledge of evangelical preaching is but small, and gained from those men you have heard out in your Sabbath rambles. Those preachers—most of them—are poor, hard-working men, who, from love to poor sinful souls, seek to disseminate truth in their humble way, but their knowledge is, like your own, very limited. Why don't you go with me and hear my pastor, or some other preacher of sound doctrine ? "

" Why don't your evangelical preachers, and your preachers of sound doctrine, come out and teach the ignorant people who, like myself, are willing to be taught. You told me the other day that Paul went to Athens, where God was unknown; surely the worst men want the best teachers, and if, instead of everything so excessively genteel in their fine buildings to a privileged few, they would come out and seek to enlighten the masses, men would believe in them."

" My young friend," said the Missionary, " it is not what is taught by men either inside or outside a building, that we must receive. Let us to the Word of God, and if you do not like man's definition of truth, why not take your Bible and read for yourself. Surely you cannot mistake such passages as these:—' Wherefore putting away lying speak every man truth with his neighbour, for we are members one of another.' ' Be ye angry and sin not, let not the sun go down upon your wrath.' ' Let him that stole steal no

more, but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.' ' Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying.' ' Let all bitterness, and wrath, and clamour, and evil speaking be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven you.' I have shown you all things: how that labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, ' It is more blessed to give than to receive.' Here are admonitions against lying, unholy anger, theft, filthy conversation, and the duty of the strong towards the weak is affectionately urged. What more can you desire? If society was founded upon these principles, surely we should be happier."

What form this discussion would have taken it is impossible to say, but we were interrupted by the entrance of one of the little ones, who said, " Ma, the postman has got a letter, and he won't leave it without a shilling. He is down stairs."

Henrich sprang down, followed by his mother, who snatched the note from his hand and read: " Ma, poor pa is dead. The grass in this letter we found growing on his grave. It is young; you see he had not been buried long. We are bursting with grief; but, dear ma, he died happy, indeed he did; we will tell you all in our next letter, but we can't write now." Your stricken ones Marian and Margaret.

This letter was dated from Geelong, and although expected, came earlier, owing to the fact that Captain B,— of the ship *Lexington*, the vessel in which their father had sailed, had taken charge of it, and by the next post forwarded me a letter in which he requested an interview, and at that interview, I learnt what has been already narrated as to his voyage out.

Of course our meeting was broken up—the Missionary and I accompanied the

poor crushed woman to her home, and over the sorrows of that hour I draw a veil.

CHAPTER IX.—THE TRIUMPH OF GRACE.

I HAVE read somewhere of a story connected with a joyous gathering at Sicily's Court, in which Prince Edward of England was participating, when news were brought successively by pages of the death of his little daughter and son. It is said he received them with apparent calm, but when the news of the death of his Sire came, he wept.

“Oh King, said he, when infants die,  
We mourn but for a day;  
God can restore as many more  
Lovely and loved as they.

“But when an aged father dies,  
Our tears pour forth like rain;  
Once from high heaven is a father given,  
Once and oh never again.”

This was the first time I had seen Henrich weep, and weep he did most bitterly; indeed, he was so prostrate, that he was unable to continue his business engagements for some days; but this accumulation of sorrow had done what no reasoning could have done. It had shown him the transitory nature of

earthly things; and after a severe mental struggle, he bowed before the God of his mother and became a Christian. No language of mine can describe the joy of his mother and the Missionary when this was known. Anything that I might say would weaken its force and destroy its beauty; but so decisive was it, that at once he broke off at some considerable pecuniary loss his connexion with his club, and went immediately to a neighbouring Christian gentleman and expressed his wish to join a Christian Church; this he did, and immediately, without any appointment from man or ecclesiastical ordination, began to “preach the faith he once destroyed,” and he and the Missionary oft as occasion presented itself would press me on the subject. “Ah, we shall have the doctor soon, when he can see the pathology of the love of the good God, and when he can become as acquainted with the system of divinity as he is with the system of medicine, then he will yield. Henrich, we must not press him more, he has as much as he can bear, and God does not lay on man more than he is able to bear—nor must we—we must pray, and we shall have him soon.”

(To be continued.)

## Reviews.

*The Treasury of David. An Exposition of the Book of Psalms.* By C. H. Spurgeon. Vol. III. Psalm liii.—lxxviii. (London: Passmore and Alabaster.) Price 8s.

WITH the issue of this third volume, Mr. Spurgeon looks upon the commentary he has taken in hand as half, and yet but half, accomplished. As we view the three comely volumes now out, and see in our mind's eye the three other volumes which, our author's life and health being spared, we are given to expect, the *Treasury of David* appears to us like a magnificent encyclopædia of exposition and homily, of learned notes and literary

extracts. A glance over the contents of this third tome would suffice to show that the tide of original reflections continues to flow with unabated rapidity, while a good dip into the stream will abundantly prove to the reader's satisfaction that there is the same freshness, force, and fervour of expression which thousands have enjoyed in the preceding numbers of the same series. Our author has found a study congenial to his taste, “waters to swim in.” We remember reading the remark of an eminent critic of the last century (one of the Whartons, we think it was), that he never fairly perceived the vast inferiority of all other

dramatists to Shakspeare, till he attempted to write glossaries on their plays. Mr. Spurgeon has gone at once to the fountain head. The Psalter of David supplies him with an inexhaustible text for those self-counsels, heart-searchings, personal allocuies, and spiritual exercises in which he greatly delights and notably excels. Where else could he find such gems of poetry, so rich in historic and prophetic outline? Where else such breath of tender passion or such bursts of vigorous declamation? Where else do such plaintive wailings sob forth their melody in broken snatches like the wild music of an æolian harp? Or where beside such pæans of grateful mirth, such shouting of tongues, such clapping of hands, such loud demonstrative joy? Let the Divine Spirit touch the chords of human sensibility and forth comes the tune, be it a "miserere" or a "Te Deum," a gloomy dirge or a lively song. All this and much more is indigenous to the Book of Psalms. Yet we thank our author very sincerely, and still more we devoutly thank God for him, while we thoroughly enjoy the subtle allusions his keen eye can detect, the sweet rhythm his fine taste can render, and the sacred pathos his ripening experience can distil out of these thrilling inspirations.

Renewed attention to the Psalms is always a good augury. We consider it to be a symptom of religious revival. In evidence of this we might appeal to the Jewish economy which inaugurated, as well as to the Christian economy which has perpetuated these sacred canticles. No repository of doctrine has ever been found more pleasing or more profitable. Each age is lighted up, its Christian civilisation attuned, and its spiritual vitality expressed by fresh renderings of these majestic odes. The return from Babylonian captivity was a season of gladness among the Hebrews, in which Ezra collated and re-edited the Psalms. In the Apostolic times these same Psalms were, by the aid of an inspired interpretation, published and received among the Churches as testimonies to the Messiah. The Reformation saw them rendered into the vernacular of the people, clothed in the freshness of youth, and prolific of a numerous progeny of hymns. The evangelical awakening of the last century was pioneered by Dr. Watt's free paraphrases,

robed in a versification that charmed the ear, and set in metres that have proved an acceptable aid to congregational worship. Thus modernised and thus naturalised in Protestant countries, they supply penitents with words of confession, saints with animated expressions of gratitude, living labourers with an enthusiastic stimulant, and dying sufferers with triumphant professions of faith. The world can appreciate the composer's lovely art and livelier genius as he adapts to the sacred story and songs divine of the ancient Hebrews anthems and oratorios, that swell and sink with mighty waves and gentle lulls of intonation, wherein ears refined may detect the noblest, purest melody that ever entranced their senses. But we think it meet that the Church should approve the talent and the taste that appear in these volumes, in which not only are the air and recitative given with some pleasing effect, but a chorus of more than a thousand authors is brought together with much diligence and discrimination, whose mingling voices serve to express to the ears of the understanding the intricate harmonies of divine revelation as they break on the heart of man with an affluence far beyond the compass of any one tongue to utter. Mr. Spurgeon's commentary on the Psalms is a work of intrinsic merit, which will be more highly esteemed the more widely it is known. It is not as an ephemeral publication, but as a substantial aid to study that it challenges attention.

*The Voice of Inspiration on the Seven Last Things of Prophecy. Lectures by Rev. JOSEPH WILKINS. (Hamilton, Adams, and Co., London.)*

THESE Lectures were delivered by Mr. Wilkins in the ordinary course of the ministry of the Word. The topics discussed are, "The Coming of the Lord," "The First Resurrection," "The Millennial Glory," "Satan's Little Season," "The Resurrection of the Dead," "The Judgment," "The Final State." Mr. Wilkins is a *post-millenarian*, and his little book has been published at the request of many Christian friends who heard these lectures; it will be found to be a cheap, concise, and vigorous epitome of the controversy from his side of the question.

## REVIEWS, PERIODICALS, &amp;c.

We commend the following to our friends as worthy of reading:—

*Baptism as taught in the Scriptures*, by Rev. E. DENNETT. *Templetown Talk about Church and State*, reported by SCORPIO MAJOR. *Modern Preaching Weighed in the Balance and Found Wanting*, by A. LAYMAN. *The Confessions of an Old Smoker*, by Rev. J. STOCK, LL.D. *The Ten Tribes of Israel, Where may They Certainly be Found*, by the Author of *The Bible and Slavery*. The above are published by Elliot Stock, of Paternoster-row.

*Cloddy in Bucks*, by EDWARD RICHARDSON. (R. Banks, Raquet Court, Fleet Street.) *Melrose Hall*, a Poem. (H. Kerbey, 118, Whitechapel Road.) *The Church in Relation to Amusements*, a paper read by Rev. J. HALSEY before the Surrey Congregational Union. (Snow and Co.) *Statistics: Old and New*, a paper read by S. J. Chew, at the meeting of the Midland Baptist Association. (Hudson and Son, Birmingham.) *The Enthusiast*, a Sermon, preached by Rev. C. STANFORD, for the Baptist Missionary Society. (Yates

and Alexander.) *Religious Education*, the Circular Letter of the Monmouthshire English Baptist Association. *A Report of Twelve Months' Work in St. Giles'*, by GEO. HATTON. *The East London Pulpit*, by ARCHIBALD G. BROWN.

We have received some neat tracts by J. T., published by the Glasgow Tract Depot, may be had also at Allan's Paternoster Row; also two tracts, *Rejected Mercy and Thy Word*, published by Yapp, of Welbeck Street. *Jesus Christ and Modern Social Life*, by JOHN CLIFFORD, M.A. (Marlboro and Co.) The Inaugural Address delivered at the Assembly of the General Baptists at Nottingham. *The Sword and Trowel* for June and July still keeps up its freshness and vigour. *The Baptist Magazine*, two good numbers. *The General Baptist Magazine* contains some solid articles; they are, perhaps, somewhat lengthy. *The Christian Armour* contains some admirably written articles. *The Hive*, *Appeal*, *Ragged School Magazine*, *Old Jonathan*, *Gardiner's Magazine*, *The Sower*, *The Little Gleaner*, and *The Gospel Watchman*, are all well worth perusing.

## Denominational Intelligence.

## CHANGES IN THE PASTORATE

Mr. G. TURNER, of Mr. Spurgeon's College, has accepted an invitation to become the pastor of the church at West Green-road, Tottenham.

Rev. Andrew Doel has tendered his resignation of the church, Totteridge-road, Enfield Highway.

Rev. J. Marmaduke Bergin, late of Weston-super-Mare, has accepted an invitation from the church at Sutton, Surrey.

Rev. Harvey Phillips, B.A., of Eve-sham, has accepted the pastorate of the church, Blackfriars-street, Glasgow.

Rev. C. Witts has resigned the pastorate of the church, Askett, Bucks.

Rev. G. S. Ennals, of Leicester, has accepted an invitation to the pastorate of the church, Lower-street, West Hartlepool, Durham.

Rev. R. Aikenhead has resigned the pastorate of the church, Wantage, and

has accepted an invitation to become the pastor of the church, King-street, Wigan. A testimonial from the church and congregation was presented to him.

Owing to increased indisposition, Rev. W. W. Cantlow, so many years the much esteemed pastor at Pound-lane Chapel, Isleham, Camb's, has been compelled to resign that office, much to the regret of his charge. Besides his pastorate having been the most prolonged in all this neighbourhood, and marked with so many proofs of the Divine approbation, it was his privilege to have baptized the Rev. C. H. Spurgeon, and previously to have laboured successfully elsewhere, both in this country and in the West Indies also.

Rev. G. W. Bannister, of Amersham, has accepted the cordial invitation of the church at Rosse-street, Shipley.

Rev. R. L. McDougall has resigned the pastorate of the Mint-lane Baptist Church, Lincoln.

Mr. Samuel Skingle, of the Metropolitan College, has accepted the unanimous invitation of the church at Whitchurch, Hants.

Rev. E. E. Walter, Whitehaven, has accepted the unanimous invitation of the church, Soho-street, Liverpool.

#### RECOGNITIONS.

THE recognition of Rev. F. G. Masters, as pastor of the church, Helston, took place on Thursday, June 13. In the afternoon, Rev. J. Cuttle conducted the first part of the service, and the Rev. R. James preached, Rev. R. Westington concluding the service. A tea meeting was held in the Corn Market, at which about 200 were present. In the evening there was a public meeting in the chapel. Rev. J. Aldis delivered the charge to the church; R. James gave the charge to the pastor.

On Tuesday, June 18, recognition services were held in the chapel, Edenbridge, in connection with the settlement of Rev. E. S. Ladbrook, B.A., late of Andover, and formerly of Regent's-park College. Rev. E. E. Long commenced the afternoon service by reading the Scriptures and offering prayer. Rev. W. Barker delivered an address on the constitution of a Christian church. A paper was read by one of the deacons, stating the circumstances which had led the church to invite Mr. Ladbrook to the pastorate, and thanking Dr. Angus for his valuable counsel whilst the church was without a pastor. A paper was also read by the pastor, giving an account of his conversion and call to the ministry, and also stating the theme of his preaching. Rev. B. Preece offered the recognition prayer, and Rev. Jos. Angus, D.D., M.R.A.S., delivered an impressive charge to the pastor. The hymns were announced by Rev. W. Usher, and the service was also attended by Messrs. Bailey and Shepherd, from Regent's-park College. In the evening a sermon was preached by Rev. W. Landels, D.D., to a most attentive congregation. Between the services a large company took tea in the British school.

#### PRESENTATIONS.

BOSTON, SALEM CHAPEL.—On Monday, May 20th, a considerable number of friends assembled to celebrate the 50th

anniversary of Mr. Samuel Veall's connection with the Sunday-school as teacher and superintendent. After tea, the Rev. J. K. Chappelle, in the name of the subscribers, presented Mr. Veall with a pair of gold eye-glasses and an elegantly bound copy of *Longfellow's Poems*, as a small acknowledgment of his unwearied and faithful services.

The friends of the schools at Bond-street, Birmingham, held their annual meeting on Monday, June 10th. In the course of the evening, Mr. A. G. Brockington, in the name of the teachers, presented a valuable writing-case to their minister. Addresses were delivered by Revs. J. Jenkyn Brown, T. McLean, F. Stephens, and C. Bright.

The Rev. C. Bright having resigned the pastorate of the Baptist church, Ernest-street, Church, near Accrington, on the 24th of June, there was a public tea-meeting, when the friends presented him with a purse of £20, and an address handsomely engrossed.

#### MISCELLANEOUS.

THE degree of LL.D. has been conferred on our friend Dr. Burns by the faculty of Bates' College, Lewiston, U.S., America.

GREAT GRIMSBY.—The anniversary services of Upper Burgess-street Chapel have just been concluded. Mr. Henry Varley delivered four sermons, on Sunday, Monday, and Tuesday, June 23rd, 24th, and 25th. The ladies gratuitously provided a sumptuous repast, when about £60 was realised. The friends are now preparing to hold a bazaar in October next, for the purpose of raising money to enlarge their crowded schools. The number of scholars in attendance is 470, but could be largely augmented with the increased accommodation. Mr. Lauderdale is the pastor.

CHAPEL ANNIVERSARY.—The fourth anniversary of the Avenue-road Chapel, Shepherd's Bush, was held on Tuesday evening, June 25th. A large number of friends assembled at six o'clock to partake of tea together, and at seven the meeting began by the chairman, Robert Baxter, Esq., giving out a hymn, and prayer being offered by Rev. W. Perratt. Rev. Charles Graham explained the Christian principles which regulated them as a church. He said they had desired two things in the erection of the chapel, viz.,

that it should be the birthplace of souls, and that believers should be built up on their most holy faith. After adverting to the general religious aspects of the times, which the speaker considered calling for great exertions on the part of true Christians, he reverted again to the state of his own church, the encouragements they had had during the past year, the losses they had sustained by death and removals, and the debt still remaining on the building, which would have to be cleared off. The financial report was read by Mr. Beach, the senior deacon, followed by some observations by his junior colleague. Mr. Baxter, the chairman, then delivered an impressive address on points of practical religion, and was followed in the same strain by Messrs. Leibsten and Croggon, the Revs. W. Roberts, B.A., W. Orr, H. Cocks, the Rev. Dr. Brown, of Aberdeen, and the Rev. W. Pepperell. A collection was taken, and together with those on Sunday, when sermons were preached by the Rev. Dr. Halley and the Rev. C. Graham, made up a sum of about £50 as the proceeds of the anniversary.

Interesting services were held in connection with the laying of the memorial stone of the Baptist Sabbath-school, Combe-Martin, on Monday, July 1st. The engagements of the day were preceded by two prayer-meetings, one held on Lord's-day evening, and the other on Monday morning, at seven o'clock. Numerous friends assembled on the ground, when the service was commenced by singing and prayer, after which Mr. J. Glover, the pastor of the place, made appropriate remarks, and presented a neat trowel and hammer to J. Darracott, Esq., of Appledore, who, giving an interesting address, laid the stone, and a few earnest words being given by Mr. N. Clogg, this service was concluded by singing and prayer. Tea was next provided, when over 150 sat down. In the evening a very able sermon was delivered by the Rev. T. R. Stevenson, of Barnstaple. The friends at this place were greatly encouraged by the generosity of Mr. Darracott, who gave £10. It may be also said, that those connected with the chapel, and others at a distance, have liberally helped, there being altogether £100 promised, leaving about £50 still to be collected.

## BAPTISMS.

- Bugbrook*, Northamptonshire.—June 2, Three, by the pastor, E. M. C. Botterill.
- Brazenose-road*, Bootle, near Liverpool.—June 10, One; June 30, Two, by J. Davies.
- Colchester*, Eld Lane.—May 26, Nine, by E. Spurrier.
- Dumfries*, in the River Vith.—June 19, One, by W. Wallace.
- East Derham*—June 29, 1872, Seven, by William Freeman.
- Great Grimby*, Upper Burgess-street.—June 30, Eight, by E. Lauderdale.
- Iserne*, near Blandford, Dorset.—June 23, Three, by Mr. John Dononey, Deacon of the Baptists Church. Rev. H. V. Gill preached the sermon.
- Metropolitan District*—
- Peniel Tabernacle*, Chalk Farm-road.—July, Four, by W. A. Blake, for the pastor.
- Penge Tabernacle*.—June 30, Two, by J. Collins.
- Spencer-place*, Goswell-road.—July 7, Four, by P. Gast.
- Metropolitan Tabernacle*.—June 20, Seven, by Rev. J. A. Spurgeon; July 14, by Rev. J. T. Wigner; July 15, by Mr. George Goldston.
- Middlesborough*, Park-street.—July 4, Four, by W. H. Priter.
- Mirfield*.—May, Two, by the Pastor.
- Deusbury*.—June 15, Eight, by N. H. Shaw, the pastor.
- Oldham*, King-street.—June 30, Six, by B. H. Bayloy, July 10, Five, by H. Webster, for the church at Mills-hill.
- Portsmouth*, Lake-road, Landport.—July 3, Seven, by T. W. Medhurst. Two of these candidates were converted from Romanism, and two were soldiers.
- South Osselt*.—April 7, Four, by E. Dyson.
- Sheffield*, Townhead-street.—May 26, Five, by R. Green.
- Shelford*—April 28, Eight, by B. J. Evans.
- Southsea*, Portsmouth.—July 3, Two, by J. E. Eames.
- Stantonbury*, Encks.—May 19, Three, by J. Hart.

## RECENT DEATHS.

REV. BENJAMIN DAVIES.—“It is well for the Lord hath done it,” were the words that involuntarily arose in our mind when we heard that our dear friend and brother, Benjamin Davies, pastor of the New Baptist Chapel, Greenwich, had entered into his rest. We were fellow-students together during the years 1857-8, in the infancy of C. H. Spurgeon's College, and from that time to the time of his departure, our friendship had been unbroken. We have preached for each other, have visited at each others' houses, have enjoyed uninterrupted fellowship with each other during the last fifteen years, and now we feel he is gone from us we can only say, “IT IS WELL,” we cannot fathom the mystery. Our dear friend was born in September, 1833. He departed to be with Jesus on Saturday

morning, at two o'clock, May 11th, 1872, in his thirty-ninth year. On Thursday, May 2nd, he took a walk with his wife; in the evening he was taken with a fit of shivering, and in little more than eight days his sojourn on earth was ended. His end was serenely calm. A short time before his spirit fled, he said, "Let me go down into the valley quiet." He asked his wife to pray for him, after which he himself engaged in prayer. He then said, "They are singing in the house." His wife replied, "No, dear, there is no singing." He said, "They are singing; but it is not unpleasant." He then appeared to hear the singing more distinctly, and said to his wife, "Cannot you hear them?" She answered, "No, my dear, I cannot; but you are nearer them than me; *what do they sing?*" He replied, "HALLELUJAH! PRAISE THE LORD!" Shortly afterwards he turned a loving glance on his beloved partner, and said, "*Precious wife!*" When next he spoke it was among the angels, in the presence of Jesus his Saviour. He had joined the white-robed throng, who had with song welcomed him to his heavenly home.

Benjamin Davies had been pastor of the Baptist churches at South Chard, at Leighton Buzzard, and at Greenwich. About fifteen years ago he came out from among the ultra-Calvinistics, and entered the Pastor's College. "Since then," says Mr. Spurgeon, "he has been made very useful in conversions, and has toiled on at Greenwich with varying success in the upbuilding of a church. At last he succeeded in seeing a noble chapel erected, and the dream of his life seemed

near its realisation. At the opening he said he felt ready to cry, 'Lord, now lettest Thou Thy servant depart in peace;' and in peace he has departed." Pastor J. A. Spurgeon preached the funeral sermon to a densely packed and sorrowing congregation on Lord's-day evening, May 19th.

The sympathy manifested towards the bereaved family of our departed brother is proof of the high esteem in which he was held. More than £1,300 have been subscribed on their behalf, and four of the children have been provided for, two of whom are received in the Stockwell Orphanage, *an Institution worthy of the liberal aid of all readers of THE BAPTIST MESSENGER.* The act of the Rev. Canon Miller, D.D., Vicar of Greenwich, in collecting the sum of £180 2s. 8d. for the widow and her nine fatherless children, reflects everlasting honour on his large-heartedness and Christlike love. The Lord reward him abundantly. All who knew Benjamin Davies loved him, and none more heartily than

Yours truly, T. W. MEDHURST.

Landport, Portsmouth,  
July 8th, 1872.

July 10, at Chipping Norton, Oxon, in the 78th year of his age, after a long and painful illness, and supported by the assurance of immortal blessedness, Mr. John Teall. He was for many years an honoured member of the Baptist Church, Chipping Norton, and the beloved father of the Rev. J. Teall, minister of Queen-street Chapel, Woolwich, and the Rev. W. Teall, missionary, Morant Bay, Jamaica.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

*Statement of Receipts from June 20th, to July 18th, 1872.*

£ s. d.		£ s. d.		£ s. d.	
Miss Lewin ... ..	0 5 0	Mr. T. Battam ... ..	0 10 6	Miss Maxwell ... ..	0 10 0
B. S. ... ..	5 0 0	Abbot-road Chapel, per		Mr. A. Searl ... ..	1 0 0
The Misses Dransfield	4 4 0	Mr. T. E. Davis ... ..	1 1 0	Mrs. S. Clifton ... ..	0 5 0
Mr. Bowker's Class ...	20 0 0	Mrs. Best ... ..	1 0 0	Weekly Offerings at	
Mrs. Ann Harris ... ..	0 10 0	Messrs. W. and R. Sul-		Metropolitan Taber-	
Messrs. W. Fisk and		mond ... ..	25 0 0	nacle, June 23	33 5 8
Son ... ..	5 0 0	Mr. Jeanneret ... ..	1 1 0	" "	30 35 7 0
The Misses Johnson ...	3 0 0	A Sister ... ..	0 4 0	" "	July 7 30 2 9
Luke x. 2 ... ..	1 0 0	Miss Holloway ... ..	0 2 6	" "	" 14 12 3 8
Rev. Thomas King ...	5 0 0	Mr. T. J. Redgate ...	5 5 0		
Mr. G. Fairey, Lea-		Rev. J. Owers ... ..	0 10 0		
ington, per Mr. J.		Mrs. Dick ... ..	1 10 0		
T. Dunn ... ..	1 0 0	Messrs. Wrigley & Son	31 10 0		
					£226 7 1

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

## ATTENTION ! \*

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

“Hear ye him.”—MATTHEW xvii. 5.

WHEN our Lord Jesus Christ was transfigured, there came a voice from the bright, overshadowing cloud, which said, “This is my beloved Son, in whom I am well pleased. Hear ye Him.” It was the voice of the Father concerning His Son; a testimony to His person, a notification of His office, an announcement of His authority to teach and to legislate. You can understand how imperative it then was for those who heard it to heed Him. But now He is gone up from us. He has entered into the excellent glory; He no more teaches in our streets, yet still, as though present with us, He speaks to us. By the written Word, His sayings are handed down to us infallibly. Often times, when the Holy Spirit rests upon God’s servants, they become as the voice of Christ to us; and when that same blessed Spirit, as the Comforter, brings to our remembrance the things of Christ, seems it not as though Jesus Himself spake to our souls. The admonition is not out of date; it has not lost its telling point or its vital force. Still doth the Father say to us concerning His well-beloved Son, “Hear ye Him.”

Let us proceed to meditate on this sacred charge. The three little words may give rise to four short questions. Why? What? How? When?

I. Do you ask why? Why should we hear Him? It might serve for a sufficient answer, had we no other reply, because God Himself commands us. This injunction cometh of the Father, “Hear ye Him.” Over and over again are we enjoined to listen to the voice of Christ. Every messenger from God ought to have our respectful attention, how much more the greatest of all messengers; that messenger of the covenant, the Messiah, the sent One, the Apostle and High Priest of our profession. Did not Jehovah Himself say, “This is My Son.” It seemed reasonable that the Son should receive more reverence than any of the servants. If senators and patriots, counsellors and prophets, had been stoned and cast out of the vineyard, deference might yet be paid to the Son. If their perverseness had refused Him homage, their scruples might have sheltered Him from indignity. Surely they would not go so far as to cast out the Son Himself. There is a wilfulness, a defection of heart, an enormity of sin, in refusing to hear the Christ of God, for which it is difficult to find terms. Appointed, anointed, commissioned of the Father to speak to us, to confer with us, to make known amongst us the mind and will of our great and gracious Sovereign, it becomes treason and blasphemy of the highest order and the deepest dye for us to refuse to heed His presence or hearken to His words.

Why hear Him? do ye ask. Does not our Lord Jesus Christ Himself deserve to be heard? Peerless among the princes of heaven, is He not very God of very God? and immaculate among the children of men, is He not man of the substance of His mother? Here is a double claim upon our attention. Beaming with divinity, instinct with humanity, He speaks as never man spake; clothing the highest oracles in the most familiar parables. And will ye not hear what this God-man hath to say? Is He not perfect in wisdom, pure in motive, and undeviating in truthfulness? To whom should we listen, if we turn away from Him? He has all those high sanctions which should claim our allegiance, and all those sweet traits of character which should attract our regard. If we will not listen to such an

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one as Jesus of Nazareth, the gentle, and meek, and lowly, yet the truthful, the honest, and the brave, to whom will we ever lend an attentive ear? O, sons of men, there was never mentor or orator so worthy of your regard as Jesus Christ; never philosopher who had such maxims to deliver or such mysteries to unfold as this man—the Son of God—the Incarnate Wisdom.

Why will ye not hear Him, when the message He has come to communicate concerns yourselves, your present and future welfare, your most solemn interests? The tidings He brings are, indeed, laden with ten thousand blessings for us, if we will but incline our ear, and hearken to them. He comes to redress our grievances, to retrieve our disasters, to redeem our souls, to secure our prosperity, to effect our salvation: as an ambassador from God He comes, not to treat upon small matters, to settle petty disputes, or to advise upon local or temporary affairs, but with supreme authority to show how sinful man may be reconciled to his Maker, how the foul stains of transgression may be washed away, and scarlet sins become white as snow. He comes to tell us how we may escape the impending doom of hell, and how we may attain an inheritance in heaven. To fit us for that high estate, and that blessed society, He comes to cleanse us from our corruptions, and to endow us with a nature that is divine, and faculties that are suited to the celestial glory. Such a message as this should enamour our very selfishness, and constrain our ambition to regard it with favour. Hear ye Him. O ye sick and wounded, will ye not listen to the physician? O ye bankrupt debtors, will ye not hearken to the jubilee trumpet that proclaims your debts paid, and your forfeited rights restored? O ye outcasts, wandering all forlorn, in climes uncongenial to your health, your peace, your homely joys; will ye not heed the voice of a guide, who comes to conduct you in safety to your fatherland? O ye despairing souls, He sets before you an open door. Ye famished poor, He invites you to a banquet—a banquet richly provisioned with all the dainties of eternal love. With such words upon His lips, such blessed news to bring to such needy creatures, our Lord Jesus Christ may well claim to be heard.

There is a further argument which ought to have thrilling force among full many of you, my hearers. With what zest should we hear Him who profess to be His disciples. Years ago some of us took His easy yoke upon our shoulders, and we bless His name it has never galled them; neither are we weary of the load. He is our Master and our Lord, and if He be so, surely our proper place is at His feet. It is an ill thing of us, and untruthful, if we call Him Master, and yet will not believe what He teaches; if we say to Him "Rabboni," and yet turn aside to hail some fellow-creature—be he a noted saint long since dead, or a party leader who still survives among us, as our captain and commander-in-chief. If Peter be our master, let us call him so; if Calvin be our master, let us call him so; and if Wesley be our master, let us call him so; but if we be disciples of Jesus, then let us follow Jesus, and follow Him with other men only so far as we perceive they followed Christ. Hear ye Him, O ye disciples, if ye be His disciples. Will ye enlist as His soldiers, and shrink from His lead? Will ye engage to be His servants, and yet violate His orders? Will ye who declare that He is your chieftain, and wear his uniform, cede your homage to other masters? Nay, by all that is honest and just, pure and comely, and of good report, the shame would fester in every believer's conscience. Ye call Him "Master and Lord," and ye say well, for so He is; but prove yourselves to be truly His disciples by hearing Him.

To the rest—(I am grieved at heart that I should have to speak of "the rest," but we know there is such a remnant here)—to those who are not His disciples, there is an argument, that if it tell not now, will tell hereafter. You must hear Him in this day of grace, or else you shall hear Him in that day of judgment, and perish for ever. Do you refuse to hear Christ, there are not any tidings of mercy to be heard elsewhere. "See that ye refuse not Him that speaketh, for if they

escaped not who refused Him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from heaven." O sinners, hear ye the Saviour's voice! O wanderers, hear your Shepherd's voice! O ye dying, hear your Physician's voice! I will add, O ye dead, hear ye the voice of the great quickener, for the time is come, that they that are in their graves shall hear the voice of the Son of man, and they that hear Him shall live. "Hear ye Him?" Thus with general arguments suitable to all, and with special arguments suitable for those who have believed, and for those who have not believed, we leave with you a few of the reasons why.

II. Our second catch-word is "What?" What are we to hear? "Hear ye *Him*." There is much to hear concerning the person of Christ, the actions of Christ, the sufferings of Christ, and the offices of Christ, but the fulness of all revelation is embodied in Himself. Greater than the greatest sermon that was ever preached in the world, is the Word made flesh. He is the manifestation of God; the brightness of the Father's glory, and the express image of His person. Would you know God, you must know Christ. "He that hath seen Me" (it is His own testimony) "hath seen the Father." In the character of Jesus the character of God is reflected with ineffable purity. The invisible God is in Him, made visible to men as far as the sense of faith can behold Him: infinitely farther than the natural senses can discern. The infinite can never be brought down to the level of our puny intelligence, so as to be comprehended by us; yet in the presence of Christ we are conscious of the infinite. It is palpable to us as a mountain that cannot be scaled, but under whose shadow we can find shelter. And when we look to Christ, and listen to His voice, we are as those who gaze on the vast ocean, in which, to our poor minds, the infinite is mirrored forth; for, as far as the vision can stretch, there is no bound, no shore beyond, and His words sound on and on like the mighty sea, through time that knows no limit, and through eternity that has no end. He is the wisdom of God and the power of God. Hear Him, then, hear Him; let His voice break on your ears as the music of the main, in that melodious anthem: "Come unto me all ye that labour and are heavy laden, and I will give you rest;" or in that thrilling utterance, "I, if I be lifted up from the earth, will draw all men unto Me." Hear *Him*, I say, hear *Him*. As the sound of many waters, as the chorus of the waves, hear this:—"God was in Christ, reconciling the world unto Himself." View Christ as a child who must be about his Father's business, and as a man who must work the works of his Father while it is day; know Him as a teacher and a guide; mark His zeal to minister, and His devotedness to suffer. Then let poets sing of "Nature," if they please. Let them call it "the thin veil which half-conceals and half-reveals the face and lineaments of God," as some of them have done. But let Christians bear me witness, that the simple tale of Christ living among men, with which we delight to make ourselves more and more familiar, unveils the attributes of God in words and deeds of mercy and compassion, of patience and long-suffering, of sweet mindfulness and great marvel in such clearness as days of sunshine and moonlight nights could never teach you, though more than threescore years and ten of these revolving seasons should pass over your head. But especially read God in the death of Jesus. Behold the Divine justice gleaming there, for He wakens His sword that He may sheath it in the heart of the great Shepherd, and that the sheep may escape its keen edge. See there the love of God, who spared not His own Son. See all the Divine attributes marvelously blended on the Cross in the bleeding person of Jesus Christ, the only begotten Son of the Father. Hear Him. And now do ye hear tell of Him as He goes beyond the stars and enters the pearl gate to take possession of His well-earned crown; let us hear Him there, and understand that He is able to save to the uttermost them that come unto God by Him, seeing He ever liveth to make intercession for us. Hear the voice of His ascension, as it proclaims the justifi-

cation of those for whom He died and rose again, and the assurance of the eternal perfection of all those for whom His blood was shed ; “ for this man hath perfected for ever them that are set apart, by the one sacrifice that He hath offered.” Hear Him. His very person and everything connected with Him speaks with trumpet tongue. Hear what God says to you by Him. Oh, I wish that we were more attentive to the Lord Jesus Christ, but I am afraid many of us are very superficial in our considerations of our Saviour. We do not labour “ to comprehend with all saints what are the heights and depths.” God speaks to dull ears. Though His accents are far more sweet than music when He speaks by Jesus Christ, yet a very large part of what God has thus said to us, many of you have not hitherto understood.

Let me remind you, dear friends, that the Lord Jesus has many forms of speaking—many varieties of utterance. Sometimes He instructs. He is a great didactic teacher, and He has spoken by the mouth of His apostles as well as with His own lips. The truths that were uttered in His name, like the miracles that were wrought in His name, have the impress of His sovereign authority. Hence that summary of Christian doctrine which Paul was inspired of the Holy Spirit to open up, was the plain result of the life of Jesus ; a key to interpret what He said and did. Do you read in the Gospels how He obeyed the Father ; in the Epistles you read of that obedience as a *righteousness imputed* to all that believe. Do you find in the Gospels a minute account of the dying of the Lord Jesus ; the Epistles will tell you that His death was a *propitiation* for our sins. Do the Gospels furnish you with proofs of His rising from the dead ; the Epistles will assure you that He was raised for our *justification*. Do you learn from the Gospels that He ascended up into heaven ; the Epistles will teach you that He ever liveth to make *intercession* for us. We are bound to take our theology from the entire Scriptures.

Where, and when, and by whomsoever Christ speaks to us, let us hear Him. The well of theology undefiled is the Word of God. We err when we pin our profession to creeds of human devising. Creeds are exceedingly useful, and I hope they will never be discarded ; in fact they never can be, for every man has a creed, whether he likes to think so or not. He has a consistent or an inconsistent one. But our creed must not be the dogmas of general councils, or the opinions of learned men, much less must it be the reflection of “ modern thought,” which is full of infidelity, but it must be the truths which we have received directly from the Word of God. And surely, after reading controversies upon theology, one has often said, like David, “ Oh, that one would give me to drink of the water of the well of Bethlehem, that is within the gate ! Oh, that I could get a drink of the water from the well-head—from Scripture itself !” And ye do well, my brethren, if your only Doctor of Divinity is Christ, and if He is your only body of divinity, for, indeed, was there ever any other body of divinity under heaven save Jesus Christ ? Let my doctrine be what Christ taught ; let my reason for believing it be that He said so ; let me sit at His feet and learn of Him, and let Him be my authority. I shall want no better argument, if I gather my reason from the fact that He hath declared it.

But the Word of the Lord is not always the voice of instruction ; it is sometimes spoken in peremptory tones, commanding us. The Lord Jesus Christ has given many absolute injunctions to His people. Some there are amongst us—we grieve to confess it—who are not so fond of His precepts as of His doctrines. They will hear the preaching that sets forth the precious doctrines of grace, and the sweet promises of the covenant, with very great delight, as I hope we all do, but at the mention of the precepts and practical obligations they are offended, and afraid that there is more of a legal twang than of a Gospel tone in the sermon. Perhaps such fears have too often been justified ; at the same time, brethren, we should always be ready to suffer the word of exhortation, and be as content to do

for Christ that which He enjoins, as to get from Christ that which He freely bestows. That saying of the mother of Jesus to those who waited at the feast of Cana, is good advice for us all; she said to the servants, "Whatsoever He saith unto you, do it." \* Does Christ command separation from the world—separate yourselves, and come ye out. Does Christ command cross-bearing, and going without the camp—take up your cross cheerfully, and follow Him without the camp. Doth Christ command integrity of character and holiness of life—oh, that we might be blameless in the one and exemplary in the other. Doth He command love, a kindly affection for the brethren, and a practical benevolence towards all mankind—let us diligently cherish both. Doth He command us to forgive injuries, to show a peaceable disposition—then let us bear and forbear in advance of all the maxims of society, stimulated by the noble example of our Lord, and obedient to the law of His mouth. Do ye call the blessed Jesus your Lord and Master? "Hear ye Him." Heed His precepts as well as hearken to His doctrine. Often, too, by way of direction does our Lord speak to us. How wisely would our lives be ordered, did we simply and sincerely follow Christ's guidance. We often make glaring mistakes in trivial matters, because we fancy ourselves able to direct our own steps in plain common paths. Many a man has gone straight through an intricate course, because he has prayed earnestly, and in answer to prayer he has found out the narrow channel between the quicksands and the rocks; yet on other occasions that same man has committed folly in Israel, because he thought it was fair sailing, and he did not want to take the Divine pilot on board. Let us in all things, great or small, ask counsel of Christ, and when once we know His will, let us never have a second thought. It is not ours to reason or to question, but it is ours to suffer loss and endure reproach, if need be, when we have His orders. The Christian's, like the soldier's, duty is to obey. Be it to do or to die, it is imperative that he lay his judgment at the feet of his commander. His judgment is never sounder than when he defers to his chief, demurs to nothing, and decides at the spur of precept or prohibition. With His charge for your chart, be ready to hear His direction.

Nor is there any lack in another particular. Full often, blessed be His name, Christ gives us the word of consolation. Unhappy are those disciples who turn a deaf ear to these sweet refreshments. We do know some who are so sickly and depressed in spirit, that "their soul abhorreth all manner of meat, and they draw nigh unto the gates of death." "My soul refuseth to be comforted," says the Psalmist, and there are persons in that pitiable condition. But, dear friends, when Jesus deigns to comfort, surely it is wise to obey the injunction, "Hear ye Him." Why, if I could not believe the promise of my father, or the promise of my brother, yet must I believe the promise of my Saviour. He cannot deceive; He would not speak flattering words; it were not possible for Him to buoy me up with specious consolations, showing me the bright side of the picture, and veiling the darker shadows. Oh no! He has said Himself, "If it were not so, I would have told you." He is perfectly ingenuous in what He says; He conceals nothing which it is profitable for us to know. He is Himself transparent truth. When He says to me—to you—"Let not your hearts be troubled! Ye believe in God: believe also in Me. In my Father's house are many mansions," shall we not dismiss our fears, renew our hearty confidence in Him, believe in the many mansions, and look forward to them? And if He says to us (as He does), "I will never leave thee nor forsake thee;" if He declares, "I give unto My sheep eternal life, and they shall never perish, neither shall any pluck them out of My hand," should we not ground our full assurance on His simple assertion? Are we to question what He affirms, because it seems too good to be true? May it not remind us of that famous speech of the Lord by the mouth of His servant Esaias: "As the heavens are above the earth, so are my ways higher than your ways, and

my thoughts than your thoughts." Oh, bow thine ear, thou mournful one, disconsolate as thou art, I marvel not that thou dost refuse earthly sedatives, but I wonder much that thou shouldest deny thyself these heavenly restoratives. The oil and wine that Jesus brings must be healing and healthful. The ointment that He puts upon thee will not aggravate thy sores, but it will cure thy malady. Yield thyself to His generous treatment. The spirit of Christ never comforts unwisely. Rejoice thou that He has given the spirit, and still speaks by the spirit unto the mourners in Zion.

I might linger over these and kindred reflections. When our Lord speaks by way of warning, and bids thee, "Flee from the wrath to come," hear ye Him. When He speaks by way of exhortation, or of invitation, saying, "Come unto me all ye that labour and are heavy laden, and I will give you rest," then "heard ye Him." If His tone should seem somewhat severe to your souls, and your flesh should revolt against it, yet "Hear ye Him." His lips are as lilies, dropping sweet smelling myrrh; always sweet smelling and healing like the myrrh. Oh, regard Him; catch His faintest accents; treasure His words. Take your tablets and write down what He saith; but let your tablets be your heart's best flesh, made soft by the power of the regenerating spirit. Pray the Holy Ghost to write upon your souls, to carve deeply upon your hearts, all that Jesus Christ may speak to you. This is *what* we would have you hear. "Hear ye *Him*."

III. The third word about which some remarks were to cluster was "How?" How shall we hear Him? We have shown you that He speaks in the word of Scripture; that He speaks through His sent servants; that He speaks by His holy spirit to the hearts of His people. How shall we hear Him, then? Undoubtedly it becomes us to listen with devout reverence. Let us revere every truth of Scripture, for the sacred authority with which it comes to us. Every rightly constituted mind must feel shocked at the way in which certain parts of God's Word are treated by the thoughtless as well as the profane. I believe, brethren, that the habit of trifling with the minutest detail of God's house is very sinful. I know that it has led to much mischief in the Church of God. I remember hearing a minister speak of the controversy about baptism with palpable levity. It made me shudder when he said, that for his part he did not care two-pence about baptism. Is there not a baptism of the Lord's commandment? Some sort of baptism there is, at any rate, which Christ has enjoined. God forbid that I should scoff at it. Where is your loyalty to the Son of God, if ye rudely snap your fingers at any ordinance He has appointed? Ye that hear may account it of no consequence, but He that declared it to us well knew its profound importance, for He said, "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." You have coined a new proverb to supersede the old statutes. "There are no sects in heaven," you inform us. Then, having forged a text, you supply us with a commentary. "These points are really non-essential;" you tell us, "it would promote love and concord utterly to ignore them." Nay, sirs, but the *points* of which you speak so lightly are not mere specks on the horizon, they are more like lights in the firmament of the heaven to divide the day from the night; let them be to you for signs and for seasons. "They are not essential for salvation," says one. Be it so, and yet they may be essential for approbation, I reply. As a servant, "Will you wilfully offend because the penalty is to be reprov'd, not to be discharged. As a pupil in the school of Christ, will you violate His laws, because you will only be put to the bottom of the class, and no one supposes you will be expelled from the school. Has it come to this with thee, professing Christian, that to escape from hell is the only thing you care about. Are you of so mean, so beggarly a spirit, that provided you get saved, it is all you are concerned about?" Dear friends, after we are saved, it is essential to the peace of our con-

science that we search the Word of God to know the will of Christ concerning us, and that in every particular, as far as we are able, we endeavour to do His will. You may err through ignorance, not knowing that you are doing wrong. That is a sin, a sin concerning which Christ says that you shall be beaten with few stripes. But it is an aggravation of sin, when a person does not wish to know his Lord's will; nay, refuses to enquire, and thinks it quite unimportant; for such wilfulness the servant, to use our Lord's own words, "shall be beaten with many stripes." God save us from the censure as well as the penalty of that transgression. Never treat with levity any text of Scripture; never suppose that because the truth is considered small by the men of your generation, that it is therefore inconsiderable in the eyes of Him who ruleth throughout all generations. The sweepings of the lapidary's shop, where diamonds are polished, are precious; how much more should each member of the whole Church be jealous of every minute particle of truth. Small errors are the seedlings from which gigantic heresies spring up. The more accord with the mind of Christ there is in the individual disciples of Jesus, the more concord there will be in the visible church. Unity is not promoted by endorsing one another's faults, but by conspiring one with another to maintain the Master's statutes.

Let us hear believably. Some are troubled with doubts and fears, and others foster them as if they were accessories to faith, and proofs of an ingenuous disposition. We have heard from the philosophic side that there is more faith in doubting than in crediting the revealed Word. Really, such cant I do not care to quote. The marvel is that it gets currency for an hour. The class of doubters we have abroad in the present day may well be always protesting that they are honest, since there is so much reason to suspect the honesty of their doubts. And then there are Christian people who think it a commendable humility, and an excellent feature of experience, to entertain doubts, to make a profession of fears, and to cast reflections on "the full assurance of faith," as though it were presumptuous and unbecoming. From the tone of their conversation you might infer that the promise of the Gospel is to him that doubts, and hesitates to show his allegiance, rather than to him that believes and is baptized, that he shall be saved. The new birth is a grave subject to their thinking. It fills them with terror, instead of inspiring them with hope. But their morbid views are all wrong, my brethren. What Christ has said is true, infallibly true, it is not to be lightly questioned, but implicitly relied on. Be it ours to accept from His lips whatever of teaching, or consolation, or promise, He may utter. And let us hear Him expectantly with the full assurance of hope, knowing that He is faithful who hath promised. Especially in the matter of prayer, let us encourage the utmost confidence that He will hear us. Have you not caught yourself sometimes telling of the remarkable answers you have obtained, as if it oased you the greatest possible surprise that you should ask and receive? Meet and right it is, my dear brother, that you should relate what God has done for you; but is it quite right for you to express astonishment that He has fulfilled His own engagements? Should it be accounted strange by God's own children that their Father keeps His word? Are His oracles so equivocal, that when they are literally fulfilled we lift up our hands in blank amazement? Not so, beloved. Better far the saying of that aged Christian woman, who, when she heard a young disciple relate the answer he had got to the prayer he had offered, and finish up his story with the exclamation, "Wasn't it surprising!" replied, "No, it is just like Him." As it is His wont and custom to keep His word, let us always hear Him expectantly. And let me charge you, beloved friends, that ye take heed by the power of God's Spirit always to hear Jesus Christ obediently. There is a way of hearing that is worse than not hearing at all. Who are so deaf as those that will not hear? or hearing, will not obey? How often has the Lord called some of you, and yet you have not come to Him? Though He has taught you much, you have

not learned anything. Though He has exhorted you many times, you have not stirred. Though He has frequently warned you, you have taken no heed. Oh, that we obeyed, instantly obeyed Him, scrupulously obeyed Him, universally obeyed Him; inquired and ascertained His will, with an eagerness to do His bidding. Fain would I be like a cork upon the waters, that feels every breath of the wind, and every rise of the wave,—not like some great steam-vessel, that needs a storm to make it roll. Would to God we were delicately sensitive to the mind of Christ, like the photographer's sensitive plate that catches the image as it passes, and permanently retains the reflection, so that when Jesus Christ's perfect image comes before our soul, it might be there stamped upon us to abide uneffacedly evermore. Oh, my dear brothers and sisters! ponder this pensively, pray over it privately, ask yourselves personally, are we all thus hearing the Lord Jesus Christ? Come to close quarters; let us put it pointedly—are any of you living in habitual disregard of your Lord's will? If so, you are unhappy; I know you are. You cannot be happy until you come and yield yourself up to Him. What is the true posture of a servant but to wait his master's beck and bidding? Where can ye expect to know the sweetness of Christ but in owning Him as your Lord, and yielding your souls in allegiance to Him. Cry to God then for cleansing from the errors of the past; invoke His help to make your obedience complete, now and in days to come. We know we are not saved by *our* obedience; we are saved already by *His* obedience; but for the love we bear His name what was our gain we count our loss, and we desire to render ourselves as living sacrifices unto Him, which is but our reasonable service. Thus let us hear Him. I beseech you, you who listen to me from Sabbath to Sabbath, never to take aught of your beliefs from my sermons unless you can verify them from His sayings. I would cheerfully blot out from your recollection every dogma that has no authority but my own. I would urge you to give it like chaff to the wind. Let your soul be established upon the truth as it is in Jesus. "Hear ye Him." Whatever He saith accept beyond appeal. Let that be your postulatium and your ultimatum, the beginning of your confidence, and the end of all your controversy. Should Christ's teaching take you out of our connection or out of any association where you now are, never mind, follow it; through floods or flames, if Jesus leads, follow His guidance. Don't be foolish enough to take up with impressions that are merely of the flesh. Don't be for ever changing and shifting with the currents of opinion. Don't have windmills on the brain. Read well, mark, learn, and inwardly digest. Having done so, if nobody in this world besides yourself professes to believe the truth that Christ has taught, believe it all the more intensely. Be concerned that so much dishonour should be done Him by so many being in ignorance or error, but be concerned to honour Him yourself by holding that truth firmly which others overlook or despise. "The Bible, and the Bible alone," said Chillingworth, in that oft-quoted aphorism of his, "is the religion of Protestants," but I am afraid it is hardly a fact. It ought to be true, and it would be true, were we true to Christ. It is the professed religion of Christendom. The Word of God applied to the soul by the eternal Spirit becomes to us the voice of Christ, and we desire to hear it. God help us to hear it.

IV. One more question remains to be answered. When shall we hear Him? The reply must be, Evermore! Hear Him when ye begin your Christian career. "Hear, and your soul shall live." "Faith cometh by hearing, and hearing by the Word of God." It is the hearing of Him that quickens the soul. "Incline your ear," saith He, "and come unto Me; hear, and your soul shall live." Nor are we to give up hearing Christ after we have found life in Him; we are to continue still learning of Him. We shall never grow so wise that we do not need Him for a teacher. We shall never be so experienced that we can find our own way, and no longer need Him as a guide. We shall have to keep on hearing Him when our

locks are grey, and our age is reverend ; when we are on the banks of Jordan, and our feet almost tread the hallowed soil of the border land ; even then, brethren, we must still hear Him. And then across the river His voice will greet us. We shall for ever hear Him in the upper skies. The great matter, however—great because it presses so heavily on our present interest and our future destiny—is that we hear Him now. “*To-day* if ye will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness, when your fathers tempted Me, proved Me, and saw My works forty years.” May we have grace to hear Him now. If we do not hear Him now speaking with the voice of mercy, to-morrow we may hear Him say, “I never knew you.” It would be a terrible hearing that, “Depart from Me, ye workers of iniquity !” The thunder of those dreadful words will be everlasting. May God, of His infinite grace, save us from hearing the dreary sentence of the Judge by enabling us to hear now the cheery welcome of the Saviour.

And do you not think, dear friends, it would be well that believers should have a special time for hearing Christ every day ? Might you not mark off a quarter of an hour in the day for hearing what God the Lord shall speak ? In the middle of London, amidst all the din of traffic, the sweetest chimes cannot be heard, they are drowned. But that same music, when other sounds are hushed, will be extremely pleasant. We have the rush and crash of the world in our ears nearly all the day ; if we want to hear Christ's voice, we must get alone sometimes, and sit in silence. Our Puritan forefathers, who were mighty men of God, owed much of the strength of their character to the time that they could afford for uninterrupted devotion. They would have an hour, some of them when they rose, others of them more, for reading the Scriptures and prayer. After that, family prayer was a service to which a full measure of time was allotted ; it was not got over in a hurry with them. And then at eventide, and many of them during the middle of the day, devoted portions of time to meditation and worship. There was system in their habit of hearing Christ. Now it is obvious, I think, that we should be neglecting our duty, many of us, were we to take hours in that way (for the time is not our own), yet those who *have* time at their own disposal could not occupy it better. But, at any rate, we must jealously guard a little time each day for trading with heaven. It is the best commerce a man can engage in ; it brings in the richest treasure. He will be poor who does not set apart some time in which he can listen to the voice of Christ, by searching the Scriptures, by drawing near to God, by watching and prayer. I would stir you up to diligence in this matter, dear friends. Even the public prayer meetings should be second to private intercessions. “This ought ye to have done,” I would say of the prayer meeting, “not to have left the other undone.” Both should be regarded, for oftentimes in the morning, if one can get a text of Scripture and put it under the tongue, it will keep the mouth sweet, and the breath sweet, and the heart sweet all the day long. And at night, when one is weary, it gives calmness to our slumbers, and even makes our dreams pleasant, if we can get a kiss from the lips of the spouse in some joyful promise, some precious portion of the Word of God. “Hear ye Him,” my brethren. “Hear ye Him.” The Lord unstop your ears to hear, O ye that have never heard Him. And ye that have heard Him often may ye hear Him yet more frequently and more familiarly, till He shall say unto you, “Come up hither,” and you shall enter finally into His joy. God bless each one of us richly for Christ's sake. Amen.

## Essays and Papers on Religious Subjects.

### THE GREAT CHANGE.

BY REV. JONATHAN WATSON.

THE new birth is at once a deep mystery and a stubborn reality. How mysterious in its *origin*! In childhood it not unfrequently commences, when amid the playfulness of that period, an idea, like the germ of the future harvest, is dropped into the soil, which, after remaining long incrustated in that ungenial element, the heart, bursts its prison at last, and rises into beauty and loveliness in a life early devoted to the service of God. How wonderful, indeed, that sometimes in circumstances of danger, amid the restlessness and roving of youth, and in a moment of reckless daring and imminent peril, the ray of conviction will unaccountably shoot through the soul, making revelations there which are destined to prove the element of a new moral existence; or, in gay prosperity, the thought of the unsatisfactory nature of its gayest scenes, will not seldom create a momentary yearning of heart after purer joys which, though not obeyed *then*, waits to be welcomed and acted upon another day. Affliction, too, while it shuts out sensible pleasures, damps hope, and draws a curtain of gloom around the sufferer, is oftentimes the occasion of letting in the light of life eternal upon the soul. The commencement of the work of the Holy Spirit in such cases is traceable up only to a certain point, beyond that all is mystery, to us inscrutable. Even among such as have been really born again after having risen up to manhood, and after the perusal of many volumes, and the acquisition of much knowledge, is there one of a thousand who can tell the very words which first arrested his attention, or recover the exact and subtle train of thought out of the myriad thoughts which have glided through his mind which proved the

starting-point into the region of regenerated being.

The *progress* of this mental process is no less mysterious. Here we have light struggling, and long struggling with darkness; the understanding half admitting and again repelling the dawn of truth; conscience roused into terror and again lulled into a sullen and deceitful security; the voice of awful authority stifled by the deceitfulness of sin and the blandishments of the world, the allurements of the flesh, and the temptations of the devil, yet leaving great thoughts of God and eternity behind never to be wholly effaced, but which toil among the surrounding elements of corruption, and make head against the superincumbent load of earthliness. The arm of Omnipotence resisted for a season, the gentle might of the Holy One disputed, contended with, all but quenched and ejected from the soul, which it would be finally but for the invincible purpose of the Divine agent, who, despite of insult and provocation, pursues his design of mercy, and follows up his intention to a successful issue.

And mysterious the *end* of this conflict, for what eye has seen it? what eye has penetrated the secret place of the soul to trace the last hopeless effort of Satan there, to mark the arch-traitor concealed behind the dark scenery of his own creation, now obliged to desist from his diabolical purpose, and retiring abashed and confounded from his forlorn hope? Who has observed and marked the very instant when the ensign of revolt was torn down, the rebellion of the will quelled, the heart with all its fancies, passions, and capabilities surrendered to the Lord Jesus Christ, and ceasing, for ever ceasing, to be anything but a willing and adoring subject of Him who bought it with His blood, and has now won its consent by the

might and mastery of His Spirit. That moment,—that eventful, happy moment, with all its attendant circumstances of moral grandeur, who could scan; when a peace passing understanding first entered into the soul; when a joy unspeakable and full of glory first beamed around and within; when the new creature was actually born into the kingdom of God, and now, first since the man had being, he feels the glow of love to the Saviour, the play of holy affections, breathes the air of spiritual freedom, drinks the joy of angels, exulting in the love of God, and exults in the thought that “old things have passed away, and all things have become new.” But great as is the mystery of regeneration, it is not more so than are the phenomena of nature around us; the mind, for example, and to it the Great Teacher refers in illustration. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth.” Who, of all the sons of philosophy we may ask, can tell whence came the breeze which has just stirred the leaves, what gave it motion, or whither it is bound, to be still in the vale, or career in the tempest? By its *effects* we come to ascertain its existence and its presence, but that is all. The sail of the gallant ship is now filled, or is now rent in pieces by the violence of the gale. The breeze bears health on its wing, or scatters pestilence and death among a dying population. It is heard, it is felt, its presence is realised throughout nature as one of her most powerful elements; but who has *seen* this agent which makes its omnipresence to be *felt* over all the earth? The nature, the laws of atmospheric currents escape our philosophy, yet so much is known as is sufficient to establish the presence of an element at once impalpable and invisible. But the *effects* of this element do not more convincingly demonstrate its power than the *works* of the Spirit of God demonstrate His agency in regeneration. These are felt by some, they may be seen by all, and he who believes not is invited to subject himself

to the test of experiment: “If any man will do His will he shall know of the doctrine whether it is of God.”

We have set down at the outset of these remarks that the new birth is “a great fact.” The Scriptures are full of attestations to this great change. Not now to speak of this discourse of our Lord’s with the Jewish Ruler, which treats exclusively of it, the epistles may be adduced as everywhere bearing witness to this great foundation truth of the Christian religion. The Apostles do not merely speak of the regeneration as a resurrection to spiritual life in the soul, but also their writings set it forth as a *new creation*. “You hath He quickened who were dead in trespasses and sins.” “If any man be in Christ he is a *new creature*.” “He hath begotten us through the word of truth that we should be a kind of first fruits of His creatures.” Elsewhere we have the express testimony of the Scriptures of the Old Testament to the same effect. “I will take away the stony heart out of you, and I will give you an heart of flesh.” “I will plant the heavens, and lay the foundations of the earth, and say unto Zion, thou art My people,” which is just to set forth in ancient prophetic style a new creation as the result of Messiah’s manifestation.

Indeed, the experience of multitudes harmonises with these statements, both as to *agency, instrumentality, and results*. All true Christians acknowledge that they had never of themselves turned from darkness to light, and from the power of Satan to God, if He, who is rich in mercy for the great love wherewith He loved them, had not quickened them when “dead in trespasses and sins;” that they had never of themselves turned out of the course they were pursuing, if they had not been turned; that they could no more have renewed themselves than the Ethiopian could change his skin, or the leopard his spots. All, all with one voice unite in ascribing the power and glory of their salvation from first to last “to Him who sitteth on the throne, and to the Lamb for ever;” all feel themselves to have

been the subjects of a powerful spiritual agency from without, as sovereign in its exercise, as gracious in its tendency.

Of the mode, manner, and amount of spiritual influence employed they profess to know almost nothing, yet are they sure that they have become the subjects of such a visitation. No such mystery, however, hangs over the instrumentality. The great Gospel truths of the Bible were presented and pressed on their attention. The corruption of their nature, their unconformity to the Divine law, and their liability to its curse; the interposition of Jesus Christ; His all-sufficient atonement for their sins; God's readiness to freely forgive them all in connection with faith in His Son; the unexampled, unimagined love that preceded salvation, and the urgent, repeated, importunate entreaties to the only blessed God to be reconciled and saved through the merits of His appointed Surety; these, and similar statements were brought to bear on their consciences; they *believed them*, and the results have proved as unequivocal as those which attend the motions of the wind when it carries destruction in its course. The proud towers of human merit are levelled in the dust, and deep horror of the danger escaped; thorough loathing of sin with turning from it; unwavering affiance on the LORD OUR RIGHTEOUSNESS; ardent affection for His person, government, laws, and people; high admiration of holiness, and efforts after highest attainments; zeal for the glory of Christ, and assays to spread abroad His fame, and so draw others from perdition: these are some of the happy effects resulting, which can no more be denied to thousands and tens of thousands, than their own proper names can be denied to them. The experience, this of many in all possible situations, showing that there is nothing of a confined or local character about the Gospel, but that its wondrous adaptation to the human family, as such, proves its Divine origin.

The civilised and the barbarians, the educated and the ignorant, the luxu-

rious and profligate, as well as the children of misfortune, poverty, and distress—persons of Roman courage equally with the weak and effeminate—the young and the old—the bloom of health and the withered cheek of age—the vigorous and robust, as well as the mere fragments of mortality tottering by the grave's mouth—all, all have attested the reality of a moral renovation, and have pointed to the Gospel of the grace of God as the grand means, and to the Holy Ghost as the mighty worker out of a change as gracious in its character as permanent in its duration.

Now, if the explicit authority of Divine revelation can be invalidated, if its solemn and oft-repeated averments regarding the *necessity—the absolute necessity*—of the new birth to admission into the family of God; if all these are of no account, and if the testimony of millions who have passed away, and of millions yet alive, to their own happy experience as confirmatory of the doctrine; if all be nothing worth, if all truth be fable, and all serious believers delirious fools, then may thoughtless sinners marvel and mock at the idea of being “born again;” but if otherwise, *if the Word of the Lord be true, and the experience of true Christians sound*, what must become of those who venture to deride this whole matter as the dream of enthusiasm, and of those who please themselves with the thought, that a decent church-going credit for religion will take them to heaven.

Let the reader think what a topic this is for reflection! Go, court retirement, and when immured in its deepest solitude, and in full view of the eye of Omniscience upon you, put this question home to thy conscience:—“Am I, or am I not, born again?” O important question! Solemn, awful inquiry! The resolution of all the problems ingenuity could start would be dust in the balance, light as a feather to this. I have a soul to be saved or lost; lost, if I die as I was born—saved *only*, if I am renewed in the spirit of my mind. Am I renewed? Do I know what it is to

pass from death to life? Has "the GREAT CHANGE passed upon me? If not, may the blessed Spirit bless the following concluding sentences, to lead my reader into an immediate, heartfelt experience of the preciousness of Christ, the wisdom and power of God, to every one who believeth.

If there surrounds the Almighty's dealing with a human soul much of mystery in the matter of regeneration, blessed be God, the course to be prosecuted by the inquiring sinner is plain as words can make it. Would he become the subject of this ineffable grace, he is directed to the ordinary means of coming by the blessing. Our Saviour, who plainly told Nicodemus, that "except he was born again" he could not be saved, also showed him *how* this was to be effected. He poured into his ear the joyful message, that "God so loved the world, that He sent His only-begotten Son, that whosoever believeth in Him shall not perish, but have eternal life." He elevated to his view the ancient symbol of salvation, "as Moses lifted up the serpent in the wilderness, so is the son of man lifted up," inviting him to gaze on the great truth taught by it, and to find what he so much wanted, precisely as the dying Israelite found what he needed in the act of giving credit to the Divine testimony—*life* to the dying mortal in trusting the *sign—eternal life* to the perishing sinner in the act of confiding in the *thing signified*; viz., the sacrifice of Christ for the life of the world. The Jewish ruler was told *the truth*, and he was bid *believe and live*. Dear reader, you are hereby besought to look for the Spirit's operation *in connection* with the good news; with considering it—understanding it—believing it—leaning your whole weight upon it, even your entire interests for eternity. Only contemplate this object with the eye of faith, and you shall feel it to be the power of God unto your salvation. Turn from it, and hear the word of the Lord:—"He that believeth not the Son shall not see life, but the wrath of God bideth on him."

The intelligent reader will perceive, that if the matter treated of in this paper had been scripturally defined, the idea of "baptismal regeneration" needs not be combated; it falls to the ground, of course. "The great change" is *not* in the water, nor *through* it, nor *about* it, whether little or much. The Bible exhibits water of baptism as a *sign*; baptismal regeneration holds it to be the *very thing itself*. How fearfully dangerous this belief! Verily, *works of law* and *works of Gospel*, which are so put as to *hide* the Saviour, or to stand in His place, are equally under the malediction of the Spirit of God; "as many as are of the works are under the curse!" In the words of Scott, the judicious commentator, "The washing of water by the Word is the purifying influence of the *Divine Word on the heart*; like to that which water effects on the body, when it is passed through it, is the matter taught in this institute."

*Edinburgh.*

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#### HAVE YOU BEEN CONVERTED.— A WORD TO CHURCH MEMBERS.

BY REV. GEORGE COBB.

A FEW days ago two persons, members of the same Church, were conversing together about spiritual things, when one of them, by no means earnest and lively, feeling self-condemned, said, "*Well, really I do not think I have been converted at all.*"

Alas! how many there are who, although at first they did run well, have settled down in their carnal ease, so that whatever they may now think of themselves, others are compelled to stand in doubt of them. Like some old tombstone that marks the spot where precious dust sleeps, when first it was set up by the tender hand of affection, its inscription, deeply cut, was plain and legible from afar. Now, after the lapse of years it crumbles in decay; those

characters once so clear are now overgrown with moss, and well nigh obliterated, while what with boughs from above and grass from beneath, it is almost concealed from view; and yet if you will go close up to it, and trouble to clear away obstructions, you may decipher it, for the inscription is still there, faint yet legible. So with these, in the days of their early religious experience, their faith and zeal, generosity and love, marked them off as those who were born from above; their Christian character was legible from afar; they were "living epistles known and read of all men." Now how changed in appearance, if not in heart, they are; many are compelled to stand in doubt of them, and only those who know them best can, and that with difficulty, trace out this first work of the Spirit upon their hearts. We hope they yet are sincere, and if so, they need not again *regenerating grace*, but they certainly do greatly need the *renewings of the Holy Ghost*.

Others there are of whom we are afraid to cherish even such feeble hopes. They take little interest in the Church's work, manifest little sympathy with awakened anxious souls, and no concern for the unsaved; their influence chills the earnest heart, and their careless example is a stumbling-block to the feeble and the weak. Like the break-van, they only serve to impede the progress of the train, and are at best but a dead weight upon the moving power. Those who are *labouring in the vineyard*, often greatly discouraged, are compelled to say of these *loiterers*, "*Well, really I do not think they have been converted at all.*"

Some there are who are seldom or never seen at a prayer meeting, who allow the merest trifles to detain them from public worship on the Lord's-day, or if they are there, appear so formal and uninterested, that surely they cannot be *worshippers*, but only idle spectators of others' devotions; who *waste* as much upon their lusts in a week as they contribute to God's cause in a month, or possibly in a year. If they

were not members of the Church, none would have had the least suspicion of their religious character, and had they not in bygone days more closely resembled the people of God, they would not have obtained even the "name to live." Of these we often say, "*Well, really, I do not think they have been converted at all.*"

Now the Scripture speaks solemnly of some who are "foolish virgins;" associated with the true, professing to be "friends of the bridegroom," of spotless character, *virgins*, and yet destitute of the oil, consequently shut out from the marriage feast. It speaks of some standing and knocking without, when the master of the house has risen up and shut to the door, and his people are rejoicing with him within. It speaks of the "unprofitable servant," who did not yield up himself in cheerful willing service to his Lord, but who was only a servant in name, and a rebel at heart. O then, dear reader, shelter not thyself by saying, "I am a member of the Church," but ask, "*Well, really, have I been converted at all.*"

Although cold and lifeless now, so that you can but entertain grave doubts of your own state, perhaps it was not always so with you. The remembrance of brighter, happier days yet abide with you, like the impressions of the early days of childhood, only that in that case they are fled for ever, and in this case they may again be enjoyed. You have allowed the cares and pleasures of the world to gradually ensnare you, till, if now and then you try your wings and raise your notes, it is but at best the flutterings and the song of a caged bird. It is not His will that you should be thus ensnared; He will yet grant you deliverance in answer to prayer, and you shall yet sing with the Lord's redeemed, "Blessed be the Lord, our soul is escaped as a bird out of the snare of the fowler; the snare is broken, and we are escaped." Does not the fire still smoulder within? Is not the voice of thy beloved occasionally heard above the din and confusion of this world, and then does not thy heart struggle to leap

back to the holy, happy fellowship of the past? When some Scripture is read, familiar and precious in the past, does it not seem to fill the sails again with the heavenly breeze, and inspire the hope that yet again the boat, so long upon the sandbank, may drift again into the deep waters of His love, and dip and dance for very joy like a thing of life upon the rising tide. Even now, poor, backsliding heart, dost thou not feel the waves of Divine influence beginning to wash thy keel? Is there not a conflict within, a rocking to and fro, which indicates the approaching happy result? Now while the tide rises, now

while the sails flutter, now while the boat moves, wake up all thy energies, and let there be earnest effort on thy part. In humble dependence plead with Him in prayer; He will not deny thee His holy spirit; struggle earnestly to get free from that which yet enslaves thee; cast away every weight, and your efforts shall be crowned with success. Then, happy in His love, you will not be in perplexity about your state, but have the witness in yourself, the spirit of adoption, bearing witness with your spirit that you are a child of God.

*Stradbroke, Suffolk.*

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

#### NO. LV.—ONE-WORD TEXTS.

"Faithful."—Matthew xiv. 23.

THE text is connected with the parable of the talents: a parable fraught with the most important instruction, and one which it is our true interest often to consult and study. In it we are taught our responsibility to God; that the demands of Jehovah will be in proportion to the talents given, and the means of improvement possessed; that a period will arrive when we must each render his individual account; and that God will reward every man according to the use he has made of the talents committed to his trust. Now the subject presents to our view the result of the Divine scrutiny. The servants' accounts are satisfactory, his privileges have been improved, and his master publicly attests it, saying, "Well done, &c." Observe the character, the commendation, and the reward.

1. NOTICE THE CHARACTER REFERRED TO.

It is that of "servant." A servant of God. Now this can only be applied to the Christian. Not to the unconverted sinner, nor to the formalist. The believing Romans were made free now, and thus became the servants of God, &c. Now

in being the servants of God, it is implied,

1. *That the service of sin and Satan has been abandoned.*

We cannot serve both. In our natural state we are the servants of sin. In repentance we forsake the works, &c., of the devil. We cease to be the slaves of iniquity, the yoke of sin is taken from the neck, and the fetters of our natural bondage are broken off.

2. *That Christ, and His service, have been cheerfully and solemnly assumed.*

Christ invites the sinner to come to Him, to yield himself to Him. To present himself a living sacrifice, &c. Now this has been done. The mind has assented. The heart has obeyed. By believing consecration, Christ and His claims have been conceded, and an entire surrender of the soul to Him has been made. It implies—

3. *That Christ's authority and commands are fully recognised.*

If I am a servant, then Christ is my Master. His authority I own. His laws I must obey. It must be my calling, the end of my life to serve Him. I must seek to know His will and obey all His commandments. Such, briefly, is the character. Notice

## II. THE COMMENDATION GIVEN.

Now this is "Well done, good and faithful," &c. Now, what are the essentials of good and faithful servitude? There must be

1. *Diligence.*

In opposition to negligence and indolence. An improvement of our time, a proper regard to duty. The laying out of our powers, &c. This is often inculcated, "Be diligent, &c." "Give diligence, &c." The other servant was condemned for slothfulness, &c.

2. *Constancy.*

In opposition to vacillation and change. The Christian recognises Christ as his Master in all places and at all times. In public, in the domestic circle, in secret, &c. "In all his ways he acknowledges, &c."

3. *Cheerfulness.*

In opposition to constraint. Not from fear of death and hell, but from love. He is indeed constrained, but it is by love, "the love of Christ, &c." He delighteth to do the will of God. His heart is in it. He loves the Master, and loves the service.

4. *Devoted fidelity and zeal.*

In opposition to formality and wearying. He feels the claims of God. He enters into them. He identifies them with his very life, he makes them his own. His first and best powers are yielded. Christ has the pre-eminence. The fire of zeal burns on the altar. He is faithful to Christ in small matters, and in great ones. He recognises the claims of Jesus to all he is, and to all he has, body and soul. Time and property. Influence and labour, and of all, even unto death. He serves Him in health and in sickness; in life, and to the hour of death. Such is the commendation. Observe

## III. THE REWARD BESTOWED.

"I will make thee ruler, &c." Now this reward includes three ideas: Dignity, Riches, and Felicity. It is a reward of

1. *Dignity.*

"I will make thee Ruler, &c." Now this is the general doctrine of revelation, that the saints of God shall be exalted and dignified. God will glorify them before assembled worlds. He will own and confess them. They shall have dominion, be exalted to the station of the

angels, and they shall be Kings and Priests unto God and the Lamb for ever. They shall be exalted to thrones, bear victorious palms, and upon their heads there shall be crowns of glory that fadeth not away. A reward of

2. *Riches.*

The riches of grace are now their portion, then, the unsearchable riches of eternal life. They are heirs of God, and God shall be their unailing portion for ever. Adversity and want shall be removed for ever. Have unailing fulness of blessings for evermore. It is a reward

3. *Of felicity.*

"Joy of thy Lord." Now they have the joys of the Holy Spirit. But this they receive in streams from above. Have it by measure. But there they enter into the joy. Bathe in the ocean. Now they have rays of joy, &c. There they are surrounded by the meridian blaze of eternal noon. Now this joy of the saints will

(1) Be proportionate. Not all alike. One, two cities. Another, five, &c. There are clearly degrees of future glory. "As one star differeth, &c." Three things will bear on future glory:—

Holiness, expands the mind, and gives it greater capability.

Usefulness. "They that turn, &c."

And Sufferings. "Our light afflictions, &c., work out, &c." "Whoso forsaketh, &c."

(2) It will be perfect. No mixture. No alloy. No intermission. All sources of sorrow left behind.

(3) It will be boundless. Both in measure and duration. Fulness of joy and pleasures for evermore.

(4) It will be the joy of our Lord. Of His obtaining. Of His bestowing. The same with His joy.—John xvii. 22. "He that overcometh, &c." If we suffer with Him, also reign with Him. In the enjoyment of Him for ever and ever. Such will be the faithful servant's reward.

APPLICATION.—1. Are we the characters?—The servants of Christ.

2. Are we living and aspiring after the commendation of "good and faithful servants." Are we diligent—constantly zealous, &c. Or are we indolent, selfish, &c.

3. Let the devoted servants of Christ anticipate the reward. Now you are the

happy people. But the fulness of the blessing is to come. The glory is yet to be revealed. Let it incite your feelings and powers. Let it enliven your hope. Let it cheer your souls.

"The thoughts of such amazing bliss  
Should constant joys create."

4. Who will be the servants of the Lord? Who is willing, &c.?

## Striking Thoughts, Facts, and Figures.

### MATTHEW'S BEFORE ROMANS.

A GOOD negro was once employed to teach his master the elements of Christian truth; after a short time the master began to make enquiries concerning election, predestination, and other profound truths of the same kind. But this was too profound for the negro, so the old slave skilfully stopped him with this wise answer: "Ah, massa, you are getting on too fast. Dat comes in Romans; we must begin with Matthew, and Matthew says, 'Repent.' We have not come to Romans yet."

### THE PITCHERS MUST BE PAID FOR.

Dr. ADAM CLARKE was preaching to a large congregation in Ireland, and after dwelling in glowing terms upon the freeness of the Gospel, and telling them that the water of life could be had "without money and without price," at the conclusion of the sermon a person announced that a collection would be made to support the Gospel in foreign parts. This announcement disconcerted the Doctor, who afterwards related the circumstance to the lady of the house where he was staying. "Very true, Doctor," replied the hostess, "the water of life is free, without money and without price, but they must pay for pitchers to carry it in." At this interpretation they all smiled, and the Doctor was set right again.

### GAINING A SOFT PILLOW.

WHITFIELD, when once travelling in company with a Christian man, had occasion to stay for a night at an inn. After they had retired, they were greatly annoyed by a company of gamblers who were in an adjoining room. Whitfield could not rest, and told his friend that he would go into the room and reprove them for their conduct. "Oh," said the other, "it's of no use; I wouldn't go." But he remonstrated with Whitfield in vain. He went, and unhappily his words fell apparently powerless upon them. Returning, he laid down to sleep. "What," asked his companion, "did you gain for your trouble?" Whitfield characteristically answered, "What did I gain? why a *soft pillow*." When we rebuke others with apparently little effect, we clear our own conscience, and thus we gain at night a soft pillow.

### WORKING ON A SMALL SCALE.

"THERE is such a thing," says Dr. Freyelles, with reference to mission work, "as abstaining from doing anything, because of our being unable to work on a large scale; there is also such a thing as seeking to do well what little can be done, and acting under the eye of Christ our Lord, who puts His servants into such positions as He sees fit. Services have their value not from their greatness, but from their being done to Him, and in accordance with His will."

## Tales and Sketches.

### THE EMIGRANTS.

BY THE REV. J. C. WELLS.

Author of "The Temple of the Lord,"  
"Let Other People Alone," &c., &c.

#### CHAPTER IX.—(Continued.)

SOON after this the Missionary, accompanied by Henrich, was engaged at one of his out-door meetings, and with a calmness and serenity that only long practice could ensure in such a place, was addressing a number of men known at the water-side as "Sand boys." This was derived from their occupation. A few of the men would join a sail barge, drop down with the tide to some convenient spot below Erith, and generally in the night, during the absence of the tide, would secure their freight of river sand, return in a tide or two, and dispose of their cargo to builders and others always ready to purchase. When not engaged in this, they were to be found toiling as lumpers, ballast-heavers, coal-whippers, &c. They were a hard-working but ill-conditioned lot of people; not then as now, arranged in some kind of order, and governed by some rules under secretaryship, and furnished with Missionaries selected for their knowledge of the wants of such a class, but men kept solely in awe by the majesty of the law, as represented by the Thames Police cutters, that frequently appeared when not wanted by them, and caused them to abandon their questionable proceedings. When not at work, they were to be found lounging at public-house corners, against the walls of which they would stand to be hired, and in its rooms receive and spend the most of their hard-earned gains. Their homes were generally of the dirtiest kind: a coal sack, with the owner's name branded

out, or, better, a cornfactor's, formed the carpet and hearth rug; two or three wooden-bottomed chairs, with a bedstead purchased for a few shillings at some Whitechapel brokers, would complete the furniture of their room. I have frequently visited them in my rounds, or at the instigation of some friend, and could never feel safe until quite out of the labyrinth in which they lived, and away from the unpleasant though so-called healthy scent of coal tar, or from the still worse emissions from Father Thames, ere the main drainage scheme had relieved him from his tributaries.

A visit to a shipping office had brought me into the neighbourhood, and when returning, I heard the voice of Henrich. I drew as near as possible to the speaker without being perceived, as I feared my presence might embarrass him, and heard the most of what he said. Knowing his opinion of out-door preaching, I was pleasantly surprised at his simplicity; it was simply a narration of his conversion—his former life in Fleet-street and Leicester-square—the republican notions that he imbibed—the efforts of his good sisters to wean him from this—their failure—his mother's prayers—the departure of his father—of his sisters—the death of the little one and of poor Sam—the labours of his good friend and now brother in Christ, and the terrible struggle he had in his own heart ere he yielded, and his fear lest his former life had ruined other young men, to whom he could not make restitution, and to whom he could not refer.

This was spoken with great truthfulness and much earnestness, and the effect upon the men was to lead the most hardened to slink away with a shame-facedness into the nearest gin shop, and others to remain till the

close, when, after a few kind words, the Missionary distributed tracts to those who would accept them, and sought to enter into their homes.

"Doctor," said the Missionary, as I advanced, "you might stay while I visit some of these people. Come with me, and you will see what need there is of men like you to help us in this work of preaching Jesus Christ." It was useless to argue with him, and as I had no special call at home, I stayed.

Somebody has said that at Cologne he counted two-and-seventy stenches. I am afraid to say how many I met here; it was a compound of villainous smells: pitchy staves stuck under great pots on the fires were emitting flame and smoke in abundance. In each room we entered this was explained to me as being washing-day, and this was the manner in which these poor creatures met their wants.

There had been a little commotion among the people that day. A dead body—that of a young man—had been picked up at P—e H—g stairs, and although this was, unhappily, no rare occurrence, yet those having any knowledge of water-side inhabitants know that they are very grave, and ready to sympathise when such a thing occurs.

"Do they know who he is?" said one of the women to another, as we entered one of the miserable homes. "Oh no, but he is quite a gentleman. Poor young man, his clothes, and his linen, and all that, shows what he is. He had light curly hair and pale blue eyes. Oh, what a bad job it is for his poor mother, if he has one;" and the poor women wept together.

"Was his linen marked?" said the Missionary. The woman replied, "Yes, it was marked A.K." "Where have they taken him?" said Henrich excitedly, and having heard it was the dead-house, said, "Doctor, come with me, I must see him." We did see him, and Henrich's worst fears were confirmed; it was Arthur K—p, a fellow apprentice—a boon companion

—a young man of great promise, but an atheist and a lover of sedition. "Doctor," said Henrich, as we rode slowly homeward, "many a time I have felt the cowardice of such an act, but oh, now if it were not for the grace of God, who knows but I might have been there."

#### CHAPTER X. — FURTHER NEWS FROM AUSTRALIA.

THE death of this young man led to a very decided change in an important matter. Henrich felt that in some measure he had been accessory to his death, and was constantly accusing himself of the crime. He could never bear to look at the bridge from which it was supposed he sprang, nor to visit any of the old familiar places in the city. He settled down into a morbid state, that made me tremble for his reason, and so seriously impaired his health, that after due consideration it was agreed, if his master's consent could be obtained, he should also embark for Australia. At first this had no other object than relieving him of the sad-denying influence caused by his companion's death, and of the probable assistance he might render his sisters, by accompanying them home.

But the news from abroad considerably widened the project. Why not all go? What was there here worth staying for? Would not life be better and brighter with new associations, if the half were true that had been told them of that distant land? Might not Henrich yet make their home there, and one land was as good as another? It was peace they wanted.

It was not so, for there yet remained the grandsire, a thorough, steady old Englishman, one who did not believe in the new-fangled notions about El Dorado, but who would, to use his own words, "rather be killed in England than die a natural death elsewhere." He had never roamed, nor wanted to roam; his farthest trip had been down

the river, and that river, in his eyes, was the grandest thing in the world; better far than the St. Lawrence, Mississippi, Tiber, or anything else in the shape of a stream. He had been reared on its banks, and had also reared his family, and what did he want to leave for? had he known them he would have endorsed freely the words of Swain:—

- “ I love thee, my land, my beautiful, free  
land,  
“ Home of the gifted, mother of the  
brave;  
“ I love thee the very shells that deck thy  
strand,  
“ And gaze with pride upon thy bound-  
ing wave.  
“ And when the thunder bursts above  
my head,  
“ Thus do I greet thy elemental ire,  
“ Rage on and strike if thou canst find  
a slave,  
“ A heart that does not glow with  
freedom's fire;  
“ Strike, these are Albion's shores, we  
bend but to thy sire.”

Which of the affections of woman is to take precedence, and which is to determine her course of action? Do the duties of a daughter or sister merge in that of a wife, and are these absorbed in maternal cares? A cold scepticism may pride itself on contemplating such things from an exalted point of view, but with those that play their part in it with an ardent, impassioned heart, it is often a melancholy, and sometimes a cruel drama that these ties of life reveal.

Neither did the contents of the letter at all move him in his decision not to go; he had been averse to his daughter's union from the first, and with the hatred of foreigners, which until a few years since was deemed very British, he could not be induced to give his consent. If you will go, you must go, but for the few years I have to live Old England will suit me very well.

The description given of his son-in-law's death he did not, and would not

hear; and advantage was taken of his absence to read it to the few friends, and the children of the family. The same nobility of feature and peculiarity of temperament that attracted attention in this country, the qualities which, under happier management, would have fitted him for leadership among men, and which had brought him into contact with *The Friend* on board the *Lex*—n, had also induced that worthy man to follow him as a missionary, and, unknown to the loved ones at home, to render him much assistance, and to minister to him in his last moments. All this had been communicated to me in the despatch kindly forwarded me by Captain B—. The revelations made on that deathbed were of such a nature that he, with the characteristic foresight of his people, wisely trusted to my judgment as to the propriety of ever revealing them to the stricken ones. After much thought upon the matter, I decided not to reveal them, at least for the present, and subsequent events removed the necessity for such a course.

As usual, he with a few others made for a claim at the diggings, but the best spots had been eagerly seized by the first comers, and he with his band had to take what next offered itself; he had never been accustomed to hard manual labour, and with a constitution broken by revelry, soon, like hundreds of others, fell a prey.

As the future rushed upon him with all its force, he suffered the terrors of a guilty conscience, and sought, with the eagerness evinced by great sinners in their last moments, to unburthen his mind by pouring into the ears of his fellow mortals the history of his life.

“ You see,” said ‘The Friend,’ “ the sad results of sin; looked at from *this end* the way of transgressors is hard, but had you known it, you would have done better; it is when the knowledge of sin comes home to a man that he commences reformation.”

"I did know it," said the dying man. "I did know it; I saw it from the other end, and never took a step into sin without suffering bitterly. Ah! scores and hundreds of times I prayed for help, and never got it; I have asked God with an agony of soul to help me, and He never did; oh that He had. I have made my peace with God, but how can I repair the damage done? It is this that troubles me, even while I feel that the viler the sinner the greater the grace."

Earnestly did the good man plead with him, and with a prayer on his lips for those he had injured, the perturbed spirit passed away, not gloriously, but with that belief in God's

pardon for Christ's sake that is the ground of a sinner's hope.

Let no one think that this is not an "owre true tale." Alas! it is too true, and by no means a solitary one. The revelations of Australian cities could reveal many such. My readers were reminded in my introduction that I held some strange views on things in general, and religion in particular; the tinge of grey has deepened on my hair, and with it, at least, has brought this knowledge, that religion is the only safeguard of man, and that a man that has no settled opinions on such matters lacks the essential qualification of manhood.

(To be concluded in our next.)

## Poetry.

"OH THAT I HAD THE WINGS  
OF A DOVE!"

Oh! for the soaring pinions of a dove,  
That I might mount and fly from earth  
away;  
Fain would I reach the realms of perfect  
love,  
Earth nothing yields to tempt my  
longer stay.  
Oh! Heavenly Dove, impart Thy grace  
that I  
From sin, and doubt, and pain to Thee  
may fly.

The cruel raven—sable bird of night,  
Scares Thy lone one, who mourns for  
fairer scenes,  
Who longs to emulate Thy upward flight,  
For tempests howl, and vivid lightning  
gleams.  
To Thee I come, I fly to Thee for rest,  
Calm my worn soul upon Thy loving  
breast.

As she of old the watery waste pursued,  
Nor found a solid rest on things terrene,  
So have I wearily earth's shadows viewed,  
And fain would hide me in yon world  
serene.

Thou ark of God! to Thee for rest I  
come,  
Within Thy riven side give me a home.

Thou know'st too feeble I am found to  
soar;

Come, then, bless'd Dove, and Thy  
strong pinions fly.

Thy wing omnipotent can well secure  
From mundane scenes a passage to the  
sky;

Bear eagle-like my soul upon Thy wing,  
And, conveyed thus, to bliss Thy fledg-  
ling bring.

HARRIETT NOEL-THACKER.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

Rev. JOHN HIER, of Swindon, has accepted the unanimous invitation to become pastor of the church at Lifson, Devonshire.

Rev. Dr. Hillier having resigned the pastorate of the South Shields' Tabernacle, after nearly six years' labour in that town, has accepted a unanimous invitation from the church, Ridgmont, Beds.

Rev. J. Mursell has resigned the pastorate at Hallfield Chapel, Bradford, and accepted a cordial invitation from the church meeting in Bewick-street Chapel, Newcastle-on-Tyne.

Rev. C. Bright has accepted a unanimous invitation to the church, Lodge-road, Birmingham.

Rev. J. Dunlop, formerly of Glasgow, and for nearly eight years' pastor of Trinity Congregational Church, Ringwood, Hants, has been led to embrace Baptist views through a prayerful study of the Syriac New Testament; was baptized by Rev. Dr. Landels, of London, on 24th July, and is now open to supply any Baptist church without a pastor.

Hounslow Providence Chapel. — The Rev. J. Howard has accepted an invitation to the pastorate of the above place.

Rev. John Stock, LL.D., has announced his intention of retiring from the pastorate of the church at Morice-square, Devonport, at the close of the present quarter, and his acceptance of an invitation from the church at Salendine Nook, near Huddersfield, which church he left fifteen years since to come to Devonport.

We have much pleasure in stating that Donald Bassett, Esq., of Elms Park, Ramsgate, has been appointed classical and mathematical tutor of Bristol College.

### RECOGNITIONS.

ON Thursday, the 4th of July, services in connection with the settlement of the Rev. J. Hanson, as pastor of the church, Bingley, Yorkshire, were held. The meeting was presided over by Alfred

Sharp, Esq. Mr. Mallet (a deacon of the church) stated the circumstances which led to the call, and welcomed Mr. Hanson in the name of the church. Mr. Jackson did the same on behalf of the Sabbath-school; after which Mr. Hanson responded. Congratulatory addresses were delivered by the Revs. J. P. Chown, R. Holmes, J. Bannister, S. Dyson, J. H. G. Taylor, and J. Morris.

Recognition services were held on the 24th of July to welcome the Rev. J. P. Owers, late of Loscoe, to the pastorate of the church meeting at Salem Chapel, Burton-on-Trent; and on the 25th of July, in connection with the settlement of Mr. T. Hanger, late of Lifton, Devon, as pastor of the chapel, Highbridge, Somerset.

On Tuesday, July 16th, a tea meeting was held in St. Mary's Hall, and afterwards a public meeting in St. Michael's Chapel, Coventry, in connection with the re-settlement of the Rev. W. T. Rosevear. There were present Revs. C. Vince, W. Salter, T. Goadby, J. P. Barnett, W. L. Withers, J. Whewell, H. Cross, W. H. Kirkham, and Mr. W. F. Taylor. The mayor, W. H. Hill, Esq., presided, and in a deeply interesting speech welcomed Mr. Rosevear back to Coventry, not only in the name of the church and congregation of St. Michael's, but of the Nonconformists of the city. Mr. Rosevear thanked the Mayor for the very hearty and kind manner in which he had welcomed him back to the old city; he begged especially to thank his old friends for the esteem they had shown him on this, the reuniting of an old tie. It was not, he believed, by accident, but Divine purpose, he had returned to Coventry. One effect had been the removal of a network of debt which hindered the development of their spiritual life. He had made the removal of the debt a condition of accepting the pastorate, and in less than twelve months it would be swept away. The people had done nobly—all had helped, and they had accomplished more than he had thought possible. He declared his purpose to be true to himself, and to

cultivate the spirit of Christianity. Referring to the debt again, he said they had paid into the hands of the treasurer £1,010 19s. 1d., and between £400 and £500 more was promised towards the £1,600 debt, and he wished his thanks to go forth to the city for all the kind help they had received. The Revs. T. Goadby, C. Vince, and J. P. Barnett, delivered able and stirring addresses.

### PRESENTATIONS.

Rev. R. G. MOSSES, B.A., having resigned the pastorate of the Baptist church, Falmouth, a large number of the congregation and other friends assembled last week in the vestry of the chapel, when Mr. J. D. Freeman, on behalf of the subscribers, presented him with a purse containing £66 4s., as a testimonial of their high esteem and regard.

A tea-meeting was held at the Baptist chapel, Cookhill, on July 23, for the purpose of presenting a testimonial to Rev. Thomas James, as a recognition of his long and useful ministerial services, prior to his removing to another sphere of labour in response to an unanimous call from the church at Blakeney, Gloucestershire. A public service, over which Mr. John Hughes presided, followed the tea. Mr. Hill presented the Rev. Mr. James with a gold watch, worth forty pounds, bearing a suitable inscription.

Rev. W. L. Giles, having resigned the pastorate of Cannon-street chapel, Birmingham, after nearly nine years of successful labour, during which 300 have been added to the church, and material improvements made in the edifice at the cost of £2,300, was, on the 30th of July, presented by his friends, amidst warm expressions of attachment, with a silver inkstand and a purse containing fifty-three sovereigns.

At a recent meeting, the church at Old Basford resolved to present the pastor—the Rev. Watson Dyson—with £10, to meet the expenses of his holiday.

### NEW CHAPELS.

THE memorial stone of the new chapel, in Lordship-lane, Dulwich, was laid on Monday, August 5th. The congregation, of which Rev. H. J. Tressider is pastor, has been worshipping for the last two

years in an iron building, which proving inadequate, a new building of a permanent character was decided upon. The site chosen is at the junction of Lordship-lane with Goodrich-road. The new chapel will seat 400 persons, and in connection with it will be schools capable of holding 300 children; five class-rooms and vestries. The cost of the building will be £2,000. The Rev. Edward Steane, D.D., performed the ceremony of laying the stone, after which the Rev. C. H. Spurgeon delivered an address. The Rev. W. Howieson, Rev. John Pillans, Rev. W. P. Tiddy, and J. E. Tressider, Esq., took part in the exercises. In the evening a public meeting was held, Daniel Pratt, Esq., in the chair. The chairman, in the course of an earnest address, said the work of the minister was trumpet-blowing, net-throwing, and seed-sowing, and he believed Mr. Tressider was doing all this. The proceedings were of a very enthusiastic character. Interesting addresses were delivered by the Revs. David Asquith, A. Buzacott, A. Barfield, T. J. Cole, W. B. Collins, J. A. Griffin, E. Schnadhorst, and H. J. Tressider. The singing was led, and some anthems sung, by the choir from the Southwark Choral Society, conducted by Mr. John Courtney. The collections during the day amounted to £250, which leaves a balance of £1,100 to be raised in order to open the building free of debt.

The new chapel, Long Sutton, has recently been opened for public worship. It is built at the back of the old structure, now used as schoolroom and lecture-hall, from which it is separated by spacious folding doors, which, when thrown back, will provide accommodation for 400 persons. The proceeds of the opening services were about £46.

The foundation stone of a new church has been laid in Barrow, Sir James Ramsden, the first Mayor, performing the ceremony, in the presence of a large company of friends. The cost of the building is estimated at £2,000. The Rev. H. D. Brown is the minister of the place. The public meeting was held in the Congregational chapel. The Rev. H. S. Brown was the chief speaker of the day. Addresses were also delivered by the Revs. G. Howells, J. Bell, J. Aspinall, and others.

## MISCELLANEOUS.

## CONFERENCE OF GENERAL BAPTISTS.—

The first sitting of the 103rd Annual Association of General Baptists was held in Stoney-street Chapel, Nottingham, on June 24, and three following days, and there was a large attendance. The President (the Rev. J. Clifford), in the course of his address, referred to the question of the Established Church, and said that they (the Dissenters) had no pleasure in separation as separation, but they dared not suffer themselves to be comprehended in a Church which sapped the spiritual life by deriving its maintenance from the State. Bad as the mechanical connection between Church and State was in itself, the recent deliverance of the highest Judicial Bench in the realm made it absolutely unbearable. Turning to the great questions which were agitating human society at the present day, he said liberty and equality were the two key-facts of this age. Inquiry, science, the press, and the platform were free; trade was becoming free; and Parliament and the Church would soon be free. Having adverted to pauperism, in which matter we had not improved one jot upon the condition of things in the days of William III., he said the most striking and impressive feature of our modern life was the declared war between the captains and soldiers of industry. Than this struggle there was nothing more momentous on earth, and the spirit in which it was conducted and the conditions of final adjustment were vital to the future of England and the world. Mr. James Hill was elected vice-chairman, and the Rev. Watson Dyson, assistant-secretary. A vote of thanks to the president for his address was unanimously carried, and it was resolved that the address should be printed. A vote of welcome to ministers and members of other Churches was adopted and responded to by the Rev. W. Paton and Rev. J. L. Lewitt. The Secretary then presented his report. It stated that the whole of the returns had not been received, but taking them as they stood, it appeared that they had 20,970 members against 20,628 last year, and 1,024 had been baptized against 889 last year. 79 churches had raised £1,641 for foreign missions; 44 churches

had raised £421 for home missions; 43 churches, £270 for the college, and 80 churches, £2,288 for Sunday-schools. Two new churches—one at West Vale, near Halifax, and the other at Watson-street, Derby—were received into the Association, and some routine business having been disposed of, the conference adjourned. In the evening the annual meeting of the Home Missionary Society was held.

On Monday, June 17, a tea and public meeting were held at St. Peter's Park Temporary Baptist Chapel. About seventy partook of tea, the Rev. J. O. Fellows presided at the meeting, and the Revs. T. Hall, H. W. Meadow, and J. Mitchell Cox, the pastor, late of Penge, gave addresses.

On Wednesday, June the 19th, a tea and public meeting was held in the chapel, Aylsham, to take farewell of Rev. A. J. Hamilton, who has resigned the pastorate. Addresses expressive of esteem for Mr. Hamilton and best wishes for his future success were delivered by the Revs. G. Gould, W. H. Payne, G. H. Trapp, and C. O. Eldridge, B.A. Mr. Hamilton expects shortly to emigrate to New Zealand.

The anniversary services in connection with the Baptist Sunday-school were held on Sunday, June 2nd, when three sermons were preached by the Rev. D. Waters, Hockliffe. The congregations were overflowing, and the collections were very satisfactory.

On Monday, June 24th, the Rev. Dr. Angus laid the memorial stone of a new schoolroom at Kilburn, which is being erected by the friends of the Canterbury-road Chapel, of which the Rev. T. Hall is pastor. It is mainly by Mr. Hall's indefatigable labours that the work is put into operation. He is, moreover, his own architect in the matter. Dr. Angus, who was presented with a silver trowel on the occasion, spoke very warmly of Mr. Hall, and commended his labours to the support of his friends.

The annual meeting of the Norfolk Association of Baptist Churches was held in Swaffham, on the 26th and 27th of June. The association sermons were preached by the Rev. W. Freeman, and the Rev. George Gould presided at the celebration of the Lord's Supper. At the meeting of pastors and delegates, several

important resolutions were passed, and petitions adopted in favour of the Bill for marriage with a deceased wife's sister, for secular instruction only in Government schools, and for Arbitration *versus* War. The average increase of members during the past sixteen months had been at the rate of six and a half per church. The interesting services were brought to a close by a public meeting, addressed by the pastors of various churches.

**BOW SUNDAY SCHOOL.**—The annual meeting was held on Thursday, May 30th, the pastor, Rev. J. H. Blake, presiding. After the reading of the report by Mr. Franklin, addresses were delivered by the Chairman, Revs. W. A. Blake, R. H. Brown, C. Thomas, and others. The report was deeply interesting, and the attendance cheering.

**HANWELL, MIDDLESEX.**—The Rev. Francis Tucker delivered, on May 28th, a very instructive and interesting lecture upon "Palestine." Mr. Grew engaged in prayer, and the Rev. G. Rouse, Lowden, occupied the chair. A tea-meeting was held previous, and the collection was good.

**TRINITY CHAPEL, NEW BEXLEY.**—On Tuesday, June 4th, 1872, the annual sermons were preached—that in the afternoon by the Rev. Alexander M'Auslane. The attendance was unusually large. Tea was provided between the services. In the evening a sermon was preached by the Rev. J. H. Blake, of Bow. Altogether the day was one of spiritual refreshing and profit to many. The ministerial brethren present were Revs. A. Sturge, Dartford; E. T. Gibson, Crayford; James Geddes and E. Price (Congregational); John Halford (Wesleyan), and W. Frith, minister of the chapel.

**SHOULDHAM-STREET CHAPEL, BRYANSTON-SQUARE.**—The anniversary was held on Tuesday, May 28th, Rev. W. A. Blake (of Brentford), the former minister, presiding. A very interesting report of the work was read by the minister, Mr. W. T. Russell, and practical addresses were delivered by the chairman, Revs. W. K. Rowe, J. Baker, J. Mills, and C. W. Bankes. The attendances at the tea and the meeting were very encouraging.

On Tuesday, the 9th of July, the church and congregation at Nightingale-road, Wood-green, held a tea and public meeting to celebrate the total liquidation

of the debt on the building. The pastor, Rev. J. Pugh, occupied the chair, and Revs. H. Wallace, D. Jervons, F. Smith, F. Pugh, and G. Howat, were present on the occasion, and delivered addresses of congratulation and encouragement.

**WATERLOO, HANTS.**—The fourth anniversary of the settlement of the Rev. Mr. Pearce, was celebrated on Tuesday, July 30th, in the Park. After the friends had partaken of tea in the tent erected for the occasion, a public meeting was held. Pastor T. W. Medhurst, W. Pearce, Pastor; J. Eames, W. Grigg, and J. Warn, Esq., gave interesting addresses. The little cause at Waterloo is in an encouraging condition; a spirit of union and of prayerfulness prevails.

**YORKTOWN, BLACKWATER.**—The anniversary services were held at the New Baptist Chapel in the above place, on Monday, August 5th. A sermon was preached in the afternoon by Pastor T. W. Medhurst, from Heb. ix. 16—17, after which the old chapel, which is now used as a schoolroom, was crowded with friends to tea. In the evening a goodly number of persons assembled in the chapel at the public meeting. Mr. S. Sale, father of our beloved Missionary, Mr. John Sale, of Barsat, presided. Practical addresses were delivered by Revs. P. G. Scorey, J. B. Alger, T. W. Medhurst, G. Moss, — Campbell, and other friends. The proceeds of the day towards the liquidation of the chapel debt amounted to over £60. The new chapel at Blackwater is one of the neatest village chapels we have ever seen; it seats about 450 persons. The venerable Mr. S. Sale is the minister; the church is a branch of Wokingham.

**HERBERT STREET CHAPEL, LANDPORT, PORTSMOUTH.**—On Tuesday evening, July 23rd, the memorial stone of a new schoolroom in connection with the above chapel was laid by J. Griffin, Esq., in the presence of a large number of friends. Revs. H. Kitching, the pastor of the church, J. Eyres, T. W. Medhurst, W. Jones, H. E. Arkott, H. G. Hastings, and — Douglas, Esq., took part in the proceedings. At the close of the ceremony a large number of the friends sat down to a cold collation, after which several interesting addresses were given. The proceeds of the collection, &c., realised £30.

HATFIELD, HERTS.—The anniversary of Park-street Chapel Sunday-school was held on Lord's-day, July 14th, when two sermons were preached by the Rev. Robert Pegrum, of Waltham Abbey, and liberal collections were made in aid of the funds of the school. In the afternoon Mr. Pegrum delivered an address to parents, teachers, and children, the latter of whom repeated various pieces, and sang a selection from the *American Songster*. On Tuesday, July 16th, the annual treat was given to the children, in a meadow kindly lent for the purpose by W. Hall, Esq.

DR. BURNS IN AMERICA.—A public reception was given to Dr. Jabez Burns, in the vestry of the Roger Williams Church, Providence, R. I. It was an impromptu affair, but there was a heartiness and spirit about it, that many more elaborate receptions are the less enjoyable for not having. At eight o'clock, P.M., the invited guests sat down to a collation, to which ample justice was done after a blessing was asked by Dr. Lanrie, of the Congregational Church. The Rev. Mr. Howe, the chairman of the evening, presided in his usually cheerful, frank, and dignified manner. Several sentiments were read, and were responded to by gentlemen present, among whom were his excellency, Governor Padleford, of R. I., and the Rev. Dr. Blodgett. The Rev. Mr. Heath, the gifted and eloquent pastor of the Roger Williams Church, welcomed the guests of the evening in behalf of the R. I. Free Baptists in a very happy speech, in which he referred to Dr. Burns' fidelity to our country during the war, his permanent persistent advocacy of the cause of temperance, and his long friendship for open communion, as reasons why he should be cordially welcomed. At the close of his remarks, Dr. Burns responded to his welcome in a lengthy speech, keeping the audience spell-bound to the end. He expressed his warm love for this country, for civil and religious liberty, and for temperance, in that hearty, off-hand, thoroughly English manner all the way through, that made his remarks all the more refreshing and interesting to the large and attentive audience.—*Baptist Union*.

The Tabernacle, North Nibley, having been closed for painting and repairs, was

reopened on Sunday, July 14th, when sermons were preached to large congregations, morning and evening, by the Rev. J. Wilkins, of Mr. Spurgeon's college; in the afternoon by Mr. James Smith, of Bristol. On Monday, July 15th, a tea meeting was held, when a large number of friends partook of tea, after which a public meeting was held, when addresses were delivered by the Revs. J. F. Gannaway, Jenkins, J. Wilkins, and Messrs. J. Spencer and James Smith. Mr. L. S. Allen, of Bristol, in the chair.

FLEET, HANTS.—Hope and Fleetpond Baptist chapels held their anniversary on Tuesday, June 4th. The first was a sermon by Mr. Anderson, of Deptford, in Fleetpond chapel. The tea was in Hope chapel. At the public meeting the pastor presided; it was addressed by the following ministers: W. Spurgeon, Boughton, Anderson, Pattenden, Potter, Walker, and Brown; the speeches were full of life; the meeting was also enlivened by some pieces by members of the singing class. The friends at Fleet are full of hope, the services are well attended.

THE OLD WELSH BAPTIST ASSOCIATION.—This association, including the counties of Montgomery and Radnor, held its annual meetings this year at Cwmbenlan, Montgomeryshire, on the 5th and 6th of July. Several subjects were discussed, and resolutions were passed, amongst which was the following:—"That this conference congratulates the friends of undenominational education on the great support accorded to Mr. Candlish's motion for the repeal of the 25th clause of the Education Act, and is hereby encouraged to hope that the said Act will in due time be so amended as to secure its adoption by all sections of Nonconformists throughout England and Wales." The public meetings commenced at 6 o'clock p.m. the first day, and continued through the second day; at 7 and 10 o'clock a.m., and at 2 and 6 p.m., English services were held in the Baptist and Wesleyan chapels, and Welsh the second day in the field. The ministers who preached in English the first day were—the Revs. J. H. Llywellyn, and E. Davies; in Welsh, the Revs. T. F. Williams, and C. Griffiths. The second day English services were held in the chapels, and the following ministers preached, viz.—the

Revs. T. Havard, D. Lewis, D. Davies, J. Jones, T. Thomason, R. E. Williams, and J. Thomas. In the field, at the same time, the following ministers preached in Welsh, viz.—the Revs. C. Griffiths, R. D. Roberts, T. F. Williams, J. Nicholas, and T. T. Davies. The English services in the chapels were crowded, and some thousands attended in the field. The ministry was attended with power.

### BAPTISMS.

*Chester*, Hamilton-place.—June 16, One; July 28, One, by Mr. P. Price, pastor.

*Cork*, Marlboro'-street.—August 11, One, by T. E. Skuse, pastor.

*East Dereham*.—August 4, Six, by William Freeman.

*Golear*.—May 5, One; June 2, Three; July 7, Three; August 4, Two, by Thomas Bury.

*Hatherleigh*, Devon.—August 11, Seven, by W. Norman.

#### Metropolitan District—

*Trinity Chapel*, John-street, Edgware-road.—August 1, Four; August 4, Three, by J. O. Fellowes.

*Neo Bexley*.—July 28, Two, by W. Frith.

*Hornsey Rise Chapel*.—May 26, Nine; May 30, Five; July 28, Eight, by Frank M. Smith, pastor.

*Penze*.—July 28, Four, by J. Collins.

*Metropolitan Tabernacle*.—August 1, Fifteen, by Rev. J. A. Spurgeon.

*Middlesbrough*, Park-street.—August 1, Three, by W. H. Prier.

*Portsmouth*, Lake-road, Landport.—July 31, Three, by T. W. Medhurst.

*Sheffield*, Townhead-street.—May 26, Ten; July 28, Thirteen, by R. Green.

*Truro*, Bethesda Chapel.—August 11, Six, by T. H. Jones.

*Truro*.—August 1, Five; August 6, One, by J. H. Patterson.

*Westbury*, Wilts.—August 5, Five, by W. Jeffery. The service was held on the banks of a beautiful stream of water, surrounded by most picturesque scenery, and was attended by about two thousand persons.

arrival we found the Rev. Edward Beecher, and some friends who had heard of the occurrence, and sailed over to witness the ceremony. Walter is a deformed cripple, unable to use his limbs, with every evidence of passing to his home very speedily. It therefore became necessary to resort to some expedient to meet his case. Accordingly, we took his hammock and gently laid him in it, when, after singing and prayer, the senior deacon, Henry B. Ryder, lifted his feet and I raised his head from the cot upon which he was lying, and thus we carried the hammock, with its precious burden, out into the bay, and with the sound of the surf mingling with "Shall we gather at the river," I baptized him in the name of the glorious Trinity, submerging him horizontally in the hammock. Without a struggle from the afflicted one, the water closed over his emaciated body, and when he emerged from it, with a look of heaven's joy on his face, he said, "Jesus was in the water." As we carried him back to his couch, the effect of this marvellously beautiful scene in the hearts of those who witnessed it, as it was written in their countenances, was one never to be forgotten. After a prayer on the beach by Mr. Beecher, and a song by the bedside of Walter, we sailed home, feeling that we had indeed been in the presence of our Father and Saviour. H. O. P.

*Rockville Centre*, June 28.

### RECENT DEATHS.

A GREAT loss has been sustained by the church at Great Shelford, Cambridge, in the death of its pastor, Rev. B. J. Evans. The deceased was a native of Pembroke-shire, and his first charge was at Manor-bear, in that county. Thence, on the death of his wife and child, he removed to Langley, in Essex, where, as at Manor-bear, his ministry was largely blessed. In July, 1866, he became pastor of the church at Great Shelford. This cause has been raised by his faithful and earnest labours, from a state of weakness to one of great prosperity. More than seventy members have been added to the church during Mr. Evans's pastorate, and he has left a large and united congregation to deplore his early removal to a higher sphere of service.

On July 28th, at her residence, Ship-gate, Chester, Mrs. HANNAH OWENS, aged forty-three years. She was beloved by all who knew her. She was for sixteen years a consistent member of the church. Ours the loss, to her the gains; we mourn, she rejoices; she has joined the Church triumphant, we are left to struggle a little longer with the

A BAPTISMAL SCENE.—It was my privilege this afternoon to officiate at the most interesting, as well as the most singular baptism, that has ever come under my knowledge. Walter Anderson, a young man, resident of Hog Island, was converted five years ago, but was never convinced of his duty in regard to baptism until recently. Two or three weeks ago, his convictions urged him to a speedy baptism, when he sent for me to know if I would perform that service for him; I presented the case to the church of which I am the pastor, and it was decided, on account of the tide, to baptize him on Friday, instead of Sunday. To-day, therefore, a small company of us sailed over to the island, about three miles from East Rockaway. Upon our

Church militant, but we shall soon meet again.

**THE LATE MRS. GARNIER.**—A few cases of cholera have occurred at Matale, but owing to the speedy steps taken to check it by our energetic agent and active doctor, we have heard no more of this epidemic. The Rev. T. Garnier, who has been serving as Baptist minister for upwards of twenty-five years, has lost his beloved wife. She was a pupil of the Wesleyan school in Colombo, and won a few prizes for her good conduct and intelligence; she could read Tamil, Sinhalese, Portuguese, and English. During the time she was in Matalete, her obliging disposition and amiable temper made her loved by the members of the Tamil congregation to whom her husband ministered. She formed a mother's meeting, to enlighten the females of the Tamil congregation, who meet at the chapel on

Monday evenings; she was always in the habit of talking about religion to those who visited the mission-house. The poor found in her an almoner, and the rich an adviser. She died on Friday, the 10th of May, trusting in Christ. The Rev. C. Carter, who came up to read the funeral service, preached at the Baptist Chapel an eloquent sermon on the text, "Blessed are the dead that die in the Lord," and alluded to the deceased as one who lived and died in the Lord. She leaves behind her two sons and five daughters, several grandchildren, and a circle of relatives to mourn her irreparable loss. The Rev. T. Garnier is a veteran in the service of the Baptist mission. He is now old and feeble. I think, for his long and faithful service to the mission, he should be allowed his full salary as pension, so as to enable him to retire.—*Ex. Indian Paper.*

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

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## A PRESENT HELPER.\*

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

"I am with thee."—ACTS xviii. 10.

THE Apostle Paul was about to be placed in imminent peril. He was to be brought before the Roman governor Gallio. The Jews, rank and rabble, were hopeful that they would get him condemned to death. In this threatening crisis the Lord Jesus would give him a word of comfort to strengthen him, that his courage might not fail. The best, the most assuring, word that the Saviour could speak to His servant was this—"I am with thee." Nothing in heaven or earth could be more fitted to cheer his tried spirit. To know that Jesus was with him, approving, supporting, defending him, was a safeguard against fear. Years afterwards, when Paul had to stand before the Roman emperor whose will was absolute, whose fiat could have put him to instant death, he had no man who dare stand by him. A poor despised servant of a despised Master, he was not then cast down or disheartened, for he says—"Nevertheless, the Lord stood by me." Under the worst circumstances, true Christians find the richest comfort, if they do but know that Jesus is with them. When our Lord went away to heaven, and left His disciples on earth, they were like a flock of sheep surrounded with wolves. Just then He would surely give them, as a parting word, the tenderest and the most encouraging sentence that could fall from His lips. What think you was that word? Why, one of His farewell words was this,—"*Lo, I am with you always,*"—a dear and blessed legacy to His children who are still in banishment below. And when John, in Patmos, had a vision of Jesus in His glory, where, think you, did he see Him? Did he see Him as standing before the throne, or in any position of glory? Yes, he did; but first of all, he says, "I saw Him walking amongst the golden candlesticks." Now, he tells us, these golden candelabra represented the Churches, and Jesus Christ was pictured even as a glorified Saviour, holding the seven stars in His right hand, and walking among the seven golden candlesticks. Hence, I gather, that the truest comfort of the Church is for Christ to be with us, and that one of the highest joys of Jesus is to be with His people.

I shall ask you now to consider the grateful fact that Jesus is with believers. The words, "I am with thee," may be taken in three ways, and the three must be combined to get the whole of their sense.

"I am with thee." This implies His *presence*. That would not be enough; a person is not with us if he is merely in the same place as a spectator. "I am with thee," expresses His *sympathy*. He is not here as a stranger; but He is here feeling for us, compassionating with us. "I am with thee," has a yet deeper significance. It involves *succour*. He is working with thee,—on the same side,—exerting His power in connection with thine. Put the three together, and you get presence, sympathy, co-operation, to interpret the meaning. We will take the three words, and, oh! as we take them, may we realise them as our own.

I. The words, "I am with thee," leave no doubt of the presence of Christ. Believer, Jesus Christ's spiritual and most real presence is with you. This should greatly comfort you, because it is the presence of One whom you dearly love, and who reciprocates that affection with an accord so intimate, that every hope or fear you feel is reflected in His breast. His heart beats true to you. I might almost say His nerves vibrate in sympathy with you. Oh, how it calms the mind in the

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No. 167, NEW SERIES.

midst of difficulty or danger, if we have near us, by our side, one toward whom our heart goes forth, and from whom a kindred yearning comes back! The child sleeps sweetly when it is with its mother, watched and tended by her quick eye and ready hand. The loneliest part of the pilgrim's road is relieved of its tediousness and its terror when some dear companion is with him, in whose fellowship he can agree, upon whose arm he may lean, and whose constancy he can trust to share any danger. A sprightly word, a kindly look, a brotherly act, seem like timely aid to us all when we are jaded, foot-sore, out of our course, and out of spirits. Ah, then! you could not have a sweeter friend with you than you have in Jesus. The society of brother or sister, husband or wife, parent or guardian, can never equal the hallowed peace of communion with Jesus, who loved you, lived for you, died for you, lives for you still, gives His whole heart to you, and only asks that you give your heart to Him in return.

Still more precious does this presence of Jesus become, when we think how ennobling it is. Some people talk all their life long of having been once in the society of some great person. That is, indeed, a foolish pride, very empty. But to have been in the society of Jesus is worthy to be remembered, deserving to be recorded, and most desirable to be repeated. I reckon that the angels would look more respectfully towards a man who has had communion with Jesus, than they would at a council of kings and emperors, or a parliament of princes and peers. We are made priests and kings who enter into fellowship with our great High Priest and King. His glory overshadows us. Though He is transfigured in a way we are not, yet we participate somewhat in His honours now, and we shall be altogether partakers of His glory by-and-by. "I am with thee," then, is the voice of a tender friend, and one of a superior nature, who confers dignity by his companionship.

This—"I am with thee"—is an enlivening cry. It inspirits a man, quickens his pulse, and enables him to bid defiance to danger. We remember when Paul was in the ship tossed with tempest, what consternation seized all persons on board. So much were they discouraged, that they would probably have been unable to do anything for their own rescue, had not Paul, with the coolness of faith, chided their panic, given them counsel, and bidden them to eat, for, as he said, "this is for your health." After long fasting, he saw the necessity of taking refreshment. And he led the way. He took bread, gave thanks to God in the presence of them all, then broke the bread, and himself began to eat. This manly fortitude, this moral courage of the Apostle, repressed the general agitation and nerved them all with fresh hope, insomuch that they were all of good cheer, and they also took some food. This was the turning point in their fortune; and, in the issue, they everyone came safe to land. Thus full often has it been in the time of battle. When the troops have been ready to flee, one able man has stood like a rock, has made caution look like cowardice by his own defiance of danger, has given a word which has made every soldier feel himself a hero, lion-hearted, not milk-livered. So the battle has been turned. "I am with thee," then, O Christian, is the voice of One whose presence fills thy soul with dauntless courage. No fear when Jesus is near. None can be defeated who have Him to bring them succour. The presence of Christ with us puts an end to morbid apprehension and ghastly cowardice.

When we are told that Jesus is with us, we remember that His is a presence which causes intense delight. We have seen men with money, who were not happy; we have seen men with honour, who were not happy; we have seen persons in power, with the command of empires, yet they were not happy; but we never saw and never shall see the individual who hath Jesus with him, that is not happy. To be near Him, to have Him with us, is to have our fears relieved, our griefs soothed, our wounds healed, and all our sorrows turned into joy. One drop of Jesus' love would turn the whole sea sweet. Yea, though the bitterness within

you seem to have penetrated your whole being, let but Jesus whisper, "Thou art mine and I am thine," and the bitterness would turn to honey at that one single word. Only a glimpse from Jesus' eye, and the darkness is turned to noon-day. Only one word from Jesus' lips, and the tempest that raged becomes calm, and the ruffled sea is still. "I am with thee" bespeaks the presence then of One who brings you delight.

And this presence, as I have already hinted, transforms the soul. When Jesus is with us, He makes us like Himself. He that lives near to Jesus becomes so Jesus-like, that others "take knowledge of him that he has been with Jesus." Put these thoughts together, and you will see how infinitely desirable and how exquisitely satisfactory the company of Christ is. But, ah! my words cannot tell you, though I had the tongue of the orator or the sweeter strains of the poet. Yea, the inspiration of the muse would fail to acquaint you with it. You must know it for yourself, or else you can never realise how transporting these words are—"I am with thee,"—Jesus present with His own people.

Now, some of you know, by a happy experience, times and seasons when Jesus is specially present with His people. I trust we have often found Him so at the hour of prayer. Rising in the morning, it is sweet to find in those few minutes we give to God before we see the face of man, that, like the Psalmist, we can say, "When I am awake I am still with Thee." Then at nightfall, when the day's work is over, and we are about to lay down and rest, it is good to find, as we kneel before Him once again, that Jesus is there! And, ah! some of us have proved what it is in the watches of the night to have His sweetest company. When darkness compasseth us, and silence awes us, and sleep has deserted us, our soul has said, "Now will I speak with my Beloved," and we have always found Him awake. A sigh has reached His ears; the fluttering of an unfledged prayer; a desire after Him has brought Him near to our side, close to our couch, present to our heart. We have thanked God for sleeplessness, when we have had our beloved Master talking with us and indulging us with a blessed sense of communion. And, oh, how near Jesus is to His people when they are passing through the stage of penitential love. I hope you often get there, when sensitive to your own imperfection and unworthiness before God, you are abased and humbled, yet looking up at the same moment to that dear cross on which He bled, because we sinned, you see your pardon and acceptance written in crimson lines on the fair body of the dying Saviour. I do not know that I have ever more tenderly felt the presence of Jesus than when, while my heart has been broken with a sense of my own worthlessness and insignificance, I have confidently fled for refuge to the hope that is set before me in the finished sacrifice and the perfect redemption that Christ has accomplished.

But, beloved, Jesus is present to us, not only in our acts of penitence and devotion, but He is present with His people in the battle of life. Yes, He will go with you to the workshop. The street is not too common for Him to tread side by side with you. Jesus can stand with you in the market. You can as truly maintain fellowship with Christ in your buying and your selling, if your commerce with the world is conducted in the fear of the Lord, as in your praying and your reading, which are of small account, unless "ye have an unction from the Holy One." No kind of labour will ever make Christ take an aversion to you, however humble your toil, however poor the chamber in which that toil is carried on, or however rough may be the garb in which you have to earn your daily bread. Jesus cares not for these. 'Tis your soul He looks for; and if you hunger and thirst for Him, He will go with you into the lowliest places, and you shall find it true, "I, I am with thee."

More especially, beloved friends, in the ordinances of God's house, may we look for the refreshment of the Lord's presence. Oh, what a beloved place this tabernacle is when Jesus is here, manifestly in our midst, and witnessed by many hearts. It would be a poor meeting-house if only the minister and the congregation,

however large, were congregated together within its walls. Poor would it be, notwithstanding all the accessories of worship, yea, even with the bread and the wine, the elements of the communion supper, spread in rich abundance, without the Lord Himself were here to bless the feast and feed the communicants. But, ah! when the King sits at His table, then our spikenard giveth forth a sweet smell, and our heart is merry within us, even as the angels' that are before the throne of God. Does He not come to you as ye sit in the pews, beloved, and say to you, "I am with thee?" and when ye gather yourselves together to partake of the communion supper, is He not with you there? Join ye in the solemn hymn, or do ye unite in earnest prayer—What is it that makes the service enlivening and elevating, instructive and fruitful, but the consciousness of His presence—this same "I am with thee."

Yes, and when the time shall come for you to have done with ordinances—when the preacher's voice shall no more reach your ear; when the melody of sacred song shall cease to entrance your senses; when you have joined here below for the last time in the fellowship of the Supper of the Lord; for you must bear the clammy sweat upon your brow, and wear the mortal paleness on your cheeks, as you are about to pass through what they call the "gate of tears,"—e'en then you shall find it a gate of endless joy, because this shall be true to your experience in the highest sense—"I am with thee." Fear not the darkness; dread not the loose pains, shrink not from the weakness, tremble not at the advent of the grim King of Terrors. "I am with thee" will change the hue of that affliction, and when thou art very ill make thee say that all is well.

Oh, if my Lord would come and meet me, my soul would stretch her wings in haste, fly swiftly through death's iron gate, nor feel affrighted as she passed. So it shall be with you. I have but skimmed the surface of this first point—the presence of Christ—"I am with thee." Do not any of you skim it. Go into the depths and enjoy it, beloved.

II. The words still further express *sympathy*. Remember that Christ in very deed feels at His heart the sorrows of His people. Are they in the furnace; He walks the fire with them. Are they in the rivers; He says, "When thou passest through the rivers I will be with thee." And this is grounded upon the precious doctrine of vital union. Every believer is livingly one with Jesus. Jesus is the Head, and the believer is a member of the one mystical body. Now you see, whenever a member suffers the head must suffer, not only because the head wills to suffer, but because of necessity; if there be a vital union there must be a real sympathy. Let this be, then, a matter of faith with us. If I have believed in Jesus unto everlasting life, Jesus is one with me as my head, and He must—whether I apprehend it or not at the time—He must be in sympathy with me. This He shows by the tender pity He has for His people. Do not think He is ever hard or unfeeling towards His poor, His afflicted, His depressed disciples. Nay, brethren, the heart of Jesus is full of tenderness; His bowels melt with love, as he often proves by the sweet converse He has with them. Though He may leave the strong sometimes to bear for awhile the hardships and grapple, as it were, alone with the troubles of life, he will not leave His tried and tempted ones or suffer them to faint by the way. Like a mother that lets her full grown boy alone to shift for himself, but will scarce go out of doors while the baby is ill, so will He watch over them. And has not Jesus been very very watchful over us in times of pain and weakness and serious apprehension? You know He has. He has kept His best succour till we had got into our worst plight. When we had spent all and exhausted every resource, then He has come and brought Himself to our aid, and we found Him our all in all. Oh, what true sympathy this is! "A friend in need is a friend indeed." He treats us better as we grow worse. This is just the friend we want. One with us by vital union, He proves His oneness by His tenderness.

Now, beloved, if this be so, the very first sympathy you ought to seek in any time of trouble is that of Jesus. You have not always gone promptly to Him. You have been far more ready to run off to some kinsman or neighbour and ask counsel or succour of an earthly helper. What would you think of a wife—would you think she had much genuine confidence, much good understanding, much true love to her husband, if, on any sudden exigence or anxiety she left him, fled from her home, crossed the road, entered another person's house, and poured into another man's ears the story of her plaint or her peril. You would feel convinced that there was a want of mutual love and reciprocal fellowship. And should it ever be that your soul goes after some poor mortal for consolation, when the beloved Bridegroom of your spirit can afford you all you want, do ask advice; it is often a helpful means, but go first to Jesus. Tell Him all: pour out your heart before Him. He is with you. Oh, will you neglect One who is with you, and play Him so ill a part as to seek another's help when He is ready to give you all His help,—His sympathising help in time of need? The sympathy of Jesus will, in all probability, be most clearly manifested and most richly enjoyed by you at such times as you are most in need of it. Thus, when you are persecuted for His sake, He will not hide His face from you. We are not likely to be burnt at the stake, or even cast into prison for the profession of His name in these days of civil and religious liberty; but there are divers tortures from which our fine sensibility shrinks, such as household persecutions. Little petty spites are often vented upon believers for Jesus Christ's sake. Now do not think a strange thing has happened to you. Take it as a natural consequence of not being of the world; and then hear the Saviour say, "I am with thee. I am reproached in thy reproach: I am scorned in the scorn that is cast on thee." Paul persecuted *Jesus* when he thought he had only persecuted some poor Jews. And the enemy persecutes Jesus when he persecutes a believer. "I am with thee," then. Will you not say, "Lord, I will bear it for Thy sake, and in Thy company. Ay, if it were a thousand times worse, I would feel honoured to endure it, if Thou art there." You will find Him with you sympathetically in your common sorrows. Remember, Jesus does not look for extraordinary occasions in which to sympathise with His people, though He will do it peculiarly then. But at all other times He is a faithful feeling friend. "Jesus wept." It was at the death of Lazarus. Lazarus was only an ordinary saint—an ordinary believer. There was nothing so remarkable about his death as to make it exceptional. Think not for a moment that in the loss you have sustained Jesus will keep aloof. With the grief that now weighs down your spirit He fully sympathises. In the griefs which are common to mankind, He bears you company. But if you should ever come into deeper waters,—if you should have to cry, "My God, my God, why hast Thou forsaken me?" you shall hear Jesus then say still, "I am with thee," for He knows what strong temptations mean, and deep depressions and despondences that border on despair. He has passed through all that as the Captain of our Salvation He might be made "perfect through suffering." "Tempted in all points like as we are," there is no grief in which Jesus is not near to us; we have but to open the eye of faith, and we shall see Him with us even in the worst extremities of grief and pain. "I am with thee in sympathy." This shall be found anywhere and everywhere true by the believer,—ay, even in death itself, for Jesus died. He knows the death sweat, for He sweat, as it were, great drops of blood. He knows the fever, for He said, "I thirst." He knows the fainting, the languishing, for He said, "I am poured out like water; I am brought into the dust of death." He knows death in its severest form. He died as you will not die. Under the Divine displeasure He passed away, but you shall have the light of the Divine countenance amidst the shades of death. Fear not, therefore, that Jesus will forsake you. You have *Jesu's* sympathy. I want you to feel that. Well do I know myself what a precious thing sympathy is.

A little child's sympathy will do you good. "Mother," said a little girl, "I do not know why Mrs. So-and-so wants me to go into her house so often, but she told me, when I came home to-night, to be sure and go to-morrow, for I comforted her so now her husband was dead; and do you know, mother, all I do is, when she cries, I put my face against hers and I cry too; and she says that comforts her." And so it does. It is just that. We are not alone. "Somebody—somebody cares for me." We shall never despair while we feel that is true. Now, there may be somebody here to-night who is alone in London,—and you had better be alone in the deserts of Sahara. To be alone in London is to be alone indeed. And you are thinking, "Nobody cares for me." But if thou wilt take Christ to be thy friend—if thou trustest in Him—Jesus will care for thee, and He will surely help thee; for He is not one of those who will put you off by saying, "Be ye warmed and be ye filled," He will practically show His love to you, and you shall yet rejoice that Jesus is with you, and you are not alone, though you seem alone.

There I leave that second point, praying that you may all know the sympathy of Jesus.

III. Once more, *co-operation* is implied in the words, "I am with thee." This was just what Paul wanted. He had come down to the city to preach, and God said to him, "I have much people in this city: I am with thee." So Paul went to his preaching with a cheerful heart, for he felt that if the Lord was with him, it was good to preach. With good sowing, there would be good reaping. Now, listen, worker—worker for God,—and see if there be not music for thine ear in this thought. Jesus co-operates with thee. How so? Why, He commands providence. All things are ordered according to His will. The Father hath given all power into the hands of Jesus. He regulates the fields of providence, that they may produce the best results for you. Go on, confidently, then. All things are favourable to you. As Mahomet said, in his way, to his followers, "Swiftly on to the battle, and win! I can hear the trampings of the angel Gabriel's horse as he rides into the thick of the battle to help you." They believed it, and were comforted. What he said in falsehood, Jesus may say in truth—"I am with you." You can hear the footfalls of the Prince Emmanuel. His power is ruling all creation, to produce the grand result of His glory in the salvation of souls. "I am with you;" that is, "I will prepare human hearts for your message." You that talk to others will often find others ready to be talked to. It is a cheering thought to the preacher, that he has always a picked congregation, selected by Divine providence, that out of them Divine grace may make a further selection. They are prepared. As the rain and the wind and the frost will prepare the clods for the plough and the seed, so do God's providence and the work of grace prepare men's hearts for the Gospel. "I am with you." Moreover, worker, Jesus is with you, helping you. He will suggest suitable thoughts; He will give you right arguments; He will often guide you to fitting words. Only trust Him, and when you go about His business, the Holy Spirit shall be your strength. He will be with you to back up the word you utter, by the power of the Holy Ghost going with it to convince men that what you say is God's Word to them. Fear not, therefore. If the converting of souls devolved upon you, it would never be done. If a nation had to be reformed, and the whole of another nation had to do it, it would never be achieved; but the Spirit of the Lord is not straitened, and what He wills to do He can accomplish, and none can say Him nay.

Lastly. O earnest worker, Christ is with you, to accept your service. Nobody has taken any notice of you lately. You have gone plodding on at your work, with not a creature to help, and none to praise. Even your friend who used sometimes to give you a nod of approbation, appears not to have observed you lately. Never mind! never mind! No servant that is deeply absorbed in his work, cares much about what other servants may say about him by way of commendation; but if

his master comes along, and says, "Well done, good and faithful servant!" that is what he wants to cheer him. Some people will be overhauling your character; I know they do mine; and they are extremely welcome, for I care not as much for their opinion as for the barking of dogs in the streets. If my Master were angry with me, I should mind it; but they are no masters of mine, and they may say what they like. If my Master smile, all the world may frown; it does not signify. But if my Master frowned, then if all said, "Well done!" it were but a poor, poor recompense to me. Servant of God, be this, then, your joy. "I am with thee," says Jesus, "to see what thou art doing—to accept and take thy will for the deed full often—to read thy real motives where men misconstrue them. I am with thee. Therefore, go on thy way." Sunday-school teachers, tract distributors, or whatever thou mayest happen to be—in one word, beloved child of God, seeking to serve Jesus—take then this afresh from Jesus' lips—"I am with thee," and go thy way, in the power of this thy might, to serve thy Lord without weariness, till He shall say, "Come up higher." "I am with thee."

Oh, you that have not any Saviour to be with you, I do pity you; but I would say this word to you: He is still to be had. There is still—

"Life in a look at the Crucified One."

Jesus still has blood in which to wash the guilty,—still has room in His heart for needy sinners, and the way to have Jesus for thy Saviour, is to trust Him simply, and to rely on Him implicitly. May God grant thee grace to do this, for His mercy's sake! Amen.

## Essays and Papers on Religious Subjects.

### A MODEL CHRISTIAN.

Notes of a Sermon preached in Avenue Road Chapel, Shepherd's Bush, W., April 28th, 1872, on the occasion of the death of Mr. John Hutchings.

BY THE REV. CHARLES GRAHAM.

"Mark the perfect man, and behold the upright; for the end of that man is peace."—Psalm xxxvii. 37.

IN the Word of God there is generally a meaning which lies deeper than the surface. To reach the golden ore, we have to pierce the crust which covers it; to obtain the pearl, we must open the shell which contains it.

We quote as an example the well-known words of Solomon, "He that walketh with wise men shall be wise." The meaning of this assertion hinges on

the idea which we attach to the word "walketh." Gehazi was much in the company of Elisha, and was employed by him as his agent and representative to awake from the sleep of death the child of the Shunammite. Gehazi not only failed, on that occasion, in his ministry, but smitten with the judgment of leprosy for his sin, in the case of Naaman, was driven from the prophet's presence.

Ahithophel was the friend and companion of David, and walked in company with him to the house of God. But though wise in the politics of this world, Ahithophel never attained to the wisdom which cometh from above. Judas, his great antitype, was the companion of Christ and His chosen witnesses; yet in the end he betrayed his blessed Master, and then, like Ahithophel, hanged himself. Demas was the associate and fellow-labourer of Paul,

yet, through love of this present world, forsook him at the last.

To profit by our intercourse with the holy and the good, our hearts must be in sympathy with theirs. This is the idea which Scripture attaches to "walking together." "How," asks Amos, "can two walk together unless they be agreed." I know the words of Solomon might be regarded simply as a general rule admitting of exceptions. But I cannot help thinking that as all Scripture is given by inspiration of the Spirit of God, the king and the prophet attached to the words "walking together" the same idea.

Instinctively we imitate those whom we admire. To receive instruction from such is both easy and agreeable. We send our youth now to schools and colleges that professors may cram them with knowledge, and so fit them either for the work of the ministry, or for general usefulness. Prophets of old gathered godly youths around them, and had them ever in their company. They saw how they acted, heard how they spoke, and from the living stream of knowledge which flowed from their lips drank in instruction. It was thus, too, Christ chose His Apostles, that they might be continually with Him. Thus also Paul gathered companions around him whom he trained to carry on the work of the Gospel when he himself should pass away to his reward. To Timothy, his son in the faith, he says, "Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, persecutions, afflictions," &c.

It was by this union of example and precept the Greek philosophers also trained their disciples.

Next in profit to this companionship of the good and holy, and partaking also of its essence, is carefully observing the devotedness of such, their faithful persevering service to Christ, their pure and consistent deportment and conduct in all the relations and varying circumstances of life. We cannot do this, if our hearts be in sympathy with theirs, without imbibing something of the

moral glory of Christ which they reflect. "Mark the perfect man, and behold the upright; for the end of that man is peace."

It is a rare thing in our intercourse with men to meet with one to whom we honestly feel these words will apply. I think we can truthfully say that they will apply to our late esteemed friend and deacon, Mr. John Hutchings. In their light let us briefly mark his character and his end.

#### I. HIS CHARACTER.

The perfect man is one in whose experience and character there is the absence of no moral excellency. All virtues are present, and in their due proportions. Out of the fulness of his Divine Redeemer he has received, and grace for grace. For every grace in his blessed Lord he has received a corresponding grace. All the fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," are found in him.

The morally upright man is one who inclines to no side. Some who stand appear ever ready to fall. They bend with weakness beneath the pressure of trial or temptation; or the attraction of some besetting sin causes them to incline from the perpendicular. Some unmortified passion or desire, some lust of the flesh or of the mind, pride, covetousness, or ambition, ever threatens to overthrow them. "He that walketh uprightly walketh surely."

"Giving all diligence," says the Apostle Peter, "add to your faith courage; and to courage temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love. For if these things be in you, and abound, they make you that ye shall neither be idle nor unfruitful in the knowledge of our Lord Jesus Christ. . . . If ye do these things ye shall never fall: for an entrance shall be ministered abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." These things are necessary to our uprightness; and

therefore to our safety. They are necessary also to our full reward.

Such a life and such an experience as this imply a change of heart. Man born in sin must be born again before he can either have fellowship with God or serve Him. That our late highly esteemed friend realised this change we have the fullest persuasion. "A corrupt tree cannot bring forth good fruit," and on him the fruits of righteousness were found. Though he has left no record of the period when the change took place, yet, from some memoranda supplied by his son, Mr. John Hutchings, we think we can point pretty correctly to the period.

Our late friend was born at Moreton-Hampstead, in Devon, on the 27th of February, 1814. He was the sixth child of a family of eight. Early in life he lost his mother, but her place was to a great extent supplied to the younger members of the family by the care and affection of their eldest sister. As a boy Mr. Hutchings, though preserved from open vice and immorality, was "rather reckless and passionate." At the age of sixteen he became acquainted with some young persons who attended the Wesleyan Chapel. About this period we conclude he experienced a change of heart; for when he was seventeen we find him a member of the society. At the age of nineteen he went to Exeter. As an evidence that he was then a Christian, we find him joining himself in his new place of abode to the Lord's people.

When twenty-two years old he came to London. Here he connected himself with the Wesleyan church in Stanhope-street. In Stanhope-street he soon became known for his earnest zeal and diligent service for Christ.

A friend and co-worker of his in that church says of him: "He was a man whom I respected in the highest degree. I knew him from his early manhood, and I ever regarded him as one of the finest specimens of true piety it has been my privilege to know. There was nothing special or striking about his religion. It was perfectly unostenta-

tious; but deep, vital, and beautifully genuine. To me he was always a model Christian, one I venerated, but did not hope to reach."

For many years he was an indefatigable secretary of Stanhope-street Sunday-school, much respected and greatly beloved, not only for his works' sake, but also for his gentle Christian demeanour.

About the time the disruption took place among the Wesleyans on the question of Church government, Mr. Hutchings removed to the neighbourhood of Hinde-street. He united with those who left the church in Hinde-street, and worshipped for some years in the Literary Institute in Edward-street, Portman-square, and afterwards in their chapel in Adam-street East. Here he became the secretary, and afterwards the superintendent of the Sunday-school. He filled also the responsible offices of class leader and chapel steward. These offices he held for years, "much esteemed and greatly beloved by the church and congregation."

On account of the growing delicacy of Mrs. Hutchings, he removed to this neighbourhood. Here he, Mrs. Hutchings, and their two eldest daughters joined the church to which I ministered. Mrs. Hutchings was herself a devoted, intelligent, and faithful Christian. During her long illness, and when it pleased God to remove her from the furnace here to rest and joy with Himself above, Mr. Hutchings manifested the utmost gentleness and submission to the will of God. During the years of weakness and pain through which his second daughter passed, and when she went to join the pure and bright spirit of her mother above, he exhibited the same heavenly calmness and resignation. Whether in adversity or prosperity, Mr. Hutchings was the same devoted, confiding Christian, "serving the Lord with all humility of mind."

Soon after he came to this neighbourhood, a gentleman who knew him intimately asked me if he had not joined the church to which I ministered. I replied in the affirmative. He then added

in words to the effect, "If you have many like him in your communion, the lines are fallen to you in pleasant places." He then spoke warmly of his consistency and devotedness. All that he said and more were verified in my own subsequent experience. When we wanted additional deacons, I felt confidence in nominating him for the office. Of my nomination and the church's election neither they nor I have had any reason to repent. He entered upon his duties in the spirit of Moses and Gideon, acknowledging himself incompetent and unworthy to fill the post. But as in their case, so in his, subsequent events did not justify his fears. He held the office till his death. While he had health to fulfil its duties, he discharged them efficiently; and in him I found at all times a faithful fellow-worker and friend.

I have known as good men as Mr. Hutchings, but I have known few to excel him. I have known few who walked before God as he did. With Paul he might have said, "For me to live is Christ." Indeed his whole life, from the time I became acquainted with him, was the reflection of His moral beauty. He longed for conformity to the image of his Lord, and to much of that conformity he attained. But leaving the notice of his character for the present, we take up the second division of our text.

II. HIS PEACEFUL END.—For a considerable time before it came, Mr. Hutchings's extreme delicacy warned him that his end was approaching, but at its advance he manifested no fear. "He knew in whom he believed, and that He was able to keep that which he had committed to Him against that day."

Some weeks before his last illness, his doctor ordered him for change of air to the country. He went to his sister in Devonshire. His illness increasing there, a doctor whom he consulted advised him to return at once to London. He did so, and soon lay down on what proved to be his last bed. On his return he wrote for me to go and see him.

I went, and found him very ill, but sweetly resting on the Lord Jesus.

For some time the character of his complaint had cast a gloom over his mind, but as the end approached that gloom disappeared. On the 3rd of this month, I had just returned home in the afternoon from laying in their last resting-place, in Abney Park Cemetery, the remains of one of my oldest and earliest friends—the Rev. William Burns—when I found a telegram awaiting me. It was from Mr. Hutchings, expressing an earnest wish to see me. A short time found me with him; he was weak and low; his end was near, and he knew it. Just able to articulate, he told me of his early life. For many years he had felt his mind clouded, as I understood, in relation to his path in providence, but during the past two years, he said, he felt as if the words were sounding in his heart, "Stand still and see the salvation of God;" and "In quietness and confidence shall be your strength."

In the midst of declining health, and the consequent loss of his situation, several of his younger children unprovided for, obliged to leave the house he was living in, and not knowing where to pitch his tent, he told me that he felt his mind calm, leaving all in the hands of the Lord. God did not disappoint his confidence. His invalid daughter went a little before himself, to welcome him into "everlasting habitations;" his eldest daughter obtained a desirable place in the country; his youngest daughter was taken to be educated by his sister in Devonshire. Regarding the others he felt no cause to fear, and so, as he said, God took the arrangement of all his family affairs into His own hand. This filled his soul to overflowing with confidence and gratitude. This was my last interview with him, just the day before he departed. One desire seemed then to engross him—to go to Christ, that he might praise Him according to the fulness of his heart. "I want," he said, "to go to Him, that I may praise Him as I feel I ought to praise Him." He seemed burdened

with gratitude which he could not express, and he felt as if he could only find relief by putting off the burden of the flesh, and praising with all the powers of his liberated spirit. Still nearer his end, to his family he expressed this desire, if possible, with greater emphasis.

God at length gave him the desire of his heart, and about five o'clock on the evening of the 4th of this month (April, 1872), he departed to be with Christ. Truly to him this was "far better."

In his views of divine truth, Mr. Hutchings was clear and sound. No man was more thoroughly evangelical. To him the Deity and atonement of Christ were more precious than life itself. He regarded all spiritual good, wherever found in man, as the work of the Holy Ghost wrought for Christ's sake. He delighted to see the Spirit and His work made prominent in the ministry of the Gospel. He frequently expressed his conviction that much more good would be accomplished, if the Deity and agency of the Spirit were more insisted on in the pulpit. He loved and studied the Word of God. When he could be present in the public means of grace, his place was never vacant. He often said, he felt that intercourse with the world tended to darken and pervert his moral judgment, but that, through the ministry of the Word, God enlightened and quickened his conscience, and increased his desire for holiness.

Mr. Hutchings's knowledge, both of the letter and the spirit of the Word of God, was of no ordinary kind. "His delight was in the law of the Lord." It was truly the man of his counsel.

But notwithstanding his attainments both in grace and truth, he was remarkable for his retiringness and humility. Though a deacon of the church, yet at church meetings, unless when asked his opinion, his voice was scarcely ever heard. He never seemed to speak for the love of speaking. He frequently said, that if another gave utterance to what was his own thought, that was quite enough for him. Reality he loved,

but show he shunned. At all times and in all places he seemed to keep the Lord before him.

Though naturally timid and nervous, Mr. Hutchings was firm to principle. When he saw an attempt made to secularise and corrupt the Church of God, he firmly stood with those who opposed it. In our work here he was heartily with us. He devoted time and influence, and generously gave his money, to assist in raising this place of worship. Though the state of his health obliged him to leave the neighbourhood, that he might live at his place of business, yet as a proof of his unity of heart with us, he held among us, up to his death, both his membership and the deacon's office. He has joined the Church above, but I am persuaded his fellowship with us in spirit has not ceased.

In the close of his memoranda, his son, Mr. John Hutchings, says of him, "He was one of the kindest and gentlest of fathers. I realise his Christ-like spirit, now that I have children of my own, more than ever I did before. Though he fully carried out the Gospel precept, 'Let not thy left hand know what thy right hand doeth,' his charity both in thought and act was great. In daily life he was diligent in business, fervent in spirit, serving the Lord."

Some years ago our departed brother was deeply impressed with the prayer of the Apostle Paul for the Ephesians, that God would grant unto them the spirit of wisdom and revelation in the knowledge of Him; that is, of Christ. This he sought for himself, and with profound humility and holy joy, he told me how God had answered his petition by fresh manifestations of Christ, both in the glory of His Godhead and of His redemption.

From the Divine fulness in his soul, his countenance often shone with a heavenly radiance. Like most other Christians, however, he felt the ebb and flow of spiritual joy, but the fruit of the blessing referred to he retained to the last. He had an inceptive fulfilment of his prayer on earth, but who can conceive the extent to which it is now

answered in the presence of his Lord?

In our venerated brother we have marked the perfect man, and beheld the upright; we have seen, also, that, in the highest sense, the end of that man is peace. But what is to be the effect on our own character and life? That we may follow him as he followed Christ, shall we not pray as he did, pray with the same intensity of desire, that "The God of our Lord Jesus Christ, the Father of glory, may give unto us the spirit of wisdom and revelation in the knowledge of Him."

### LITTLE INCIDENTS IN THE GREAT LIFE.

BY W. POOLE BALFERN.

"Then saith He unto them, my soul is exceeding sorrowful even unto death."—Matt. xxvi. 38.

THERE is an old promise made by God to His ancient people, that He would "build the ruined places and plant that which is desolate." There are many ruins upon the surface of the earth infinitely touching in their desolation, and many desolate places which overpower us as we contemplate the extent of their sterility and death; but to the eye of faith there is no ruin so terrible as the ruin of the soul; no place so desolate as the spirit of man under the reigning influence and supremacy of sin.

The soul as made by the hand of God was like a city in which all its faculties, like so many citizens, were happy and prosperous, because ever subject to law; in its primitive condition, indeed, the soul might be likened to Jerusalem of old—"beautiful for situation, the joy of the whole earth, the City of the Great King." The soul in its purity was in intimate connection and fellowship with heaven, and as reflecting the moral perfections of God was indeed the joy, the masterpiece, the beauty, and the glory of the whole earth.

It was like a temple in which for a time reason was the High Priest with "Holiness to the Lord" upon its forehead, ministering constantly before Jehovah, while all the other faculties were devout worshippers.

It was like a garden in which all the graces of the Spirit, like so many flowers, ever shed forth the sweet fragrance of adoration and praise.

But sin and Satan entered into this city destroying its foundations, defiling its citizens—the town of man's soul lies waste.

The Temple has been ravished, and its High Priest corrupted; he now burns incense to strange gods—to *self*, pride, lust, and all the other faculties follow his example, and obey his behests.

The winter of death has come upon the garden like a withering blight; its beauty is turned to corruption while hidden beneath its fœtid luxuriance lie coiled up the serpents of every sin.

Do you believe this reader? You know what it is, it may be, to mourn over the destruction of a work of art—a temple, a book, a picture, do you know what it is to mourn over the moral death and darkness within? If guided by the light of God's Spirit, you have walked through the city of the soul and looked upon *its* ruins; if you have been helped to thread your weary way through its dark mysterious labyrinths and beheld its broken fragments still exhibiting some marks of their original glory and crest of their great founder and King, then the language of the weeping Prophet, as he thought of his beloved Jerusalem has been yours, as you mourned over the desolation of the soul:—

1 How doth the city sit solitary, *that* was full of people! *how* is she become as a widow! she *that* was great among the nations, and princess among the provinces, *how* is she become tributary!

2 She weepeth sore in the night, and her tears *are* on her cheeks: among all her lovers she hath none to comfort *her*: all her friends have dealt treacherously with her, they *are* become her enemies.

3 Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

4 The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness.

5 Her adversaries are the chief, her enemies prosper: for the LORD hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer.

But it may be asked what has all this to do with the sorrow of Christ? He was without sin, and Satan could not defile Him—His soul was a fair city indeed; all its foundations were sapphires, all its borders pleasant stones; in its strength, harmony, beauty and perfection, it was the joy of the whole earth; it was a Temple where the Shekinah of the Divine presence ever dwelt; where reason, as the High Priest in the beauty of holiness and perfect knowledge, ever led all its powers upwards in holy worship towards God; a garden where the flowers of every grace ever gave forth the rich odours of adoration and praise. Why then do we now hear the bitter voice of weeping and lamentation from the midst of this fair city? Why are even its strong foundations moved as by an earthquake? Why is the worship of this holy Temple interrupted by sounds of grief—the beauty of this garden beaten down to the earth by such a tempest of sorrow?

There was, as we have said, the old promise, "I will build the ruined places and plant that which is desolate;" and these words had reference to the future, and were to find their full significance in the experience of the redeemed of God. Christ came here and assumed our nature that He might walk among our ruins, and dwell amid the desolations of the soul. And not simply that

He might gaze upon these things as a passive spectator, but that He might restore these ruins and remove these desolations; and He shall be called the Healer of the breach, the Restorer of paths to dwell in—"And in the great sorrow which we now behold, seizing the heart of Christ, we recognise this Divine work in process. Ask ye why the bright robes of this spotless soul are trailing in the dust; why its sapphire foundations are soiled by grief; why the soft sweet music of so bright a temple is hushed; why such heavy drops of sorrow are now falling upon this sweet garden of God? Through the sobs and cries, and tears of the spotless Son of God, as He exclaims, "And now is My soul sorrowful even unto death," faith catches the subdued Voice of Mercy, as she says, and "I will build the ruined places, and plant that which was desolate." Let us then with reverent awe approach this sacred mystery and inquire,—

What was the meaning of this great sorrow in the soul of our Lord?

Was it caused simply by the clear perception of the utter ruin He beheld in the soul of the traitor disciple, who had just departed from His presence? No; this doubtless was blended with it; for how could He pronounce such a word upon a human Spirit as Judas had brought upon himself, and not weep; still it was not this, deep as was that sorrow.

Was it the perception of the defection of His own disciples in the hour of His extremity? Doubtless this sorrow was present, for had it not been written, "My lovers and my neighbours did stand looking upon my trouble; and my kinsmen stood afar off. And I looked for some to have pity on me, but there was no man, neither found I any to comfort me." No it was not this. Was it the perception of the cruelty of men, the weary journey—the rude buffetings, the purple robe, the crown of thorns? that no doubt was present, for it was written:—

"Be not far from me; for trouble is near; for there is none to help.

Many bulls have compassed me : strong bulls of Bashan have beset me round.

They gaped upon me with their mouths, as a ravening and a roaring lion."

But this was not the sorrow to which our Saviour here referred.

Was it the thought of the false charge, the reproach which would be brought against Him? They no doubt were present, for by the mouth of David, years before, He had said, "Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee. Reproach hath broken my heart; and I am full of heaviness."

But this sorrow, though so heavy, was not *the* sorrow.

Was it the apprehension of that terrible exhaustion and physical death which awaited Him? This too was present, for we read, "I am poured out like water, and all my bones are out of joint: my heart is like wax: it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me unto the dust of death." "I may tell all my bones, they look and stare upon me."

All the things we have mentioned, and which the Scriptures anticipated in relation to the sorrows of Christ, were no doubt elements of that bitter cup which Christ had to drink, but not any one of them, or all of them together, would account for that great sorrow to which He referred when He said, "My soul is exceeding sorrowful even unto death." A sorrow which ultimately made Him sweat great drops of blood and exclaim, "If it be possible, let this cup pass from me." Other men besides Christ have been afflicted, betrayed, reproached, forsaken and destroyed, and they have faced all, and endured all without shrinking or giving any expression to their grief. But what is the heroism of any man, or all men compared with His who was "*the* man of sorrow and acquainted with grief," and who died the just for the unjust, to

bring us to God. There must have been some element in the sorrow of Christ differentiating it, and separating it from all other sorrows to make HIM say, "And now is My soul sorrowful even unto death." He had been in sorrow all *His* life; in what shape now can it be approaching, that even He shrinks? He came to build that which was ruined, to plant that which was desolate; what had caused that ruin? What had brought that desolation? SIN—how can that be put away? by bearing its PENALTY; and what was that? "The soul that sinneth shall die—be cut off from God—be punished; and it was *this*—this desertion of God—this WRATH of God upon His spirit, on account of the sins of His people from which even HE shrank,—which filled even HIS great soul with sorrow even unto death." "EXCEEDING sorrowful even unto DEATH!" Who can understand what this means? The lines however of this great mystery were as we have shown, dimly shadowed forth in those wonderful Psalms which have been the solace of the Church in every age. And with a few more pregnant words, just touching the *rim* of this great mystery of sorrow, we conclude. We can almost imagine our Saviour's quivering lips repeating them as He said, "And now is My soul sorrowful even unto death."

"6 Thou hast laid me in the lowest pit, in darkness, in the deeps.

7 Thy wrath lieth hard upon me, and thou hast afflicted *me* with all thy waves.

14 LORD, why casteth thou off my soul? *why* hidest thou thy face from me?

15 I *am* afflicted and ready to die from *my* youth up: *while* I suffer thy terrors I am distracted.

16 Thy fierce wrath goeth over me; thy terrors have cut me off.

17 They came round about me daily like water; they compassed me about together.

18 Lover and friend hast thou put far from me, *and* mine acquaintance into darkness."

## A PARADOX.

"For when I am weak, then am I strong."—2 Cor. xii. 10.

Simple words, but a strange case. Words all of one syllable, and two only of one letter. The case is strange—it is one of weakness and strength; but not of weakness at one time and strength at another, but both at the same time and in the same person. He does not say, "I am sometimes weak, and sometimes strong, but at the same time that I am weak, at that very time I am strong." Here is the paradox.

We have here a remarkable relation of experience. It is truly unique, or without parallel. Such revelations of glory, yet such painful and continued suffering.

Conscious of his personal weakness, he found an available and suited resource of strength in Christ. Weak in self, but strong in Christ.

This experience begins with the spiritual life. Christ adapts Himself to all the circumstances of that life. It is by our union with Him, and through His sympathy with us, and His interest in us, that in weakness we become strong. This experience is common to all believers.

This supply of strength in weakness helps our trust, patience, thankfulness, cheerfulness, hope.

It is also the guarantee of the happy issue of present trials. "He will give grace and glory." "Christ in you the hope of glory." W. ABBOTT.

Blunham.

## ISAIAH XLIV. 22.

BY REV. J. S. DRISTOW.

SIN is compared in this Scripture to a thick cloud.

*First, because like the cloud, it renders everything gloomy.*

Go into the country on a cloudy day, and though the rural beauty be never so great, yet a pall of sadness is upon

everything, while the cloud remains overhead.

In the city with all its splendour, if a dense cloud is in the skies, stately buildings and well proportioned streets and squares, are desolation itself, so far as outward appearances go. Sin brings a dark shadow with it, and while it remains, renders all the prospect sad. The wandering child of God there plaintively sings,

"Where is the blessedness I knew  
When first I saw the Lord,"

but rejoices with joy unspeakable when the hand of the Lord blots out the cloud, and forgiveness is revealed.

*Secondly, because like the thick cloud it hides the actual shining of the sun.*

It does not put out the sun, but it hides its bright rays. The sun, when hid, is always shining. Our sinning does not quench his mercy or grace. Behind the dark cloud of sin and unbelief, the sun of undying mercy is shining with undimmed rays. Until the cloud is removed we do not experience the genial warmth and blessedness of that sunshine. The dreadful nature of transgression is seen in the fact that it comes between us and the marvellous loving kindness of the Lord. But grace abounds, mercy reigns, and the promise remains to cheer the hearts of the penitent; and the dark cloud is blotted out for them by the hand of the Lord.

*Thirdly, because, like the thick cloud, it contains destructive elements. The lightning is in that cloud and the thunder-bolt lurks there; it is angry, threatening.*

Sin is a great destroyer; it is full of mischief. It brought death into the world and all our woe. If unforgiven, it ends in eternal ruin; if indulged in by the Christian, it destroys his comfort, his peace of mind, and his communion with his Father. It takes the music out of the songs of the sanctuary, makes the most spiritual ministry dry and tasteless, and the communion of saints a thing of name merely. It paralyses the hand of usefulness, and shuts up the breast of sympathy. If,

however, the wanderer sighs after lost joys, and is seeking his Father's face, he need not despair. The voice of Mercy is heard; at its bidding the shades disperse, the thick cloud is removed, blotted out, clean gone for ever.

*Stanwick.*

## CAIN WENT AND DWELT IN THE LAND OF NOD.

BY REV. W. FRITH.

THE land of Nod is where every guilty sinner dwells before he flees for refuge to Christ. Nod means "wandering." And is not the life of the sinner a life of wandering till he finds his centre and home in Jesus? Is he not "like the troubled sea," wandering about and crying, "Who will show us any good?" He is "seeking rest, and finding none" till "he comes to himself," and says, "Return unto thy rest, O my soul." The soul of the sinner may aptly be compared to the "dove which went forth out of the ark, and found no rest for the sole of her foot." It wandered over the dark and billowy waters of a guilty world; but found no rest. The Prodigal wandered "in a far country;" but found no rest, so the sinner will ever find himself in the

land of Nod till he comes to *Calvary*, and here is the centre and the rest of the guilty soul. Every place but that will be Nod to the guilty one. Sinai, not Pisgah, nor Tabaus, nor Olivet will give rest till he has been to Golgotha. The loadstone of a guilty soul is found nowhere but at "the place of a skull" where they crucified the Lord of glory. Sinner, have you been there? If not, you are still in the land of Nod. That soul will wander like the bee when Autumn's leaves have fell, that wanders in quest of food but finds none. So your soul will wander still if it does not visit the Cross. Nod is stamped upon every pathway of the soul but that which leads direct to the Cross. But why, then, art thou still "a fugitive and a vagabond on the earth?" Hear what He saith Who is the "Way, the Truth, and the Life:" "Return unto Me, and I will return unto you, saith the Lord." He never sent you wandering; that was your own act. Hear what He saith: "Ephraim is joined to idols, let him alone!" The sinner began his wanderings. "CAIN went and dwelt in the land of Nod." Mercy is now seeking and saving that which was lost. Sinners, hear what Mercy says: "In me is thy help found." May you return from Nod, visit Peniel, and settle in Jerusalem.

*Bexley Heath.*

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

NO. LVI.—ONE-WORD TEXTS.

"Repent."—Rev. ii. 16.

THIS exhortation occurs in the epistle addressed by Christ to the Church at Pergamos. That Christians may be exhorted to repent is evident, because they are not altogether free from sin. (1 John i. 8.) We have instances of believers repenting, as Psalm li.; Matthew xxvi. 75. Let us as believers inquire:—

I. OF WHAT SHOULD WE REPENT?

We must repent of all evil in thought,

and word, and deed. Christians have not entirely lost the old nature, and this, aided by Satan, sometimes leads them into sin. But, more particularly, we must repent of,

1. *All undue fellowship with the ungodly.*

This is positively forbidden, 2 Cor. vi. 14—18; and is exceedingly dangerous. It assimilates us to the image of the ungodly, Prov. xiii. 20; deadens our spiritual sensibilities, weakens our piety,

and both provokes God's wrath and restrains His blessing. (2 Chron. xix. 2, and Rev. ii. 14, 15).

2. *All vain conversation.*

Comparatively little of our talk, perhaps, tends to the edification of the hearers, yet Matt. xii. 36, 37. We have need to obey the exhortation, Psalm xxxiv. 13, and to pray, Psalm cxli. 3, as well as to repent of our sins in this matter.

3. *All lukewarmness in God's cause.*

This is peculiarly sinful, because religion is highly important, and we know it to be so. It is productive of evil, by destroying our watchfulness, and so giving our enemies, who are always earnest, an advantage over us, and it is peculiarly hateful to God. (Rev. iii. 14—16).

4. *All indolence in God's service.*

We should not be idle in God's vineyard, for there is work to be done; it is honourable employment; we labour for a good master, and shall be well rewarded.

II. HOW SHOULD WE REPENT?

1. *Sincerely.*

Feigned repentance is worse than no repentance, for to all other sins it adds that of attempting to deceive God. It dishonours God, making it appear that He may be deceived, and so aggravates our own sinfulness.

2. *Thoroughly.*

(Rev. iii. 19.) There must be no reserve when we approach God by confession (Psalm xxxii. 3, 5); for not only "one sinner," but *one sin*, also "destroyeth much good." It is like the fly in the pot of ointment, or the little poison in the food, which destroys the vir-

tue of the whole. Reserve here causes God to take from us the help of His countenance; makes us lose our evidence of acceptance with Him; and destroys our peace of mind.

3. *Practically.*

We must both confess and forsake sin, for without reformation repentance is vain, because spurious. A lack of reformation prevented God's acceptance of the Jews (Isaiah viii., Malachi iii.). What is repented of sincerely and thoroughly will be forsaken.

— III. WHY SHOULD WE REPENT?

1. *That our peace may be increased.*

There is something inexpressibly delightful in pouring out the whole soul by confession, and being thoroughly humbled before God; and its effects are good for God than reveals Himself to us, Christ's love is shed abroad in our hearts, and so our peace is great.

2. *That God's cause may prosper.*

This cannot be while sin is concealed within; witness the case of Achan. Perhaps nothing prevents God's cause flourishing so much as our inconsistency, and there is nothing like repentance to counteract this. (Mal. iii. 10.)

3. *That God's anger may be turned from us.* (Rev. ii. 16, 5). God's threatenings are not vain words. Repentance has averted judgments (1 Kings xxi. 27, 29; 2 Chron. xxxiv. 26, 28; Jonah iii. 10). God is "slow to anger" but "ready to pardon." Oh then! let us obey the exhortation, Hosea xiv. 1, 2: for then God will say, verse 4; and the result will be that set forth in verses 5, 7.

*Middleton, Cheney.*

## Poetry.

### CHRIST THE LIGHT OF THE WORLD.

"Then spake Jesus again unto them, saying, I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life."—John viii. 12.

O THOU blest Christ! Thou light Divine!  
How few Thy worth can see!  
What hosts their thoughts to earth confine!  
No love have they for Thee.

Thou art the world's great light O Lord!  
All men require Thy rays.  
Their course must with Thy will accord,  
Or dark will be their days.

Mankind must needs on Thee depend,  
And make Thy words their guide,  
If they their way to life would wend,  
And dwell where joys abide.

As sunlight does the sun and earth  
Exhibit to our ken,  
So things supreme and Thy great Worth  
Thy beams reveal to men.

All we like sheep have gone astray,  
And loved the paths of sin ;  
Yet turn Thou us to Thy right way,  
And keep our feet therein.

As suns adorn with light the globes,  
Which yield to their full sway,  
So Thou doth clothe men in white robes,  
When they Thy will obey.

Through paths of peace to realms of  
bliss,  
Lo, we shall all ascend,  
If we false guides at once dismiss,  
And do to Thee attend.

Just as the plants, which grace Earth's  
face,  
Are sure to court the light,  
So Adam's base, yet favoured race,  
Should seek Thy beams aright.

Some blooms ope when the sun doth shine,  
And shut as night draws nigh ;  
So hearts should ope to rays of Thine,  
And close if sin appears.

Gay buds as they go on to blow  
Reflect the light's fair hues ;  
And man should aim Thy charms to show  
As he his course pursues.

*Witheridge, Devon.*

JOHN SMITH.

## Striking Thoughts, Facts, and Figures.

### THE SELF-CONCEITED YOUNG MAN.

SHOW me a young man whose views and maxims are all cut and dried, and I will show you one whose years of strength will be spent at the best in getting rid, bit by bit, of his sham wisdom ; who will not be ready for Providence's work, till his more modest compeers have half done their allotment of it.—*Dean of Canterbury.*

### BOLDNESS OF A PURITAN PREACHER.

DURING the persecution of the Puritans, a good minister was preaching in a house, when a company of soldiers came in, and the officer called aloud to the preacher, "I command you in the King's name to come down." The preacher answered, "I command you in the name of the King of Kings not to disturb His worship, but to let me go on." Upon this the officer bade his men fire. The preacher, undaunted, clapped his hand upon his breast, and said, "Shoot if you please, you can only kill the body." But they did not

kill the body, for God preserved this bold preacher. In the uproar that ensued amongst the crowd he escaped.

### BAPTIZED UNDER DIFFICULTIES.

SOME few years ago, an American paper recorded the death of a good deacon of a Baptist Church, named Thaddeus Davis, aged ninety-five years. He was a man who maintained a close walk with God, often rising in the night from his bed to pray to God in his accustomed place, which was a barn close by. It was no wonder that he was remarkably gifted in prayer, and that many profited during its exercise. In his *fourteenth* year he was led to the knowledge of the Saviour, and after reading and prayer, he felt that it was his duty to join the small and despised sect called Baptists. But his mother hated the Baptists, and on the day appointed for his baptism hid his clothes, that she might defeat his design. It was a trying hour, but he went to Jesus for wisdom and strength, and his Saviour replied, "He that loveth father or mother more than me is not worthy of me." It was enough ;

he was willing to forsake all for Christ. When the day for baptism came, he started barefooted and alone, and walked to Salmon Brook, which ran through the town, and was there baptized, and when he came up out of the water, he went on his way rejoicing, wearing the *same clothes* in which he was baptized until they *dried on his back*. After this he walked with God seventy-nine years; saw his great-grandchildren, and

died in Chelmsford, Canada, in a ripe old age, having realised the promise, "Even to your old age I am He, and even to hoar hairs I will carry you." This striking case should encourage the young specially to devote themselves in early life to God; and notwithstanding the difficulties in which they may be placed, to avow themselves boldly by baptism to be on the Lord's side.—*H. W.*

## Tales and Sketches.

### THE EMIGRANTS.

BY THE REV. J. C. WELLS.

Author of "The Temple of the Lord,"  
"Let Other People Alone," &c., &c.

#### CHAPTER XI.—LIGHT AT LAST.

MOST tales have a joyous ending—music and bells—weddings and happiness—the defeat of the wicked and success of the good—the hero benevolent and thanked in return—enterprise and principle represented triumphant everywhere. Mine has no such finish, unless it be that the unseen glories of the other world are allowed their full weight, and the reward of virtue postponed until we are allowed to witness it; then, like any story saddened with earth's failures, it will be brightened by heaven's victories.

Twelve months had passed since Captain B——'s communication, and during that time I, too, had suffered some reverses of fortune. The sudden failure of a friend, to whom, for trading purposes, I had entrusted my little store, had involved me greatly, and the anxiety attendant on the matter had enfeebled my health. With the lack of business to which I had been accustomed, I began to long for companionship, and entertained some serious thoughts of making proposals to the widow of the republican chief, and of accompanying

the family to the land of promise. My estimation of her as a Christian woman had grown stronger every day, as I saw how in every difficulty, and in a thousand ways, her quiet, forceful power of endurance and good example proved the sustaining power of religion.

In my career as a medical man, I had met with so much hypocrisy, and had seen it under so many disguises, that I instinctively shrank from an avowal of love to the Christ she worshipped, although I felt my soul adore Him. The difficulty with me lay not so much in my own feeling regarding religion, but whether those feelings were strictly in accordance with the requirements of the Gospel; whether my change of sentiment had not something to do with admiration of the woman as such, or whether my conversion was real. In my readings and in converse with the Missionary, I was led to believe that sorrow deep and profound, if not poignant grief, was a necessary pre-requisite to peace. Henrich, although young, had stained his soul by contact with the pariahs of humanity, and his peculiar mental organisation had led him to believe, that the death of the young man referred to in a previous chapter had filled up his cup of sorrow, and had made him deeply sensible of the love of God, that had saved him after so much sin. But I had never sinned in this

way, and had hated falsehood, meanness, low associations, unchaste language, and revelry; not because they were offensive to God, but simply because they were repugnant to my own nature, and hence I could not see that religion could make me better. But looking back with my present feelings, and with the glory of God's grace beaming in my soul, it is a matter of surprise, as well as regret, that ignorance of the beauties of holiness and its attendant joys should so long have held me in bondage, and kept me a stranger to peace.

But God in His mercy revealed His love to me in an unexpected manner. The sore trouble through which I had passed led me to prayer, and I prayed to the Great Care-bearer that He would help me to bear my care, or that He would enable me to cast it all on Him. I did not see at that time that Christ was only care-bearer for His people, and that I must first recognise that He bore my sins in His own body on the tree ere He would hear my case, so that it was in this way that I saw Christ was to be my all-in-all; it was then I obtained knowledge of my sinful state, and for the first time saw God in Christ, and felt the bliss of reconciliation.

How different life seemed to me; how poor old Sam's life and death was remembered, and the fears, the hopes, the cravings, the sense of evil and the gleam of good, were passed over and over again, and after watching my impulses, leanings of thoughts and tendencies, I felt that what, like Socrates, I had called of yore my good genius, and what mystics called the inner light, was now the action of God upon my conscience, and for the first time I wanted life back, in order that I might fill it with some good deeds, but I rested happy in the thought that Christ Jesus was my sin-bearer and my care-bearer.

#### CHAPTER XII. — MAN PROPOSES, GOD DISPOSES.

As the object of my writing is to show

how, in great difficulties and under great temptation, the grace of God was able to support a weak woman, and to make her strong to bear and brave to endure all the ills of her social position, it would be foreign to my purpose, and not at all likely to benefit the reader, to know how and with what earnestness and sincerity I pressed my suit; how that it evoked no feeling of surprise, yet was met with a firm negative; and how, after much persuasion, she yielded, with two conditions: first, that I was not to accompany her; and next, that for one twelvemonth I should not attempt to join them or write on the subject, while she most affectionately urged me to seek and to know more of the love of God, and not to found hopes of pleasure on the transitory fleeting joys of earth.

After much entreaty, the grandsire so far consented as to agree to accompany them after a certain date, by which time he hoped to find a grave in England, but if he lived beyond that time, he pledged his word to be no longer an obstacle. It wanted but a few months of the time when my own difficulties appeared, and the change of heart already recorded took place.

Contrary to his prophecy, the old gentleman lived on, and seemed likely so to do, and as the time drew near, the preparations for departure were hastened. Henrich's employer gave him the few months' service that was due of the good Missionary, and I started to view the ships that were in the docks, and arrange for berths, &c.

We were directed to the *Josephine Willis*, a magnificent vessel lying in the London Dock, and at once engaged berths for the whole family.

On the last Sabbath eve we were requested to remain at a prayer-meeting especially called on our account. The good pastor knew well all the struggles through which the brave woman had passed, and very feelingly made allusion to their departure, and solicited the prayers of the Church on their behalf. He pointed out how, in the infancy of the Church of Christ, the fellowship of

believers was so close, that the whole body were moved by the departure of one, and instanced the case of Paul at Miletus, dwelling most forcibly on the words, "And they accompanied him unto the ship." "We may not," said he, "have this privilege; the duties of life may not permit of these offices of love, but we can commend them to God; we can follow them to the ship with our prayers, and," said he, "if we see their faces no more, we can meet them at the mercy-seat. No distance separates us from that; the love of Christ girdles the globe."

I had never read that twentieth chapter of the Acts, and now, as I read it over, a strange feeling took possession of my mind that really I should see them no more. So powerfully did this press itself upon my mind, that had it lain in my power I would have altered their plans and detained them. On mentioning this feeling to the Missionary, the good man smiled and said, "He holdeth the winds in the hollow of His hand. God will take care of them. The righteous do not die before their time, die when and how they may."

When the morning of their departure came, the poor old man again protested, notwithstanding his promise, and over and over again declared his firm belief that he should never survive the voyage. So strongly did he plead to be left, that I offered to take charge of him, and in a twelvemonth to bring him with me, if he still lived; but the look of agony on that pale brow stopped all further argument, and like a prisoner passing to execution, the old man stepped on board.

How often since have I regretted that I did not yield to what was evidently a warning sent by God. How, as I look back, do I seem to see that hoary head, and to listen to his heartrending plea: "Let me alone! leave me behind! I shall never reach the shore."

Strangely prophetic were these words. On Saturday we were towed down the river, and I left them at Gravesend. There were many tears shed, for they really loved me. We gathered in a

group, and in a few words uttered in an undertone, the Missionary commended them to God. We stepped into the boat with the pilot, and the ship stood out to sea.

The Monday morning papers contained the following announcement:—"The emigrant ship, *Josephine Willis*, was last night in collision with the *Mangerton*, a screw collier, and we regret to say was immediately sunk with all hands. So far as we are able to ascertain there were but two saved. The *Mangerton* suffered little by the accident, and has steamed into Margate."

To call a cab and drive up to the shipping-office was the work of a few moments. They knew but little more than I did, and could not tell the names of the survivors. There was but one course open — to go to Margate and make enquiries. This I did, and in a few hours was closeted with the two saved ones, and learnt the sad tale that wrecked the only hope I had ever enjoyed.

It was a young Lincolnshire farmer who was saved, and who, as the ship went down, seized hold of a young woman, to him a total stranger, and swung himself on board of the collier as she backed away from the wreck. He said it was about half-past eight on the Sunday evening, and very foggy. There was very little wind, and the ship was proceeding very slowly; as near as he could describe it, they were about sixteen miles from Folkestone. Most of the passengers had retired. He heard the De K——r family at their evening devotions, and then Henrich came on deck. He last saw him leaning on the bulwark apparently in thought, when through the fog came the bows of the collier, and struck them broadside on; the ship heeled over and sank immediately. He had no further news to communicate.

I proceeded to the scene of the collision, in the hope of being able to recover the bodies, but in vain; the greedy sea refused to yield its dead, and they rest beneath the waves, until

a mightier voice than mine shall speak of them.

“The greedy sea shall yield her dead,  
The earth no more her slain conceal.”

One sad remembrance remains: it is a small pocket-book, rescued from a

trunk that was washed ashore. The hand that should never more clasp it had received it from a Sabbath-school teacher as a reward of merit, and it had been a constant companion. On the fly-leaf is written:—“What time I am afraid I will trust in Thee.”

## Reviews.

### REVIEWS, PERIODICALS, &c.

THE following have our cordial approval:—

*The Epistle to the Hebrews*; a revised Translation, with Notes, by JOHN ELIOT HOWARD. (Yapp and Hawkins, Welbeck-street.) *The Veil Lifted from all Nature*; Discovery of the lost tribes of Israel, by J. R. DE VERDON. (Elliot Stock.) *Ritualism*, a Sermon, by Rev. RICHARD ROBERTS; deserving of a wide-spread circulation. (Elliot Stock.) *Addresses to Working Men*, reprinted by desire from the Story of Life; by WIL-

LIAM ALFRED GIBBS. (Bennett, Bishops-gate-street.) *Norwich Tracts*. We have received a packet published by Messrs. Jarrold, and have perused them with profit.

Magazines:—

*The Sword and Trowel* still supplies good solid articles; the last number contains a Sermon well worth reading, by the late ROBERT ROBINSON. *The Baptist Magazine*, *General Baptist Magazine*, *Christian Armour*, *Oongregational Monthly*, *Old Jonathan*, *Ragged School Union Magazine*, *Gardner's Magazine*, and *British Flag*, are all good, and worthy of general support.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

SHREWSBURY.—Rev. Henry Angus, after a ministry of five years and a half, has resigned the pastoral charge of Claremont-street Chapel.

Rev. R. J. Mesquitta, late of Pershore, has accepted an invitation to the pastorate of the church at Warkworth, Northumberland, and has commenced his labours there.

Rev. W. Ward Willis, having intimated to the church meeting at Milton, Northampton, his intention of resigning the pastorate, will leave for the United States, America, early this month.

Rev. W. E. Carwood has accepted the invitation of the Baptist church, wor-

shipping in the Town-hall, Barnet, Herts, to become its pastor.

Rev. G. Charlesworth, of Maisey Hampton, has accepted an invitation to the pastorate of the church, Wincanton, Somerset.

Mr. C. Chant, after labouring eight years as an evangelist at Honiton, has accepted the oversight of the church at Dalton, North Devon.

Rev. W. Corden Jones has signified his intention to resign the pastorate of the church, East-street, Newton Abbot, Devon.

Rev. H. Moore, of the Baptist church, Bath-street, Glasgow, has accepted an invitation to the pastorate of the church, Stockton-on-Tees.

Rev. J. A. Wilson, formerly of Peter-

head, has accepted an invitation to the pastorate of the Pound-lane church, Isleham, Cambs.

**BOSTON SALEM CHAPEL.**—After upwards of nine years' happy and useful labour, the Rev. J. K. Chappelle has announced his intention of resigning his charge, having accepted a call from the church at Fakenham, Norfolk.

Mr. John Swift, of the Metropolitan College, has accepted an invitation to become pastor of the Baptist Church, Gresham-road, Brixton.

### RECOGNITIONS.

ON Thursday evening, August 8, a service was held in connection with the settlement of Mr. Isaac Richards, from Pontypool College, as pastor of the church at Goetre, Monmouthshire. Addresses were delivered by the Revs. Dr. Thomas, President of the College; S. Jones, W. Morgans, J. W. Maurice, J. W. Thomas, (I.) Hanover, and Mr. W. M. Thomas.

**BURTON-ON-TRENT.**—On Monday, August 26, recognition services were held in connection with the settlement of Rev. J. D. Rodway (late of India), as pastor of the church worshipping *pro tem.* in St. George's Hall. The service commenced at three p.m., when Rev. A. H. James read from the Scriptures and prayed. Rev. N. Haycroft, D.D., preached a sermon on the principles of congregationalism, after which he put the usual questions to Mr. Rodway, which being answered, the Rev. J. Robertson, M.A., offered up the ordination prayer. Rev. John Bloomfield then delivered the charge. About 300 persons sat down to tea, and at seven o'clock service was held, when Mr. E. Bates, on behalf of the deacons and the church, welcomed Mr. Rodway as their pastor. Addresses were then delivered by the Revs. John Bloomfield, A. H. James, J. Wolfendale, J. Robertson, and T. Pearson.

### NEW CHURCHES.

A SERVICE was held in the Portland Hall, Govan, N.B., August 22, for the purpose of forming a church, and of ordaining Rev. Jervis Coats as pastor. Rev. J. W. Ashworth, who is dismissing upwards of fifty of his church members to Govan, presided, and delivered an address in reference to the mission work

which he and his predecessor in the church of North Frederick-street, Glasgow, have carried on during the last ten years, and also giving a statement of the principles held by Baptists. He then proceeded to form the church, and to offer up the prayer of ordination; after which Rev. S. Chapman addressed Mr. Coats (Acts xx. 24). In the evening about 500 sat down to tea in the Lorne Hall, when appropriate speeches were delivered by Rev. J. Coats, O. Flett, J. W. Ashworth, and H. Moore, of Glasgow; J. Howrie, J. Haigh, and — Douglas, of Kirkcaldy. The Baptist churches in Glasgow unanimously rejoiced at the establishment of a church in Govan.

### NEW CHAPELS.

It is about nine years since a few friends met in a room in one of the Paris hotels, at the invitation of an English lady, to unite in prayer and effort for the erection of a chapel for the French Baptist brethren, who were then worshipping in an inconvenient little room in the Rue St. Roch. The subscription then resolved on was afterwards continued with much earnestness in England, stimulated by the personal appeals of Pastor Dez, who visited England for the purpose. About £1,400 was gathered in all, but as this was totally inadequate even to the purchase of a site, the money lay at the bankers till last year, when, as has already been mentioned in these columns, the American Missionary Union took up the matter, supplemented the English funds with £2,000 of their own, and eventually purchased the plot of ground in Rue de Lille, on which the first stone of the long desired chapel has just been laid. In the meantime, the little church which was formed in 1850, with only four members, has grown in numbers and influence, and has migrated from the Rue St. Roch to the Rue des Bans Enfants. Monsieur Dez has had to give up the active duties of the pastorate to Monsieur Lepeids.

The congregation assembling at St. Peter's-park temporary Baptist chapel, Maryland-road, Harrow-road, held a meeting on Tuesday, August 27, presided over by J. Peters, Esq., with a view to originating a fund for the erection of a permanent building. Addresses were

delivered by the Rev. J. M. Coy, the pastor, Rev. J. Atkins, T. Hall, and Mr. Gowers, one of the deacons. The chairman headed the subscription list with twenty guineas, and other donations and promises made up the amount subscribed to £50.

On Sept. 6, the foundation stone of a new chapel, Fountain-street, Ulverston, was laid by Mrs. Caine, of Broughton-in-Furness, when the Rev. T. W. Handford, of Bolton, gave an address. The pastor, Rev. T. Lardner, stated that the cost of land, building, finishing of school and class-room, would be about £1,330, and of which about £808 had been received in cash and promises. A bazaar and other efforts are being made to open the chapel free of debt. At the close of this meeting some 250 sat down to tea, and an enthusiastic meeting followed in the evening in the Victoria Hall.

The memorial stone of a new chapel was laid at Frampton Cotterell, on Wednesday, Sept. 11, by Christopher Goodwin, Esq., of Bristol. Prayer was offered by the Revs. J. Brown and J. Morris. Rev. W. M. Howell, pastor of the church, referred to the erection of the old chapel upwards of seventy years ago, and to the pleasing change that had taken place since that period up to the present. A tea meeting took place in the old chapel, at which 400 persons were present. The public meeting was presided over by Frederick Wills, Esq., of Clevedon, who, after the reading of the Scriptures and prayer, gave an address. Addresses were also given by the Revs. J. Morris, D. Griffith, J. Brown, C. Eynon, and F. Thomas.

#### PRESENTATIONS.

**BARROW-IN-FURNESS, LANCASHIRE.**—On Monday, August 19, the members, at their quarterly tea-meeting, presented their pastor, Rev. Henry D. Brown, with a purse of money, on the occasion of his marriage. On the Thursday following, at a public tea-meeting, Mrs. Brown was likewise presented with a purse containing £10 10s., and a handsome china tea service. The presentation was responded to by Mr. Brown. Interesting addresses were given by various members and friends.

Rev. Thomas Ryder, of Nottingham, has just been presented with a large

quarto Bible, handsomely bound in morocco, and embellished with steel engravings, from the members of his Bible classes.

A very interesting meeting in connection with the removal of Rev. W. Gooch from the Diss, Norfolk, took place on Tuesday, August 13. A public tea was provided in the spacious Corn Hall, of which 400 partook. In the evening, at the public meeting, the hall was crammed. During the proceedings, Mr. J. H. Bobby, in the name of the members and congregation, presented Mr. Gooch with a purse containing £30. Addresses bearing testimony to the faithful manner Mr. Gooch had discharged his ministerial duties, his catholic spirit, and his earnest desire to do good in whatever way it lay in his power, were given by several neighbouring ministers and local friends. Mr. Gooch has accepted the invitation of the church at Falmouth. His departure from Diss is deeply regretted, and he will be followed to Falmouth by the kindly wishes and prayers of many.

On Tuesday, Sept. 10, at a social meeting of the members and friends of the Cork Baptist church, two handsomely bound books were presented to Miss Seymour, as a token of their appreciation of her kindness in presiding at the harmonium.

**GUILDFORD.**—Commemorative Service at Baptist Chapel, Commercial-road.—On Monday, Sept. 2, 1872, an interesting service was held at the above chapel. On that day, the pastor, Mr. Cornelius Slim, attained the age of seventy years. The service was intended to commemorate this, and also the completion of the fortieth year of Mr. Slim's ministry. Tea was provided at half-past five in the schoolroom. Later in the evening a public meeting was held, over which Mr. Joseph Billing, one of the deacons, presided. Mr. Harding offered prayer. The chairman, after making a few congratulatory remarks to Mr. Slim, then called upon him to address the meeting, which he did in a speech which was listened to with much attention. At the conclusion of Mr. Slim's address, the chairman rose and said, that the present occasion had been thought a fitting time to give Mr. Slim some proof of the esteem felt for him; a purse of money had therefore been subscribed, which he had great

pleasure in presenting to him on behalf of the members of the church and congregation. Mr. Peak, another of the deacons, then read a memorial addressed to the pastor, and announced that the purse contained the sum of thirty-five guineas subscribed by 100 persons.

#### MISCELLANEOUS.

THE Autumnal Session of the Baptist Union of Great Britain and Ireland will be held at Manchester, October 9th and 10th. Chairman, Rev. Thomas Thomas, D.D. Enquiries and communications to be addressed to Rev. D. Macgregor, 35, Grafton-street, Oxford-road, Manchester.

BURNHAM, SOMERSET.—Baptist Sunday School anniversary was held Sunday, August 18th, when two sermons were preached by Rev. James Eames. The children sung appropriate hymns.

On Monday 19th, a tea, provided by the ladies of the congregation, was partaken of by 150 persons. After tea the friends dispersed on the sands and esplanade to enjoy the invigorating sea air. At seven, a public meeting was held, Robert Clark, Esq., in the chair, and addresses given by Revs. W. M. Lewis, of Lillington, Thomas Wheatley, James Eames, Thomas Hanger, G. Parkes, and the pastor, W. Wiggins. On Tuesday 20th, the school children assembled at the Colony, the residence of the pastor, Rev. W. Wiggins, and partook of their annual treat of tea and cake on the lawn, where amusements were got up for their enjoyment. The whole was a decided success.

Special services have been held at Bletchingley and Nutfield, Surrey. On Saturday evening, Sept. 7, a prayer meeting was held, conducted by Rev. Charles Pook. On Sunday, the Rev. T. G. Gathercole, Baptist minister, of Toddington, Beds, preached three sermons, and delivered two addresses; on Monday, preached on "The Moabitish Gleaner," Tuesday, "The Passover Lamb," and on Wednesday delivered an original and striking lecture, entitled "The Lily and the Rose." Every meeting was well attended, and God's presence and blessing were realised.

The friends meeting in the Victoria Hall, Belfast, are most anxious for help in aid of their new chapel. Any of our readers who have been particularly "blessed

in basket and in store," and are desirous of aiding in this cause, subscriptions will be gratefully received by Pastor F. G. Buckingham, Downshire Cottage, Holywood, Belfast.

NEW RADNOR.—On Wednesday, August 7, a tea meeting was held in connexion with the new Baptist Chapel, at the above place. Tea was provided by the ladies in a tent near the chapel. At six o'clock, a public meeting took place, when a lecture was delivered. Rev. G. Phillips, of Kingshill (who had formerly been pastor, presided. The chairman said he was very glad to be present for several reasons. It was pleasing to meet so many old friends—also to witness the flourishing aspect of the cause, there being now a neat and commodious chapel erected, which he hoped would soon be free of debt. Being the humble instrument in commencing the Baptist interest there, he well remembered the difficulty they had to secure a site in the town. He was very glad too, to be favoured with an unexpected treat, which he anticipated from the lecturer, a friend he had known for many years. He then called upon the Rev. T. D. Mathias, of Merthyr Tydvil, to deliver his lecture on the subject announced on the bills, viz., "The house that Jack built." The rev. lecturer commenced in stating that by Jack, he meant "John Bull," by the house he had built, the British nation. He then delineated the history of our country from the time of the invasion by Julius Cæsar down to the present period. The proceeds of tea and lecture were devoted towards liquidating the debt on the new chapel, there being £90 remaining. The Rev. John Evans, of Kington, and the Rev. D. Lewis, were also present.

A BAZAAR.—In aid of the building debt of the Baptist Church, Belfast, will be held (D.V.) Nov. 14th. Contributions in work or money will be thankfully received by the Pastor, Rev. R. M. Henry, 61, University-road, Belfast, and the Rev. C. Kirtland, Baptist Mission House, Castle-street, London.

BAPTIST CHAPEL, BROMLEY.—Services have been held during the past month in connexion with the seventh anniversary of the above place of worship. On Sunday, August 25th, the Rev. A. Sturge preached twice, and on the following Tuesday, a social tea meeting was held in

the Town Hall, after which the friends adjourned to a public meeting in the Chapel. Addresses were given by Rev. W. Iatham, A. G. Brown, R. Tuck, B. A., A. Tessia, and others. At one period of the meeting a very beautiful harmonium was presented by certain friends to the Church and congregation. The amount realised at the meetings, for various purposes, amounted to about £120.

**A CONVERTED RABBI.**—Rabbi Yager, of the Jewish synagogue in Mobile, Alabama, U.S., has lately been converted, and has formed a Baptist Church. It is said that the conversion was not the result of proselytism; but that the Rabbi was convinced by reading the New Testament privately. His mother has disowned him, and the Jews of Mobile are very bitter against him.

**BEXLEY HEATH.**—**TRINITY CHAPEL.**—A series of most interesting revival services have been held here between the Trinity Baptist Church and the Congregational Church. Revds. A. Mackinley, A. Sturge, W. Lincoln, A.K.C., L.D., Durms, M.A., James Geddes, and W. Sissons, Dancy Sheen, Colonel Griffin and W. Frith. All the services were well attended, and the spirit of prayer and supplication was felt in our midst.

**BASSALEG, MONMOUTHSHIRE.**—Special services were held at the above place in connexion with the re-opening of the Baptist Chapel, on Sunday and Monday, August 25 and 26. The following gentlemen officiated:—Dr. Thomas, President of the Baptist Union; Messrs. Thomas, of Cardiff; Thomas, of Newport; Morgan, of Blaenavon, and Morgan, of Maesycwmwr. The congregations and collections were good. The chapel has been greatly enlarged and beautified.

The anniversary of the cause at Stanwick was held on Sunday and Monday, September 8th and 9th, 1872. On the former day two sermons were preached by the Rev. C. Pates. On Monday, a tea meeting was held, the whole of the provisions having been given by the friends. At 6:30, a public meeting was held. The Pastor, the Rev. T. J. Bristow, who occupied the chair, made the gratifying announcement, that the amount (nearly £20), incurred during the year in repairing the minister's house and the chapel, had nearly all been obtained.

It was resolved to raise the small balance remaining during the evening. Interesting addresses were then delivered by several of the neighbouring ministers, who came to show their sympathy.

## BAPTISMS.

*Boston, Salem Chapel.*—June 30, Two, by J. K. Chappelle.

*Brimpton, Berks.*—July 28, Four; August 18, One, by the pastor, W. Skelt.

*Bugbrooke, Northamptonshire.*—August 11, Two, by the pastor, E. M. C. Botherill.

*Belfast, Victoria Hall Baptist Church.*—August 2, Three; September 5, Three, by the pastor, F. G. Buckingbam.

*Bristol, King-street.*—August 27, Four, by B. C. Nightingale.

*Coalville.*—August 25, Five; September 1, Six, by the pastor, C. T. Johnson.

*Chester, Hamilton-place.*—September 10, Two, by Mr. Paul Price, pastor.

*Chapel Fold, near Deansbury.*—August 4, Six, by Mr. Naylor, Student of Berry College.

*Dumfries, Scotland.*—August 4, Two, by B. S. Milligan, in Cargen Water.

*Eye, Suffolk.*—September 1, Two, by J. Clark, pastor.

*Esher.*—June 10, One; July 29, Two, by J. E. Perren.

*Goetre, near Pontypool.*—June 9, Four, by the Rev. W. Morgans.

*Risk.*—August 4, Three, by Isaac Richards, minister.

*Hatherleigh, Devon.*—August 25, Three, by W. Norman.

*King Stanley, Gloucestershire.*—September 11, Six, by Rev. Stewart Gray.

*Luton, Park-street.*—August 29, Four, by Mr. Genders.

*Maesyberlan, Brecon.*—September 8, Six, by Rev. G. H. Llewellyn, pastor.

*Moss Side, Manchester.*—September 4, Twelve, by Rev. R. Ohenery.

*Peterborough, Queen-street.*—March 31, Six; April 28, Five; May 26, Three; June 23, Six; September 1, Three, by Thomas Barrass.

*Portsmouth, Landport, Lako-road.*—August 25, Three, by T. W. Medhurst.

*Metropolitan District—Battersea Park.*—From May 26 to August 28, Ten, by Walter J. Mayers.

*Metropolitan Tabernacle.*—August 29, Eighteen, by Rev. J. A. Spurgeon.

*South Osselt.*—August 4, Two, by the pastor, E. Dyson.

*Shrewsbury, Wyle Cop Baptist Chapel.*—April 28, Three; June 30, Two; July 1, One; July 11, Two; August 25, Three, all baptized by Rev. Thos. Jones, pastor.

*Stradbroke, Suffolk.*—August 4, Three, by Geo. Cobb, pastor.

*Sutton, Surrey.*—July 31, Two; August 28, Three, by the Rev. J. M. Bergin.

*Swarvesey, Cambs.*—July 28, Seven, by M. W. Flanders.

*Torquay, Upton-vale.*—August 29, Four; September 11, One, by E. Edwards.

*Weston-Super-Mare, Somerset, Bristol-road Chapel.*—August 15, Two, by Thomas Whelan, by.

## RECENT DEATHS.

REV. W. HEDGES, of Helmdon, Northamptonshire, died in peace, Sept. 5, 1872, at the age of seventy-five. His life had been devotedly given to Baptist Home Missionary work, first in Bucks, then in Kew, and the last twenty-four years at Helmdon. The church at the latter place was formed under his ministry. He discharged the duties of the pastorate diligently and faithfully, until, through increasing infirmities, he resigned three years ago, and the church was united to the neighbouring one at Sulgrave. Since then he has anxiously laboured for the good of souls in connection with the cause, his last act being the superintendance of the renovation of the chapel, and getting up the money to pay for it. On Sunday afternoon, Sept. 15, his death was improved to his congregation, from Matt. xxv. 23, by a neighbouring minister and personal friend.

The church at Weston, by Weedon, has sustained a heavy loss in the removal by death of Mrs. ANNE MORRIS, aged seventy-eight, who for sixty-one years was a consistent and useful member. She died in "good hope through grace," on Sept. 9, 1872. A lover of the friends of Jesus for their Saviour's sake, and a helper of every good work, her heart, her house, and her purse were ever open to meet the requirements of the Christian cause both at home and abroad. Her death was improved to the church and congregation, from 2 Thess. ii. 16: "*A good hope through grace,*" by her pastor, on Sunday evening, Sept. 15.

Mr. GEORGE AUSTIN, late of Woolwich. — The subject of this brief sketch appears to have been, more or less, under religious concern from the time he was four years of age. For sixteen years he was in great anxiety respecting the state of his soul, and it was not till about his twenty-first birthday that he felt it right to make a public profession of his faith in Jesus. He was baptized at the old chapel, Lessness-heath, Kent, in 1820, and maintained an honourable profession up to the time of his decease. For a long series of years he worthily sustained the office of deacon in the church just referred to, although living in Woolwich, and constantly occupied in his business as a corn-chandler. Some members of

his family having been settled in the neighbourhood of Normanton, Yorkshire, about eight years since he left Woolwich to reside with his children, and appears to have been a very diligent servant of Christ to the last. The Bible, Watts and Rippon's Hymns, and Bunyan's Pilgrim's Progress, were the only books he ever possessed, and the first of the three was his constant companion. He always carried his Bible in his pocket, and it is said of him, that he never conversed with one without inquiring of them of their state before God. On the 6th of December, 1871, he had the first of several seizures, and never went to business afterwards. For nearly eight months he suffered the most excruciating pains, but on no occasion did an impatient murmur escape his lips. Our friend was unable to get about until the 19th of July last, on which day, in the presence of his medical adviser, the last seizure came on. He revived after some hours, commended all the members of his family to the Divine care, and gradually sank till the evening of July 24th, when, at seventy-seven years of age, he quietly fell asleep, "looking unto Jesus." His remains were interred in the family grave at Woolwich cemetery, and by his diligent life and peaceful death, believers are again reminded of the Divine behest: "Be not slothful, but followers of them who, through faith and patience, inherit the promises."

Woolwich.

JOHN TEALL.

"The memory of the just is blessed."

This sentiment has recently received a beautiful illustration in the departure of Mr. JAMES CRISP, late of Hackney-road, London, who entered into his rest January 31st, at the age of fifty-seven years. From early life he had been a consistent Christian, and at twenty years of age made a public profession of his faith in Christ, and united with the church at Artillery-street, Spitalfields, under the pastorate of Mr. George Moyle. His piety was of a deep and placid kind, and he moved on his way like a gentle stream toward the ocean of eternal bliss. The gospel which breathes "peace on earth and goodwill towards men," had impressed its character on his heart, and manifested its operation in his life. His desire and aim was to be like Jesus; his

constant prayer was to breathe His spirit, and bear His moral image. "Oh, to be like Jesus!" he often repeated, and when he was called home, he was as a shock of corn fully ripe. The deep tone of his piety led him to active service for God, and for about twenty years he was a devoted Sunday-school teacher. During his long affliction, which lasted four years and three months, he never complained, but tried patiently to bear the will of God. Death had no terrors for him; he longed for the time when he should be free from the body, often repeating, "When shall my labours have an end, and I Thy glory see." His funeral sermon was preached at Providence Chapel, Hackney-road, from one of his favourite texts—"Light is sown for the righteous, and gladness for the upright in heart,"—to a large and deeply interested audience, by Mr. George Stevens, of Stoke Newington, who had known him for about thirty-five years as a consistent and devoted Christian.

G. S.

MISS MUNRO, Eyemouth, Berwickshire.—The Baptist Church at Eyemouth will long mourn the loss of this devoted Christian. For more than forty years she maintained a consistent and honoured character as a disciple of our Divine Lord and Master, and exempli-

fied in a remarkable manner the reality and power of vital godliness. As a private Christian, she spent much of her time in visiting the sick, in comforting the distressed, and in guiding the anxious and perplexed to Him who can give light and peace. As a church member she was indeed a mother in Israel. Pastor and people looked up to her as one whose wisdom and counsel could always be trusted, and as one, too, whose effectual fervent prayers for the prosperity of Christ's cause were happiness to witness. During her last illness she suffered much, but her mind was almost supernaturally sustained by the consolations and the hopes of the Gospel. "May my last end be like hers." She rests from her labours, but even now her works do follow her, and she being dead, yet speaketh by the memory of her faith, and charity, and zeal to the Church and the community who mourn her departure.

At Bridgend, on the 18th of August, Margaret, wife of John Shell. She died resting on the Saviour. Her remains were committed to the grave by her Pastor, Rev. J. Jones.

AT BANGALORE, EAST INDIES.—On the 10th of August, aged 22, Alexander, third son of Rev. W. A. Blake, minister of Park Chapel, Brentford, and Editor of the *Baptist Messenger*.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

*Statement of Receipts from August 20th, to September 19th, 1872.*

£ s. d.		£ s. d.		£ s. d.	
Mr. Clark	20 0 0	J. White Dawlish	1 0 0	Collection at Drummond Road Chapel,	
Miss Clark	2 10 0	The Misses Dransfield	4 4 0	per J. A. Brown	3 10 0
Mrs. Taylor	2 2 0	Charlotte Ware	0 7 6	Weekly Offerings at	
Mr. E. Ryder	0 15 0	Mrs. Harris	0 10 0	Metropolitan Tabernacle,	
Miss F. Du Pre	10 0 0	Part of a Sailor's Tithe	2 0 0	August 18	32 2 3
Collected by Miss Jephth	1 7 0	Miss Challis	0 10 0	" " " 25	36 7 0
Rev. C. A. Davis	2 10 0	Miss L. Challis	0 5 0	" " " Sept. 1	31 8 5
Mrs. Rutherford	1 1 0	Mr. G. Kingorbie	0 10 6	" " " " 8	40 0 5
Mr. Thomas Gregory	1 0 0	Mr. T. Kennard	0 10 0	" " " " 15	36 7 0
Miss Adair	0 10 0	Mr. Selwright	1 1 0		
Willie Clover	1 5 0	J. L.	1 0 0		
W. H. P.	0 10 0	Mrs. Powney	0 5 0		
Irvine	0 10 0	Rev. A. Tessier	1 0 0		
A Thankoffering, J. B. E.	1 0 0	Mrs. Grace	0 10 0		
					£238 8 1

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

## GOD'S GLORY AND HIS GOODNESS.

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

“And he said, I beseech Thee, shew me Thy glory. And he said, I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And He said, Thou canst not see My face: for there shall no man see Me, and live. And the Lord said, Behold, there is a place by Me, and thou shalt stand upon a rock: and it shall come to pass, while My glory passeth by, that I will put thee in a clift of the rock, and will cover thee with My hand while I pass by: and I will take away Mine hand, and thou shalt see My back parts: but My face shall not be seen.”—Exodus xxxiii. 18 to 23.

It has frequently happened that good men in times of great trial have asked God, either to give them a signal token of His love or a special revelation of Himself, that they might be strengthened and encouraged thereby. I suppose of many here present it is true that when called by the Master to great labour or deep affliction, you have been conscious of the same inward desire; your heart has craved after some extraordinary dispensation of grace to counterbalance the extraordinary visitation of suffering that has overtaken you. Were you indulged with singular nearness to God and unusual glimpses of His glory, you feel it would then be easy to leave all matters in His hand and acquit yourselves valiantly; strong for service whatever there is to do, and patient in enduring whatever there may be to bear. That prayer, “I beseech Thee show me Thy glory,” is a natural yearning, a spontaneous impulse of the soul. Albeit I know that there is a grievous incredulity, a sinful unbelief which asks to see signs and wonders, and without them men will not believe; yet I think there is a desire which springs up in the breasts of believers from an earnest childlike feeling of dependence upon the great Father God, which is not sinful and which God accepts, and to which He often sends a gracious reply.

Now we will not linger over any preliminary reflections. Our text is rather long, and our time this evening is very short. Let us draw your attention in the first place to the fact that God's glory evidently lies in his goodness. You observe that when Moses said, “I beseech Thee show me Thy glory;” the answer given him was this, “I will make all My goodness pass before thee.” So then, beloved, if we could actually see the glory of the Lord, then the infinite graciousness of His thoughts, His words and His deeds, all concentrated in one noontide effulgence, and all beaming forth with ineffable brightness would break on our vision. But of course it is not a glory to be seen with mortal eyes; for God is a spirit, and therefore He is not to be discerned by our weak senses, or to be understood by our gross materialism. Still I put it thus: could God be beheld by the mind of man, and his perfections unfolded to our creature apprehensions, we should perceive that the chief splendour of His Majesty lay in His infinite benevolence. God is love. This is the prominent point of the divine character. Though all excellent qualities beyond measure or degree, surpassing thought or reckoning, could be found in Him, yet like the blended hues of many colours in the rainbow the whole might be summed up in such words as these, “Thy goodness.”

Some sublime evidences and brilliant reflections of this goodness of God may be seen in the works of creation. Who can leisurely walk in the fields, or saunter

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among the hills and dells observing the beauty and order, the uses and capabilities of this fertile earth, without breathing a tribute of gratitude to the goodness of the Creator? Who can look up to the heavens with a gleam of sensibility or a glimmer of intelligence by day or by night from these dusky streets of ours, and observe the lustre of the constellations or meditate on the regular motion of the celestial bodies, without an overwhelming impression of the transcendent goodness of the Lord? Yes; "the earth is full of the goodness of the Lord." The woods ring with the melody of "happy birds that hymn their rapture in the ear of God:" the cattle on a thousand hills low out his praises: and winged insects in countless numbers hum their joy. The world is His temple in which everything speaks of His glory. Some glimpses of His goodness may be perceived in Providence too. The history of man is the unrolling of the volume of divine benevolence to a great extent. That silver thread runs through all the web of human history. Yet my brethren these are but glimpses, for alas in creation (and in Providence too) much is to be seen of the terror and of the justice of God as well as of His goodness. Earthquakes swallow cities. Storms sweep away not only the possessions men own but the men themselves who own the possessions. Shipwrecks are constantly occurrent and the sea is a vast cemetery. Dire famines are still abroad. Fell diseases stalk forth and mow down their helpless victims. The Lord most high is terrible; yet surely He is good. His decrees are inscrutable. What then? We must be always ready to worship Him with resignation as well as with exultation, with bated breath as well as with grateful song. Tell me of the goodness of God to the whole animate creation; commend me to the tiny insects that dance in the sunbeams of His wide-spread benevolence. And I tell you that He is great in power also; His ways baffle our scrutiny. For by one chill wind, by one cold frost, in the course of a night millions of millions of those creatures perish at once. Behold therefore the goodness and severity of God! Whether in creation or in Providence, between the tenderness that fosters life and the sternness that destroys life, the balance is held so steadily that we can but get glimpses of God's goodness by broadly surveying or minutely examining them.

The full display of the goodness of God, however, is reserved for the working of His grace in the redemption of man. Do ye ask wherein the kindness and love of God our Saviour toward man appeared? The answer is, "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and the renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour." It is here at the cross, by the blood of the Covenant, that Jehovah makes His goodness known in its diviner forms. That God should be good to creatures is something to be thankful for, but that he should be good to sinful creatures exhibits His character in a far more marvellous light, and should constrain our gratitude beyond all degree. That He should plan a scheme of redemption, that He should give His Son to carry out that purpose, that His Holy Spirit should bow the heavens and come down and be resident on earth dwelling in the bodies of His people, that He might work out the good pleasure of His own will—herein is goodness. Is the earth a temple?—its windows are few and narrow, letting in little light compared with the temple of God's grace, which seems to be a very crystal palace letting in the light of His grace on all sides: or rather it is like one huge pearl itself, whose light beams from within and makes the earth and the nations bright with the radiance of its glory. If you would see the goodness of God in its purest tenderness, you must come into the *Sanctum Sanctorum*, into the holy of holies, where He dwells in the hearts of His people who form the living temple of the living God. The experience of one and all who know Him will bear witness to this. It would appear, however, that in the manifestation of this grace the goodness of God shines in a peculiar light. Another attribute is blended with it. Permit me to read the verse to you: "I

will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious, and will show mercy to whom I will show mercy."

You observe here that while God's goodness is His glory, the very glory of His goodness lies in His sovereignty. What less than this can be meant by the sentence, "I will be gracious to whom I will be gracious, and will show mercy to whom I will show mercy." God is not bound to be gracious to anyone, and He is peculiarly jealous of His right to bestow His grace where He will. "Shall I not do as I will with My own?" is the question which the most High seems to be constantly asking. He will show mercy, but He will take care so to grant it that His own absolute prerogative shall be conspicuous. He exercises a right of His own in every act of mercy—it is not of debt but of grace—therefore no flesh shall glory in His presence. The creature may not say unto His Maker, "Why hast Thou made me thus?" No man is permitted to challenge His authority, or ask, "Why hast Thou withheld such a gift from me, or why hast Thou bestowed such a gift on another?" Against His fiat there is no appeal. "I will be gracious to whom I will be gracious, and I will have mercy on whom I will have mercy." I know this attribute of Divine sovereignty does not shine in a very lovely light to many eyes. "Oh may those eyes be touched with a heavenly salve and they will see better." The naked grandeur of the fact is not to be impeached; the eyes are in fault—let them be abashed—the eyes that are dazzled and blinded by the excess of its splendour, for the Lord is God; He giveth no account of His matter. The Lord most High doeth as He will among the armies of Heaven, and with the inhabitants of this lower world. Glory be to His name. Some of us have learned to love this attribute and to rejoice therein. We thank God that He is King. We delight in His absolute sovereignty, knowing as we do that He is too wise to err, too good to be unkind; therefore we say, "Let His will be done on earth even as it is in heaven;" and in all things let His counsels prevail; for in submission to Him we find all the purposes of His heart on our side, while in resistance to Him we find all His decrees set in array against us. Let not the creature, therefore, ask account from the Creator; let not the subject call in question his rightful Lord; above all, let not the disciple have a scruple about his Master's teaching. Not indeed that we should gaze at this one attribute till our eyes are so blinded with its dazzling splendour that we cannot perceive other attributes of the Almighty. All His perfections blend and harmonise; none of them clash or contradict one another.

God will have mercy on whom He will have mercy, but He always exercises that sovereignty with respect to justice. He treats no man unequally. In judgment He is impartial. Amongst lost spirits not one shall dare charge the Judge of all with partiality. The equity of their sentence shall be palpable alike to the criminal and the foe. Unmoved by passion or by prejudice, the heavens shall declare His righteousness; and hell itself shall be unable to impeach the integrity with which He administers the laws and statutes of His universal kingdom. Neither does God exercise that sovereignty inconsistently with wisdom. He has chosen a people, and He did not choose them because of their merits, yet depend upon it He made a wise choice. Were we endowed with more wisdom we might easily discern that the choice God has made is not only gracious but highly judicious. He is not blind and unweeeting that the counsel of His heart should be distorted, with a random chance or an inevitable fatality. What though we cannot decipher the why or the wherefore? There is a reason which He has not been pleased to reveal; therefore it ill becomes us to pry into matters so far beyond the sphere of our intelligence: and still less would it be fitting to ascribe to mere caprice motives which we are unable to fathom. Our Sovereign Lord acts according to His own will, it is true; but know that He acts *according to the counsel* of His will, that is

to say, not without deliberation, forethought, and pre-sciences of all the issues. Nor is this sovereign choice of God ever exercised apart from His goodness. He is infinitely gracious, infinitely benevolent, infinitely loving. His election makes the grace He bestows, the compassion He feels, and the love He manifests more abundantly conspicuous. Some preachers have set forth this doctrine as if it were their delight to represent the Almighty as an austere Ruler, to be dreaded rather than to be revered. By exaggerating one feature of His admirable character, or rather by neglecting to draw other features in their due proportion, they have produced an unseemly caricature instead of an attractive delineation. His absolute dominion has thus made men shudder as if it were an awful despotism wherewith He tramples down the creatures whom verily He upholds by His power. But, know ye that the Lord is good, that His tender mercy is over all His works, and His mercy endureth for ever. Though in the exercise of His supreme prerogative, He saith, "I will show mercy on whom I will show mercy;" yet He speaks again in words like these, "As I live, saith the Lord, I have no pleasure in him that dieth, but had rather that he turn unto me and live." He willeth not, He declares, the death of the sinner. Infinite mercy is not inconsistent with unrivalled sovereignty. Do you tell me to show you that? Nay, but I cannot show you it; it is for God to show you. Who am I that I should attempt to reveal the Infinite? Go ye to Him and put up the prayer, "Show me Thy Glory," and you shall see His goodness with His sovereignty illuminating it like a blaze of light, ever making it more resplendent, never obscuring it. At any rate, beloved, the doctrine is transparent enough to arrest attention. Do not, I beseech you, reject it. I know how angry it makes some men to allude to it, but I know also how good a thing it often proves for them to be incensed, when the truth is more perspicuous than palatable; for if the arrows of God stick fast in their conscience and wound them, there will come healing afterwards. Anything that rouses men from their apathy and makes them think is salutary. What though this doctrine may look like a stumbling block in your pathway, it is one of the great thought-leaders that has often brought men on their knees before the majesty of heaven. But ah! the best of men while here below can only have a partial view of this glory of God's goodness and sovereignty. Moses, highly favoured as he was, beholds it but in a measure. He sees the skirts of God's garment: he cannot see His face. And yet it has been well observed that this very Moses afterwards saw the glory of God in the face of Jesus Christ on the mountain of Transfiguration. "What thou knowest not now thou shalt know hereafter." Here thou canst but know in part but soon, and oh, how soon! thou shalt know even as thou art known. The veil will soon be rent, my brethren. If we have believed in Jesus, the least among us shall soon be wiser than the wisest of those who still linger behind in the wilderness. We shall stand before the throne upon that sea of glass that glows with fire, and cast our crowns before the eternal orb, and see the Infinite One and glory in the sight. Thus have we tried to show you that the glory of God lies in His goodness and His sovereignty.

Secondly. His glory can be best seen in the cleft of the rock. Moses was put into the cleft of the rock. Surely I am not guilty of trifling with a literal fact or fancifully spiritualising the sacred narrative, when I take up the language of the Apostle Paul, and say "That rock was Christ." If the rock from which the Israelites drank was Christ, surely this cleft in the rock, this splitting of the rock, this making a shield and shelter of the rock, was a true type of our Lord Jesus Christ.

"Rock of Ages cleft for me,  
Let me hide myself in Thee."

It is no poetical fiction, no coinage of the brain. It is a substantial truth that Jesus is the cleft of the rock wherein we stand when we come to God in Christ

Jesus. There it is that we can look upon the goodness and the sovereignty of Jehovah, and more fully survey the glorious vision than it were possible for us to behold anywhere else. Apart from Christ men do not see the true goodness of God. The description that some preachers give of God's goodness amounts to this: that men's sins are such trifles that God will entirely overlook them as frailties of the creature, or if He should punish the transgressors, it will be with gentle discipline and not with fiery indignation; and that only for a short time, after which they will either perish by annihilation, or else peradventure they will enter into life everlasting by a general restitution. Sin is treated with an indifference that borders on levity. It excites so little aversion among men, that they begin to think it of no very great account in the sight of God. He is too good and generous to be hard upon His poor subjects who did but follow their own inclinations and trample on his laws. Knowing what they are He pities them as if vice were a disease and crime a misfortune. Take heed, my friends, of all such sophistries. That leniency is not goodness. In fact it is the very opposite. It has neither integrity nor benignity to recommend it. Take the case of a legislator or a judge whose sense of justice might be lax, while his feelings were too tender to denounce a crime, and too timid to condemn a criminal; would you consider him deserving of eulogy? Suppose a magistrate on the bench should say, "Well, it is true this man did break into a dwelling house, smite the servant, kill the owner, and abstract the property. The evidence is clear, but there are extenuating circumstances. He wanted a little money, or he would not have done it. Poor man! the money tempted him. Let us take a merciful view of the matter. Is not money a commodity that everybody is anxious to get? Are we not all exposed to temptation? Do not put him in prison; do not sentence him to death; how would you like to be hanged yourself? Reprove the unhappy fellow; give him his liberty; encourage him with the hope of a better career in the future." What would you think of this new species of charity? When felony is yclept a misdemeanour, and murder is condoned as a casualty, I can hardly imagine you would feel very comfortable with the red-handed culprit by your side in this Tabernacle; you would rather not have him go home and sleep in one of your houses to-night; your generous hospitality would rather grudge him a cordial welcome. No; we say that kindness to the murderer is cruelty to the nation; the easy good nature that makes light of sin is a wrong to the community; the reprieve and the release of heinous offenders is a breaking up of the defences that shield us from men whose conduct is unscrupulous and whose disposition is ferocious. Or when, to give another example, I see a man in Holland, digging away at the dykes which are made to keep out the sea, I might ignorantly resent any interference with him. Why should not the man have a little sand if he wants it to put on his floor, or why may not he take home a bag of earth to make the things in his garden grow better—do not molest him! Nay, but with the knowledge I now possess of the consequences I should say, he will let in the sea: he will break up the ramparts! It cannot be endured; it must not be tolerated; he infringes the law to the hazard of his neighbours, so that it becomes such a high offence that mercy extended to him would be a misery to the surrounding population. What say ye, then, my dear friends, shall not the Judge of all the earth do right? Would ye impute to Him a pitiful clemency, that rather exposes weakness than exhibits strength of character? No such callousness or apathy, no such disregard of the rights and wrongs of the inhabitants of the world belongs to the government of the most High. Even the mercy of God which is revealed in Christ and recorded in the Bible is wise and discriminating. He is as severe as if He were not kind, and He is as tender as if He were not rigorous. His justice is never eclipsed by His mercy, and His mercy is not diminished but rather is increased in splendour by His justice. Never, I pray you, think that men can understand the goodness of God till they see Christ Jesus. When they

see Him crucified they discover how He pardons sin, but not till an atonement is made—how He puts away the transgression, but not till the law is fulfilled and made honourable by the suffering of the only begotten. He does not pull up the sluices of iniquity and let loose the floods upon mankind. He is too good to do that. He lays help upon one that is mighty, and executes His vengeance upon the sinner's substitute. You never see His goodness till you get into Christ.

Nor does any man ever see God's sovereignty aright until he comes into the cliff of the rock, Christ Jesus. I love the high doctrines of the covenant of grace, I must confess, most devoutly and devotedly. But of this I am quite certain, that all the counsels of the Father concerning His people and all the benefits He has conferred on His people were bestowed in the person of His well-beloved Son. Still, I know of no greater pest under heaven than high doctrine preached or believed in as an abstract system of divinity or a blind fatalism, by those who have not their heart set upon the One Mediator whom God appointed, the blessed Redeemer whom He has accepted as our representative. Oh, how they caricature God as a Moral Governor! Oh, how they burlesque the Gospel as a proclamation of good tidings to the children of men! The love they attempt to describe is unlovely, and the mercy they essay to publish is unattractive. They sing hymns of grace to the tune of reprobation. But in Christ Jesus you may see how sovereignty blends with sympathy, and how the strong will that knows no mutability is consistent with the good-will that owns no animosity. The Lord is King, but the silver sceptre is in His hand. He fulfils His own decrees, but His decrees are not grievous, for Christ is the Messenger of the Covenant, and He proclaims His readiness to receive every heavy-laden soul that comes to Him for mercy.

Now I further remark that in the gifts of the Gospel and the blessings of Christ we see Divine goodness. You will never see Divine goodness so clearly as you do in the fact that God gave His Son. "God so loved the world that He gave"—gave what?—gave what token of His love—gave the air we breathe, the fruits of the earth we feed upon, the flowers that charm our eye, the gorgeous sun that shines resplendent in the skies—these are proofs of His benevolence no doubt, but all other proofs are comprehended in this—"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 Gospel of good news everywhere declares that whosoever believeth in Christ is not condemned. Herein the amazing goodness of God is described in a few words—an infinity of meaning is pressed into a single sentence. The blessings that God has conferred on us in Christ—comprehending as they do the Holy Spirit who brings all things to us—show the riches of His goodness. Earthly blessings are but the nether springs, and they are often discoloured in a measure by the soil through which they flow, but heavenly blessings are the upper springs, leaping from the eternal throne immortal and pure, making those that drink pure and immortal, so that they shall never die. In Christ you can see Divine sovereignty as you never saw it before. Oh, I like to think that Christ is King—that over all the world He reigns—that God hath committed all power into His hands who is our brother touched with the feeling of our infirmities. The sons of Jacob might not go to Pharaoh, but it was a good thing when it was said "Go to Joseph," for they would none of them be afraid to go to their brother. And now there is a mediatorial kingdom set up on the earth in which Christ alone is the Head. And who would wish to have a better Head and a better King? We can trust the power with Him, for He has absolute wisdom, unlimited goodness, unbounded grace. Oh, how glad are we that the Lord reigneth, and that Christ Jesus is head over all things to His Church, that He is King of kings and Lord of lords, according to that ancient saying, "Yet have I set my King upon my holy hill of Zion." In Christ sovereignty and goodness shine as with noontide radiance.

And now I would ask you, my dear hearers, to remember that the sovereign grace of God may be seen to-night in the Gospel that is preached to you. God might, if He had willed, have made salvation conditional upon your performing certain works. He has not done so. He has been pleased to give salvation to every soul that will believe in Jesus Christ. In His sovereignty He has been pleased to make faith the channel of saving blessing. He in His sovereignty might have ordained a thousand graces as the way to mercy, but He has only put two. "Repent," saith He, and in another place, "Believe in the Lord Jesus Christ." The knowledge of salvation might have been put so far beyond the reach of common intelligence, that the whole of the British Museum could not have contained the volumes in which it was written, and an entire life-time could not have sufficed to learn the rudiments of this best of all the sciences. Instead of that, He has put it in these simple sentences: "He that believeth and is baptized shall be saved;" "He that believeth not shall be damned." Here is His sovereignty and His goodness too. Thank God for so simple a plan of salvation, and thank Him, I pray you, for such promises as He has made. Listen sinner. He has said, "Come unto me all ye that labour and are heavy laden, and I will give you rest." He has said, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him turn unto the Lord and He will have mercy upon Him." He might have chosen to send the Gospel to the great and mighty, but He has dispensed it freely to the poor; He has directed it to the humble, yea, and He has made a special mark that He has provided it for every broken and contrite heart that trembles at His word. How can you kick at sovereignty, however absolute, which is exercised in so tender, so gentle, so merciful a manner? Instead of rebelling against his sceptre, come and kiss the Son, lest He be angry and ye perish from the way. Bow down before His nailed feet and ask the pardon that His wounds and death have purchased. Come to His cross and let your trust fix itself in His passion which has expiated the guilt of all believers; in His resurrection which has secured life to all that trust Him, and in His intercession which guarantees salvation to all that come unto God by Him—salvation even to the uttermost. Oh, see Him! He might, if He had so willed, have withheld the Gospel; He might, if He willed, have clogged the Gospel with terms and conditions which would make the acceptance of it a hardship. Or He might have denied to you the hearing of it, even though he gave to others that unspeakable privilege. What then should be your gratitude, when He has been pleased to send His messenger to you with these tidings of grace, this proclamation of pardon:—"Trust in the only begotten who died on the cross and I will forgive you—forgive you now." "Though your sins be as scarlet they shall be as wool, though they be red like crimson they shall be as snow." Oh yield, yield you now. May His blessed Spirit come with these words of mine, which I would to God could be made more quick and powerful than they are—may His eternal Spirit come and clothe them with might and with energy to convince your conscience, to convert your heart, to renew your spirit, to make you bow before the infinite heart so good and yet so absolute. Then might you say, "Great God, I own Thee King, I love Thee because Thou art a gracious God, I worship Thee because Thou couldst reject me if Thou willed. I kneel at Thy footstool and pray Thee to accept me, not for my merit since I have none but for Thy mercy's sake; Oh, for Christ Jesus' sake have pity upon me." He will hear you sinner. An answer of peace shall be given you—shall be given you now.

The practical end of all this may be summed up in a few sentences. Sinner, unsaved, you are in the hands of God to do what He likes with you. He can destroy you: He can save you. A moth is not more feeble beneath the finger of a man than you are beneath the finger of God. Be not, therefore, high-minded. Submit yourself to Him whose power is able to crush or to uphold you. But know

that He in whose hands thou art is infinitely good and gracious, therefore appeal to Him for mercy ; by all means cherish hope ; yield not to fell despair ; suffer not that demon like a nightmare to sit on your breast, to crush out all your energies, stifle all your cries, and prevent your drawing near to God in prayer. He is not more majestic and absolute as a sovereign than He is benignant and pitiful. When you are in His hands you are in good hands. Resist not His will ; repine not at His decrees ; confide in His clemency ; approach Him in the courts of His house ; fall down at His mercy seat ; adore Him by His generous titles ; seek shelter in His love ; give earnest attention to the Gospel ; believe it implicitly. Right soon will you then get silent musings, obvious reasonings, solid arguments to banish fear and nourish hope. God need not have sent His Son into the world to suffer and to die. It must have been gratuitous on His part. That you should have a share in this great redemption could never be inferred from His justice, it must be referred to His grace. But if you believe Him, then the redemption is yours ; the faith you have in Him is a token of the favour He has towards you. If you rely upon the simple fact that Christ died for you, your faith is the substance of the thing you hope for, and it shall be the evidence of your special redemption. His blood was shed for your remission. Because He poured out His soul unto death, therefore your soul is raised up to everlasting life. Your relying upon Christ is my warranty for accrediting you with all the immunities and all the advantages of His salvation.

This sovereign goodness of God, ought to be a great encouragement to any of you that have been great sinners, because while there is no competition on your part in which merit might bear the palm, there is a complacency on his part in which grace can assert its claims. If He can save whom He will, He may be as willing to save you who are the most depraved, as He is to save those who have been the most virtuous of mankind. Do you heartily repent at this good hour of your transgressions ? God has not limited the promise of His mercy to those who have transgressed but a little, but He is wont to make the chief of sinners the objects of His chiefest mercy. It is well for us that grace is distributed sovereignly. Better that we should look to His good-will than dream of our own free-will. To be suitors for the great benefits He has treasured up for His people, is far preferable to being schemers seeking to justify ourselves and forge a righteousness void of worth, graceless, heartless, and good for nothing. Since He does as He wills, He may be willing to give to you what you are desirous to ask of Him. Nay ; He does will to give to you if now He moves your will to accept at His hand the rich fruit of the Saviour's passion. Never did a soul desire God, but God desired that soul. Whenever a soul yearns to be saved through Jesus Christ, admiring the grace as it has been vouchsafed to others, and craving the like grace for itself, that hunger and thirst are prompted by God, and by God it shall be satiated ; for blessed are they that hunger and thirst after righteousness, they shall be filled. Oh, come then, come and welcome. What more, what better can I do to conclude than ring again that silver bell which has so often resounded clear and loud in this tabernacle ? It has not lost ought of its sacred melody or its enchanting power—

“ From the Mount of Calvary,  
Where the Saviour deigned to die,  
What transporting sounds I hear,  
Bursting on my ravished ear :  
Love's redeeming work is done,  
Come and welcome, sinner come.”

Come, I pray you, for His mercy's sake. Amen.

## Essays and Papers on Religious Subjects.

### LITTLE INCIDENTS IN THE GREAT LIFE.

BY W. POOLE BALFERN.

"Tarry ye here and watch with Me."—Matt. xvi. 38.

OUR greatest sorrows are ever reserved for God, and this is true even of Christ; as His sorrows grew upon Him He sought unceasingly to be alone with His Father, reserving for His ear exclusively the especial and peculiar utterance of His grief.

Before giving, however, the above exhortation to His disciples, we are informed that He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy; Mark says, He began to be sore amazed and to be very heavy, and said, "My soul is exceedingly sorrowful even unto death;" and that "He went forward a little and fell on the ground, and prayed that if it were possible the hour might pass from Him." On returning to His disciples He found them sleeping, and before leaving them again He addressed these words to them: "Tarry ye here and watch with Me." TARRY—they were to approach the sacred enclosure of His sorrows so far and no farther; infinite love and wisdom had drawn the line, and over it they were not and, indeed, could not pass. There were elements of bitterness in His cup, the very taste of which would have been death to them. But a little of the storm viewed even from the *outside* was too much for their strength, for when He came to them He found them asleep for very sorrow.

"TARRY ye here." Infinite Love measures our strength and work; we shall all of us know the sorrows of Christ so far as we are able; even in His extremity Christ does not overlook our weakness. "He will not break the bruised reed nor quench the smoking

flax;" the storm will and must come upon HIM, but He will attemper the wind to the shorn lamb.

"TARRY ye here." How well would it be for disciples of Christ to learn the limits of their powers. If sometimes in the midst of this noisy and pretentious age, instead of saying so much, and doing so much, they would keep quiet for a time, hear the Master's voice and tarry till He came, how much more would frequently be done.

"TARRY ye here;" ah, if timid disciples when they hear the coming tread of the modern Scribes and Sadducees with their swords and staves and lanterns, would but step aside and let the MASTER face them Himself with His OWN WORDS, and majestic presence, they would more frequently witness His foes fall backwards and bite the earth as of old, and that notwithstanding all their noise and verbal chivalry and scientific implements and gingle.

"TARRY ye here;" ye need not know *too much* My disciples just now; O that we could learn this lesson well; that we could imitate God in a holy reticence and leave Him to deal with His own foes.

"TARRY ye here;" you can only know and hear certain things now. I can serve you better at a *distance*;—by leaving you alone even in this dark night; by seeming for a time to forsake you—this is my part for the present; here is yours—Watch!

"WATCH!" said Christ to His disciples; they had *promised* to do more, for they had said they would accompany Him even to death; when lo! when they are but a little way on the journey they fall asleep! The Master will excuse this, for they were worn out with very sorrow; still His love must say even in sight of their infirmity and on account of it—"WATCH!"

WATCH for your own sakes as well as

mine. Christ saw His foes and theirs in the distance; He saw treachery in the van, and hatred and cruelty in the rear. "WATCH!" He says; He knew His disciples' weakness and how the coming storm would try them even at their best, and that they might not be taken by surprise He repeats the warning of love—WATCH!

And is not this the Master's message to us now? Does He not still say "TARRY ye here and WATCH;" be not in a hurry at all times to *say* and *do*; —be calm; My foes are with you still; "lo, he that betrayeth ME is even at your doors;" but I am with you and your work still is Mine. I will take care of my own foes, and fear ye not their swords and staves. Keep you within the limits of My *words*, and abide with Me, and watch! Watch, that ye be not taken by surprise, and that ye yield not to unbelief or craven fear.

"*Watch WITH ME!*" and thus Christ speaks to His followers now—and what a dignity and glory this fellowship confers; and only to the extent that we realize the meaning of these words, watching WITH CHRIST, do we know in the highest sense what the Christian life really is. It is not difficult to make a profession, to repeat a creed, to identify ourselves with some Christian community, but it is a very different thing to be so actuated by the love of Christ as to WATCH WITH HIM. Men watch for their own honour, for fame and name, for wealth and position, but of the Christian it should be said pre-eminently that he watches with Christ.

And for what did Christ watch of old, and for what does he watch now? For the glory of His Father—to see of the travail of His own soul in the salvation, elevation, and final blessedness of His people. For these things He watches now; to gather in the outcast, to strengthen the weak, to cheer the sad, to bind up the brokenhearted, to restore the wanderer; and all these things He accomplishes through the instrumentality of His people, and blessed be God, they in doing these things may be said to

watch even WITH CHRIST. In the words of an eloquent preacher\* :—

"Those who are in the midst of the glare and growth of material things in this life, and identify themselves, notwithstanding, with the interior, with the spiritual, with the religious affairs of men, may fitly be said to be watching with Christ. There be men who, while they are faithful in the outward relation of life—builders, bargain-makers, transactors of the affairs of other men—have all the time a sense that the reality of Christ lies far within or beneath these things. And they are true to the inward kingdom of God, and to this reality of Christ, and of things within. All such men are watchers with Christ. They stand by Him in those respects in which He is most intimately manifested in the affairs of this life.

"Wherever, then, in all the earth, there are those who need guidance; wherever there are those who need instruction; wherever there are those who are seeking the upward way, and looking about for some one to guide them—there the Saviour is with them. He, then, is watching with Christ, if these be truths, who watches with the Saviour in His earthly ministrations. All who go down in their own personal experiences into deep places; all who become familiar with sorrow; all who sit in darkness; all who come, as He did, as it were, to the very foundations of their hope and of their being, and are obliged then and there to do as Christ did—look up to the loving Father for help—all such, if they be faithful, if their trust does not yield, if they grasp firmly that anchor which is sure and steadfast, and hold on through the night and through the storm, are watchers with Christ. A man can watch with Christ in his own experiences, as well as in the experiences of others. There is many and many a man who is tempted more than he is able to bear, or in a mighty wrestle of temptation, is well-nigh overcome. Nevertheless, whoever, under such circumstances, maintains his hold and still cries out for relief; whoever, under the various alternations and experiences of this mutable life, finds

\* Extracted from *Pathos of Life*; or, *Touching Incidents Illustrative of the Truth of the Gospel*. A new book just published by the Writer.

himself cast headlong to the ground ; whoever finds his cup filled to the brim with bitterness which he cannot put away from his lips, and which his lips do not dare to drink ; whoever finds that tears are his meat and drink, day and night, and yet gives up no particle of hope, but stands in his darkness and in his sufferings, saying, "Jesus ! *Jesus !* Jesus !" still laying back his head upon the bosom of Christ's love, and saying, "Though He slay me, yet will I trust in Him"—whoever does these things is watching with Christ. For Christ is working in him. And this is the hour of Gethsemane to him. He is truly watching with the Master."

Comes a voice subdued and gentle,  
O'er life's wild and stormy sea,  
Is it true, Lord ? dost Thou call me,  
Call me, Lord, to watch with Thee ?  
Watch with Thee, O Lord and Saviour !  
Bows my heart to Thy decree ;  
Still my faith in wonder asketh,  
How can I, Lord, watch with Thee ?

Watch with Thee amid life's breakers !  
Mid the fury of yon sea !  
Lord, I sink beneath the billows,  
Left a moment without Thee !  
Pardon, Lord, my faith is feeble,  
Dost Thou, holy Lord, call me ?  
Gentle Lord, pray grant an answer,  
What is it to watch with Thee ?

When my path is hid in darkness,  
When my eyes no hope can see,  
Yet my faith Thy hand retaineth—  
Is this watching, Lord, with Thee ?  
When I see Thee bleeding, dying,  
Pierced and nailed on yonder tree,  
Weeps my heart, Thy wounds exploring,—  
Is this watching, Lord, with Thee ?

When my faith in Thee abiding,  
Bows the heart and bends the knee,  
Weeps o'er men Thy love despising,—  
Is this watching, Lord, with Thee ?  
When my love, despised, rejected,  
Toils to set Thy captives free,  
Seeks the outcast and neglected,—  
Is this watching, Lord, with Thee ?

When some lone heart, bruised, des-  
pairing,  
Faints in its Gethsemane,  
Stoops my love to sooth and comfort,  
Is this watching, Lord, with Thee ?

When I joy with those rejoicing,  
Weep with those whom others flee,  
Feed the hungry, cloth the naked,—  
Am I watching, Lord, with Thee ?

When the world Thy mercy scorning,  
Moans in silent agony,  
—Prays my faith and waits for morning,  
Is this watching, Lord, with Thee ?  
If, O Lord, this is Thy meaning,  
Poor and weak howe'er I be,  
If Thy love will grant the favour,  
I will try and watch with Thee !

### CAUSE AND EFFECT.

A Sermon delivered at Queen Street  
Chapel, Woolwich.

BY THE REV. J. TEALL.

"We love Him, because He first loved us."—  
1 John iv. 19.

THE religion of Jesus Christ is a Divine principle, which, when instilled into the mind of man, changes his very nature. By its operation that which was naturally darkness is made "light in the Lord;" and the individual whose erring feet were treading, and that most eagerly, the "broad road" to destruction, is turned into the "narrow path" that leads to eternal life. As these are the natural effects of religion, they are produced upon the minds of all those who love our Lord Jesus Christ in sincerity; and where this remarkable change has not been brought about, the man is still "ignorant and out of the way." This religion, moreover, is a system of love; of pure, disinterested affection. Its requirements are bound up in the precept uttered by the Saviour, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." And he who possesses the largest share of this heavenly affection manifests, most fully, his acquaintance with experimental godliness. To this very interesting and blessed subject the chapter before us, more especially, directs our attention—*God's love to His people, and His people's love to Him*. Now, when we remember who

was the writer, by whom our text and its connexion were penned, we shall not wonder that this theme is here introduced. This appears to have been the element in which the loving and beloved John lived. Each of the early disciples and apostles of our Lord had some trait of character which was peculiarly His own. Paul was distinguished by his soundness of principle: his indomitable and unwavering courage. In Peter we see sincere attachment, mingled with too much self-confidence and boasting. In Apollos we discover the eloquence which made the philosophers of the times feel their childish insignificance; but, when we come to John, he was "that disciple whom Jesus loved;" and he was full of love. This theme he introduces in our text, and having spoken of the matchless and inconceivable love of God to us, he declares the feeling to be reciprocated—"We love him, because he first loved us." Brethren! may the Divine Spirit help us now profitably to consider—

THE CHRISTIAN'S LOVE TO THE SAVIOUR, AND  
THE CAUSES BY WHICH THIS LOVE HAS BEEN PRODUCED.

Consider, then, in the first place,—*The Christian's love to the Saviour.* The apostle declares that "we love Him." And, oh, my friends! there can be no religion without this. If you can conceive of nourishing and strengthening the body without partaking of the food that is necessary; if you can suppose the dead man, just ready for his burial, to be able, and that unassisted, to remove from place to place, to be capable of mingling with, and enjoying society, then you may imagine it to be possible for religion to be found in the bosom of him who is a stranger to love to Christ. Ah! sometimes we are told, and that rather sarcastically, too, that our system of religion is somewhat "too bloody!" That we make too much of Jesus, and invest Him with a pre-eminency and an importance to which He has no claim. Let our enemies say this, however, if they will still, let them show *me* a body without blood,

and, in the same mass of loathsome corruption, I will show *them* a body without life. Brethren, believe me, we *must* make much of Christ. Yes! And the more we know of Him, the more highly shall we esteem His offices and character. Hence, how exactly do the words we so frequently sing describe the conviction of every pious mind,—

"All over glorious is my Lord;  
Must be beloved, and yet adored;  
His worth if all the nations knew,  
Sure the whole earth would love Him too."

Now, let it ever be remembered, that while love to Christ is thus alike certain and necessary, it will be distinguished by some peculiarities of especial importance.

We may say to you—first of all—*this affection will be based upon conviction and principle.* Yes! Instead of having, as it were, no foundation upon which to stand, and thus leaving its possessor unable to assign a reason why he is governed by its influence, it will rest upon an assurance that Jesus is worthy of this regard. The Christian will feel that however much he loves his Redeemer, even in those happy moments when the soul is so ravished with His charms as to produce the idea that he could follow Him to prison and to death, should He require it, even then he knows that all this Jesus richly deserves. Brethren, *you*, certainly, need not to be told that a love of this description actuated the bosoms of ancient worthies whose path to glory was far rougher and more troublesome than ours, and the shedding of whose blood at last attested the sincerity of their affection. Yes! They were persuaded that the cause of truth and the Captain of Salvation claimed and were worthy of the whole. With all pastoral esteem and regard let me add, any professed love to Jesus, unless it be of this description, will soon prove itself to be spurious. Except *this* be its foundation it will be fickle and uncertain. Demas, as you will remember, professed a love to the Saviour, and His apostles too, but it was devoid of principle, and then,

when the alluring fascinations of the world came in his way, like an edifice reared upon a useless, an uncertain basement, it was all proved to be defective. Brethren, it is not such a love as this of which the apostle speaks in the text. No! This is an assurance that Jesus is "altogether lovely," and, consequently, worthy of the highest regard,

"Worship, honour, power and blessing,  
Christ is worthy to receive;  
Loudest praises, without ceasing,  
Meet it is for us to give."

This will warrant our observing in the second place,—That the love of the believer to the Saviour will be—*Durable and Constant*. This will assuredly result from the *principle* of which we have just spoken. We see this in reference to the common affairs of life. In those an individual acting from conviction and principle is not easily induced to give up the position he has taken. No! Rather he will stand firm and immovable among the conflicting opinions that may disturb and perplex the minds of men. And just so it will be in the bosom in which the love of Christ is enjoyed. This affection will be durable and constant. Assailed it may be, but still the principle will remain the same. It is true that it will vary at times. Yes! So completely are we the subjects of change, as to our circumstances and experience, that, at times, we may imagine that we have scarcely a particle of this holy emotion remaining. We may "walk in darkness, and have no light," may seem to lose the savour, and to be reduced to almost the level of the alien and the stranger. Still, after all, we shall feel love to Jesus. The hiding of the sun is not his extinction. After the eclipse he does not cease to be. No indeed! "There shall be clear shining after rain." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." It was thus with Peter. Look at the love of Jesus in his bosom, when he followed Him "afar off!" Look at him again when he denied his Master.

Oh! can we suppose it possible for a disciple to go so far; to become so deceitful and treacherous? And, yet, after all, he loved his Saviour, for in reply to the question presented by Jesus after His resurrection, "Simon, son of Jonas, lovest thou Me?" he could reply with an unwavering confidence, and a fixed eye, "Lord, Thou knowest all things; thou knowest that I love Thee."

Moreover, let me add, this love of Jesus, being thus constant, will be unaffected by our circumstances. External circumstances I, of course, mean. Jesus will be just as valuable in affliction and trial—yea, perhaps more so—than in our seasons of prosperity and enjoyment. Look at those who have been called to suffer for His cause. Has that suffering reduced their affection? No! Rather so precious has Jesus been that in the trial He has appeared more attractive than ever. Have another look at Peter. See him, and the rest of the apostles, at Jerusalem. Tried for their lives, were they? Yes! and when nothing was found against them, "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name." And thus with all those good men. Thus with Polycarp, and all the martyrs. With them, as with us, the love of life was strong, and the pains of death were acute and severe, still, the love of Christ bore them through it all—whilst Paul only gives utterance to what they all felt when he says, "None of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry that I have received to testify the gospel of the grace of God." Brethren! your pastor hopes you can sing—

"Thy gracious presence, O my God,  
My every wish contains;  
With this, beneath affliction's load,  
My heart no more complains."

Upon this part of our subject may I observe still farther—*The love of Christ must be supreme*. Yes! He *must* be the chief of our attraction. Any object

that sits upon the throne of the affections occupies the place which properly belongs to Him. And, brethren, I quite think that this is the source of many of the afflictions of God's people. We are cast into the furnace to wean us from something upon which our hearts are set. As gold is put into the crucible to cleanse the precious metal from all worthless and corrupting alloy, so the church of Christ is tried for the very same purpose. "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." And, my hearers, if we do allow these forbidden objects to engross our highest regard, how can we expect but to be tried? God says, "My son, give Me thine heart." Yes! and He accepts of nothing short of this. "*More than these,*" said Christ to Peter. Oh! my soul! what does that question mean? These what? Was it family associations? Household ties? Wife and children? We may properly make this inquiry; for whatever our Roman Catholic neighbours may say as to the celibacy of the clergy, Peter, at any rate, was a married man. "More than these?" What think ye of this, you dear *young couples*, before me this morning? *aye*—and you *older* ones too—who is first with you? Wife or Jesus? Baby or Christ? Mind! be careful! it must be "*More than these.*" Did this inquiry of Omniscience apply to Peter's fishing-net and boat? His means of subsistence? Ye business men, how about it? Diligence in business, if you please, but your love to Christ must be *supreme*. I pray God to help you all to speak, truthfully, these words. "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee." A martyr was asked, whether he did not love his wife and children who stood weeping by him? "Love them!" said he, "yes! If all the world were gold, and at my disposal, I would give it all for the satisfaction of living with them, though it were in prison; yet, in comparison with Christ, I love them not." There, brethren, that is the "love" of the text. May it

be ours to realise its influence, because it will make us sigh more for the Saviour's presence here, and anticipate more joyfully His glorious appearing hereafter.

"Loved of my God, for Him again  
With love intense I'd burn!  
Chosen of Thee, ere time began,  
I'd choose Thee in return."

Now, my friends, I want you to look, with me, at *the causes by which this affection has been produced*. The apostle furnishes a reason why Christians love Christ. It is "Because he first loved us." Yes! This is the great secret of the whole of it. "Love begets love." Aye! And this proverb is correct, especially so, when applied to the church and the Saviour. Had it not been for this remarkable affection, as displayed by the Son of God, we never should have felt this love for Him. No! The natural hatred of our hearts would have been still retained, and instead of looking up to Him as a reconciled God, and a loving Father, we, with a rebellious arm raised against Him, should have said, with daring presumption, "Who is the Lord, that we should obey His voice?" But now "Love begets love." "We love Him because He first loved us."

We may glance at *the principle here referred to by the apostle*—Christ's love to His people. John says, "He loved us." What proof have we of the correctness of this statement? We answer, everything combines to prove that Jesus has loved us with an everlasting love.

"In all Thy doctrines and commands,  
Thy counsels and designs—  
In every work Thy hands have framed,  
Thy Love supremely shines."

I remark in the first place, Christ's love to man is evident from the notice taken of him immediately after the Fall. Had our text been incorrect the news of salvation would never have reached our ears. Had there been no love, Justice, and that alone, would have taken its course, and, as a race of of-

fenders, we should have been consigned to the punishment we had all so richly merited. But it was not so! No! "He loved us," and, immediately upon the Fall, a promise of ultimate recovery was made to the offenders. God seemed to say, "Look! See how lamentable and serious are the consequences of the first transgression! Death, and all its attendant evil, have been introduced into society, and have obscured all those fine prospects which once surrounded man. All hope seems to be gone, and Justice calls loudly for satisfaction. Still hope *may* survive the catastrophe. A Deliverer shall be provided. A ransom shall be paid, for 'The seed of the woman shall bruise the serpent's head.'" Now, brethren, this promise was the issue of sincere affection. Yes! the glory of God, complete and entire in itself, did not require the salvation of man to add aught thereto. Sinners might have perished, and the Divine attributes have been quite as fully honoured. Well, then, as all this has been averted, it must have been the great principle of the text that produced it all. This is seen, moreover, in all the steps that lead to the completion of this glorious method of salvation. Through all the Levitical dispensation, every sacrifice that was offered, every victim that bled, by the shedding of the blood of which the Divine anger was appeased, displayed the love of the Eternal, and directed the attention of man to that great Sacrifice by which souls should be redeemed. True, long and dark were the ages that intervened between the giving of the promise and its accomplishment, still, during all of these, the Prophets "testified of the sufferings of Christ, and the glory that should follow," and no time can be mentioned in which the glorious scheme was lost sight of by Him whose love, like Himself, is Divine.

"The first gracious promise to man  
A blessed prediction appears;  
His work is the soul of the plan,  
And gives it the glory it wears.

How cheering the truth must have been,  
That Jesus, the promised seed,  
Should triumph o'er Satan and sin,  
And hell in captivity lead!"

Let me say, secondly, that Christ, as God, loved us is seen in the manner in which salvation for sinners was provided. Oh! how much is seen of this "love" in the events recorded by inspired evangelists! Who can read the life of Jesus without exclaiming "Oh! the depths of the riches!" Look! how he stooped to raise a world! Contrast Bethlehem with the heavenly Jerusalem. Place the adorations of angels side by side with the lowing of the oxen, or the praises of the Eastern shepherds. Do this, and throughout the whole of His career "this love supremely shines." Did He love us? Look at His poverty! His temptations! His sufferings! His degradation! His death! Oh, it was love that led him into the wilderness to be tempted of the devil. It was love that conducted Him to Gethsemane, there to agonise beneath such a load of anguish as forced from Him the cry, "My God, my God, why hast Thou forsaken Me?" It was love that brought Him to Calvary itself. Yes, brethren, all the blessings you realise, all the glories you anticipate, were purchased by His death; they have their origin in the fact that "He loved us."

"It cost Him death to save our lives,  
To buy our souls it cost His own;  
And all the unknown joys he gives  
Were bought with agonies unknown."

See you yet farther, my friends, *this love is declared to have been antecedent to ours.* "He *first* loved us." This is the fact that makes the whole so much a matter of grace. Christ loved us when there was everything about us to cause His displeasure. We were in our guilt, and sin, and misery. We *sued* not for His mercy. We felt no need of His mercy. We *despised* His mercy. And yet, "He *first* loved us." "He *loved* because He *died*," say some. Nay, brother, it was not so: He *died* because He *loved*! Harken! "None eye pitied thee, to have compassion upon thee;

but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, Live; yea, I said unto thee, when thou wast in thy blood, Live."

"Amazing love that stoop'd so low,  
To view, with *pity's* melting eye,  
Vile men, deserving endless woe:  
Amazing love!—did Jesus die?"

Go back, my friends, as far as you will or can go, in your reflections upon this matter, and be the point where it may, you will find Divine love there before you. And mark, this is not merely my conviction. No! it comes from inspiration itself! Oh, how sublime is the reasoning of the Apostle Paul upon this subject, "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure, for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." I know of nothing that so fully manifests the unmerited affection of the Son of God as does this antecedent, this eternal movement on our behalf! Had a world of offenders felt their condition, and implored deliverance, in that case pity might have been excited; but it is not so. No! it is the Sovereign stepping from his throne, and entering the cell of the condemned criminal, shows him his pardon, and implores him to accept it. No figure, however, can do this matter justice. No! for it is—

"Pardon for infinite offence; and pardon  
Thro' means that speak its value infinite!  
A pardon bought with blood; with  
blood divine!  
With blood divine of Him I made my  
foe!"

"He first loved us." But with what kind of love, or to what extent none but Himself can tell. In every point of view it is like its Divine author, boundless and inexhaustible.

"'Tis an ocean without a bottom or a shore." It has breadths and lengths, depths and heights passing knowledge. No sooner did His Omniscient mind anticipate our fall than, in His pity and His love, He undertook our recovery—"Of old hath He appeared unto me, saying, I have loved thee with an everlasting love." Nor has this stream of affection ceased to flow, since there has been a channel in which it could run. Moreover, the love of Jesus towards His people is pregnant with the richest blessings and most abundant consolations. Yes, this love is "the tree of life which bears twelve manner of fruits, and yields her fruit every month." 'Tis food to the hungry; drink to the thirsty; clothing to the naked; liberty to the enslaved; joy to the disconsolate; health to the diseased; life to the dying. From it the saint derives support in his last conflict, an animating prospect into the unseen world, and, finally, a triumphant admission into heaven itself. Aye! and then it is that he sees more clearly, and feels most powerfully, that *the cause of his love to the Saviour is the Saviour's love to him*. "We love Him because He first loved us." I hope, my brethren, that his discourse will be, to all of us, an incentive to increased diligence and usefulness. That while conscious of the immensity of the subject, we may feel that "the love of Christ constrains us," while we sing—

"In vain our mortal voices strive  
To speak compassion so divine;  
Had we a thousand lives to give,  
A thousand lives should all be thine."

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

#### NO. LIII.—ONE-WORD TEXTS.

"Fervent."—Rom. xii. 11.

RELIGION is often expressed in the phrase "serving the Lord." The sinner is the servant of the wicked one, and the wages of sin is death. The believer is made free from sin, "has his fruit unto holiness, &c." "The service of Satan and the world must be relinquished before we can be the servants of God." "For we cannot serve God and mammon." Now the service of God has many things to recommend it to our notice. It is dignified service, pleasant service, and profitable service. In this life in keeping His commandments there is great reward and in the future world, life everlasting. Now our subject refers to the manner in which we are to serve God. How it is to be performed so as to be acceptable. The apostle at the commencement of the chapter has the same idea, "I beseech you, &c.," "a living, &c." God must be served "fervently." Let us,

#### I. DESCRIBE THE SPIRIT RECOMMENDED.

The term fervent is closely akin to zeal, it signifies, to boil up, that which is intense and ardent. It is opposite,

##### 1. To cold formality.

Where there is merely a name without the life. The letter without the spirit. The body without the soul. The Pharisees were regular in their duties and worship, but were mere whited sepulchres. They felt not, they experienced not the love and life of God in power. Persons may say "lo here is the kingdom of God and yet not have it within them." There may be the temple without the sacrifice or the fire on the altar.

2. It is the opposite of supineness and sloth.

In worldly matters we see some persons listless and lethargic. A want of energy and promptness. A want of earnestness and diligence. We see the same in religious duties. Persons giving God a heavy and listless obedience.

3. It is the opposite of constraint and reluctance.

A man may serve another because his wants compel him, or because of the fear he is under. But such service will ever be reluctant, and the opposite of fervent. Many yield a service of this kind to God. Education, conscience, and a fear of the judgment day prompts them to attend religious duties; this can never be fervent nor acceptable with God. Fervent service is cheerful ready service. It is the service of love and delight. It is the service of the heart and soul. Now the fervent service of the Lord can only be rendered.

(1.) By cultivating fervency in the affections.

Love to God must be devoted and supreme. Our delight in God must be intense and constant. Our desires after God must be cherished and ever active. See this exemplified in David, PSALM xlii. 1—2. ISALAH xxvi. 8—9.

(2.) By cherishing fervency in our Graces.

If faith is very weak, if hope is languid, if joy is depressed, we cannot fervently serve God. Faith must give nerve and power, hope must give buoyancy and spirit, and joy must give light and pleasure to the mind, to render us fervent in the service of the Lord.

(3.) By manifesting fervency in our devotions.

This is of the utmost importance. It is very easy to settle into form, to go through the routine of devotional exercises without feeling. This is especially likely in the closet and at the family altar. Now we must ever be zealous and deeply anxious to avoid this. When entering on any religious exercise let us say "Awake up my soul," &c. PSALM lvii. 5, &c. Let me,

II. URGE UPON YOU THE POSSESSION OF THIS FERVENCY OF SPIRIT IN SERVING THE LORD.

And I refer you,

1. To the examples of fervency the Word of God presents.

Without this Abraham never would have left his country, &c. Moses have refused the treasures of Egypt, &c. It

was this that distinguished Caleb and Joshua. This that fitted Elijah for the idolatrous and gloomy days in which he lived. And this that rendered the Baptist so undaunted and zealous, &c. This that inspired Paul with an ardour which nothing could quench, &c.

I refer you,

2. *To the spirit of fervency exhibited by Christ during His mission on earth.*

How active, how intent.

At twelve years old He referred to His parents "Wist ye not, &c." "It was His meat and drink, &c." "I must work, &c." The zeal of His father's house consumed him. How He meditated, how He prayed, how He agonized, how He suffered, &c. He never wearied, &c., until He cried "It is finished, &c."

3. *I refer you to the obstacles which only by fervency can be overcome.*

There are the attacks of evil spirits. There are the snares and bewitchments of the world. There are the unsubdued

evils of our hearts. There is the sluggish indisposedness of our natures. There is the influence of formalists all around us.

4. *I refer you to its beneficial influence upon our best concerns.*

Personal safety. Personal comfort and joy. Personal fruitfulness, &c. Usefulness to the church and the world. An extended reward in glory.

5. *I refer to the all-powerful obligations we are under to God.*

Ought He not to have the first and best. The centre and chief of our energies and our all.

"Were the whole realm of nature mine, &c."

APPLICATION.—1. How the men of the world surpass Christians in fervency of spirit. It ought not to be so. Contrast Master—Service—Reward.

2. Let us cherish greater fervency in future.

3. Invite the sinner fervently to seek the Saviour.

## Striking Thoughts, Facts, and Figures.

### BUNYAN'S MINISTERIAL IMPRESSIONS.

BUNYAN says:—"I had observed that when I had a work to do for God, I have had first, as it were, the glory of God upon my spirit to desire I might preach there. I have also observed that such and such souls in particular have been strongly set upon my heart, and I stirred up to wish for their salvation, and that their very souls have after this been given me as fruits of my ministry."

### MATTHEW WILKES ON PREACHING.

MATTHEW WILKES once gave this advice to a student:—"My young friend, take care that your preaching is not all doctrine: that will make the people all 'head.' Take care that your preaching is not all experience, that will make them all 'heart.' Take care that it is not all practice, that will make them all feet and legs: in either of these cases they will be monsters and not men.

But preach doctrine, experience, and practice combined, and you may be the instrument of making them perfect men in Christ Jesus."

### AS RICH AS LORD BRACO.

LORD BRACO was a Scotch Judge of the last century, and a miser of the most intense class. One of his farmers seeing him one day pick up a farthing, said:—"I would give a shilling, Lord Braco, to have a sight of all the gold and silver which you possess." "Well, man," his lordship replied, "it shall cost you no more." The shilling was laid down in hand, and his lordship fulfilled his part of the bargain, exhibiting to his tenant a considerable number of iron boxes filled with gold and silver coin. "Now, my lord," said the tenant, "I am as rich as you are after all." "How do you make that out?" asked his lordship. "Because I see the money, my lord, and you have not the heart to do anything more with it."

## VOLTAIRE'S VAIN BOAST.

VOLTAIRE boasted that with one hand he would overthrow that edifice which required the hands of twelve apostles to build up. Vain boast! The very press that he employed at Ferney for print-

ing his blasphemies, was afterwards actually employed at Geneva in printing the Bible itself. Thus the very engine that he set to work to destroy the credit of the Bible, was employed in disseminating its truths.

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 Reviews.
 

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*Gladness in Jesus* is a sweet little volume, by Rev. G. Boardman, which cannot fail from the just celebrity of the author, and its own intrinsic worth to command a large circulation. (London: Morgan and Scott).

*My Class for Jesus: Records of Labour and Success in Sabbath-school Teaching*, by Lillie, edited by Rev. J. Smith Spencer, is a book of great value to Sabbath-school teachers who need records of this kind to cheer them in their very onerous work. This is really a charming little volume. (Elliot Stock).

*The Midsummer Morning Sermons for Young Men and Maidens*, by Rev. W. Brock, is a volume containing the entire series of those special discourses preached by the worthy author every year to large and interesting audiences. We trust many thousands, not privileged to hear them, will at once possess themselves of this excellent work. (Elliot Stock.)

*Stories about Jesus*, chiefly compiled from the Gospel of Luke. This is a good book for the young; well-written, nicely illustrated, and presenting the Saviour to our young people in the leading attractive events of His holy and gracious life. We hope it will be most widely circulated. (G. Morrish and Co., Warwick-lane.)

*Our Father in Heaven*, by Jane Anne Winscom, is a brief, yet telling explanation of the Lord's Prayer for little boys and girls, and we are sure all little boys and girls will be much pleased with it, and the better for the simplified knowledge it contains. (Elliot Stock.)

*The Child of the Butrushes*, with a sketch of the Coast of Africa. The land of Egypt, and the records of the life of Moses, are here given in a very attractive form. Here is a good map of Africa, and

a beautiful square volume, elegantly got up, and full of telling chapters concerning the marvellous life of him who was Deliverer, Law-giver, Prophet, Ruler, and greatest type of the Lord Jesus. (Allen, 15, Paternoster-row.)

*The Brotherhood of Men: its Laws and Lessons*. By William Unsworth, Author of *Self-Culture*, &c. The spirit and tendency of this volume are thoroughly in the right direction, and we have no doubt, wherever read, will be useful in showing the several links of that great chain by which God has connected the human race together. Mr. Unsworth's book is one of sterling worth, and deserves to be generally circulated. (Elliot Stock.)

*The Open Door: or, Light and Liberty*. By J. Hyatt Smith. (New York: Appleton and Co.) This is a recent work by a most worthy Baptist minister, of Brooklyn, New York, and is the result of the general excitement now prevailing in the United States on the Communion question. The American Baptist churches, as a rule, are strict Communists, and generally so in the strictest sense of the term. But the Free Will Baptists, and many other Baptists, are Free Communions. Most of the Baptist papers are thoroughly in favour of strict Communion, and some of them absolutely rabid on the question. But of late years, in spite of this, the churches are discussing the pro and con of the subject, and Hyatt Smith has written his book to help the brethren to see the various bearings of the question. His work is written in the very best spirit, and is touchingly kind to his opponents, and yet, withal, occasionally racy and smart in its illustrations. We think both parties will be the better for reading it,

and we hope it will be reprinted in this country, and that all our churches may be benefitted by its noble thoughts and loving counsels. We rejoice that, in our land, our brethren, strict and open, recognise their oneness in Christ, and avow the right of our churches to decide this question for themselves. There has been established in New York an excellent weekly newspaper, the "*Baptist Union*," which, with its admirable spiritual articles and general adaptedness for usefulness, would be a real treasure in our homes, churches, and Sabbath-schools.

#### PERIODICALS, PAMPHLETS, &c.

*Christian Armour* holds on its way with well-written articles, by first-class writers. *Mothers' Treasury* is always true to its mission, and is both good and cheap. *Ragged School Union Magazine* faithfully records the doings of various institutions in harmony with its special work. *The British Flag and Christian Sentinel* is the Soldiers' Monthly Instructor and Friend, it cannot fail to be useful. *Shirley Hibberd's Gardener's Magazine* is the most perfect compendium of information and instruction on all matters pertaining to the Nursery, Horticulture, &c.; it is a complete Cyclopædia for amateurs in flowers and plants, &c., as well as for professed Naturalists, Botanists, &c., &c. *The Sword and Trowel* exhibits amazing skill, both in the original papers it provides, and in its faithful reviews. We are delighted with its just criticisms on *Beecher's Lectures on Preaching*. We know of no living popular preacher or writer whom it is more unsafe for our students to follow than H. W. Beecher. His great genius, his irresistible eloquence and large heartedness are universally acknowledged; but his contradictory religious views, his extreme dogmatism, his erratic sayings, and wild loose utterances, are fraught with the utmost peril to Christian readers, and especially to young ministers. His noble father was valiant for evangelical truth, his son H. W. B., is an unsettled wandering comet, grand and attractive, but he is a comet still. *The Hive* is intrinsically excellent. *The Baptist Magazine* will compare favourably with any of our monthlies, and many of its papers are of permanent value. *Old Jonathan* never fails in true faithful material, and in

telling interesting papers, it is worthy of a world-wide circulation. We earnestly commend *The Congregational Miscellany*, *The Gospel Watchword*, *The Sower*, *The Gleaner and Sower*, *The Little Gleaner*, *The Appeal*, &c.

*Our Contemporaries*, an Appendix to Mr. C. Slim's Brief Memorials of Gospel Ministers, &c., by CHARLES GONDELIER, 8, Darnley Road, Hackney. A valuable addition to Mr. Slim's useful work, containing ninety names deserving a place in this Memorial Niche of God's servants—here, with many excellent names, are those of the lately deceased John Foreman and James Wells.

*Controversal Pamphlets on Baptism*. By Rev. A. M. STALKER, Southport, and a Layman of the Church of England. Mr. Stalker with his Bible Sling and Stone, utterly demolishes the Layman with his old-fashioned notions about circumcision which have been answered a thousand and one times before. This series of Mr. Stalker's excellent tracts might be favourably circulated by our wealthy Baptist Brethren at this time, for they have the pleasant ring of truth and the real melody of love (Elliot Stock).

*Gifts and Graces*.—The Circular Letter to the Suffolk and Norfolk Baptist Association, by the Rev. C. H. HOSKIN, Norwich, is a very admirable production on a subject ever important.

*Christian Simplicity*, a sermon preached by the Rev. J. Drew, of Margate, at Sevenoaks. Published at the special request of the Kent and Sussex Baptist Association. Pewtress and Gould, Warwick Lane. Price 2d. A most admirable sermon, with a keen and intelligent glance at our present dangers. Ministers would do well to help its circulation among their hearers.

The following are worthy of being both read and circulated:—Rev. J. Halsey's *The Church in relation to Amusements* (John Snow). *Address to Working Men*, by W. A. GIBBS (Bennet). *Ritualism, a Sermon*, by Rev. R. ROBERTS (Elliot Stock). *Religious Education*, Circular Letter of Mon. Baptist Churches. *White Sunday, a Sermon*, by Arch. G. BROWN. *The Bible in Spain and Portugal* (29, Red Lion Square). *Confessions of an Old Smoker*, by Rev. JOHN STOCK, LL.D., new edition; we wish every youth in England could read it—it is invaluable (Elliot

Stock). *Templetown Talk about Church and State*, capital talk and most worthy to be read, especially just now (Elliot Stock). *Modern Preaching Weighed in the*

*Balances and found Wanting*, by a Layman — what balances? (Elliot Stock). *A Bundle of Norwich Tracts*, cheap and good (Jarrod).

## Poetry.

### AN INVITATION TO CHURCH FELLOWSHIP.

COME in, thou blessed of the Lord!  
Stranger nor foe art thou:  
We welcome thee with warm accord,  
Our friend, our brother now.  
The hand of fellowship, the heart  
Of love, we offer thee:  
Leaving the world, thou dost but part  
From lies and vanity.  
The cup of blessing which we bless,  
The heavenly bread we break,  
(Our Saviour's blood and righteousness)  
Freely with us partake.

In weal or woe, in joy or care,  
Thy portion shall be ours;  
Christians their mutual burdens bear,—  
They lend their mutual powers.

Come with us, we will do thee good,  
As God to us hath done;  
Stand but in Him, as those have stood,  
Whose faith the victory won.

And when, by turns, we pass away,  
As star by star grows dim,  
May each, translated into day,  
Be lost, and found in Him!

JAMES MONTGOMERY.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

Rev. H. Platten, of Maze Pond Chapel, London, has accepted the pastorate of the church meeting in Derby Road Chapel, Nottingham.

Mr. Samuel Pilling, of the Metropolitan College, has accepted an invitation to the pastorate of the church, Potter's Bar, Middlesex.

Rev. M. H. Jones has accepted the invitation of the church at Neyland to become its pastor.

Mr. Henry A. Fletcher, of the Metropolitan College, has accepted an invitation to become the pastor of the church, Charles-street, Whitehaven.

Rev. Isaiah Birt, B.A., of Park-road, Peckham, has accepted an invitation to the Pastorate of Clarence-street Church, Penzance.

Rev. Charles Stovell, of Fakenham, has accepted an invitation to the pastorate of the church, Mint-lane, Lincoln.

Rev. Mr. Eddison, having resigned the

pastorate of the church at Rishworth, preached his farewell sermon on the second Sabbath in October to a very large congregation.

Rev. A. Doel has accepted the invitation of the church, Diss, Norfolk, to become its pastor.

Rev. W. Cuff, of Acton, has been welcomed to his new sphere of labour, Providence Chapel, Hackney-road.

Rev. Lawrence G. Carter has resigned the Pastorate of the church at Banbury, and has accepted the pastorate of the church at Charlotte Chapel, Edinburgh.

Rev. J. Mentor Ryland, having resigned his charge at Woodstock, will be willing to supply some other vacant church with a view to settlement.

Rev. Percy F. Pearce, late of Darlington, has accepted the pastorate of the George-street church, Hull.

Mr. Samuel Peacock, son of the Rev. E. J. Peacock, has accepted for twelve months the pastorate of the church at Saint-hill, near Cullompton, Devonshire.

Rev. J. H. Lummis has relinquished the pastorate of the church, Swadlincote, near Burton-on-Trent.

Mr. John Stubbs, of the Pastor's College, has accepted the pastorate of the church at Chiswick, the cause there having been resuscitated under his ministry during the last few months.

#### RECOGNITIONS..

SERVICES in connection with the settlement of the Rev. R. Bray as pastor of the church, Hook Norton, Oxon, were held on Tuesday, Sept. 24th. At half-past two o'clock a good congregation assembled in the chapel to hear Rev. W. Allen preach. At the close of the service about 240 persons sat down to tea in the marquee, and at six o'clock the evening meeting commenced. H. F. Wilkins, Esq., presided, and the meeting was addressed by the Revs. G. M'Michael, B.A.; T. G. Carter; T. Bentley; J. Allen, B.A.; J. Bray, the pastor's brother; W. R. Irvine; and the pastor; as also by R. B. Belcher, Esq., of Blockley, and Mr. W. Mills, one of the deacons.

Harlow, Essex.—A recognition service in connection with the settlement of the Rev. James Billington as pastor of Potter-street Church, Harlow, was held on Wednesday, September 18. At three o'clock in the afternoon, a discourse was delivered by the Rev. J. H. Blake, of Bow. At five o'clock a large number of friends from the surrounding churches sat down to tea. At six o'clock a meeting was held in the chapel, presided over by the Rev. F. Edwards, B.A. The Rev. J. T. Davis offered prayer. The chairman then stated the object and nature of the service. Mr. W. Wilson then gave a statement as to the steps taken in securing Mr. Billington as the pastor, which was followed by a statement as to the reasons for the acceptance of the call by the pastor. Addresses were then delivered by the Rev. Robert R. Finch, on "Preaching;" Rev. F. Edwards, on "Hearing;" Rev. E. Schnadorst, on "Working;" Rev. J. Flower, on "Prayer;" closing with the benediction by Rev. J. Billington. There were also present the Revs. S. Gray and T. Pickham. The services were concluded by the Rev. J. T. Davis preaching a sermon on the Sunday evening following.

The recognition of the Rev. Thomas

Wheatley as pastor of the Bristol-road Chapel, Weston-super-Mare, took place on Thursday, Sept. 12, in connection with the sixth anniversary services of the edifice. Rev. J. T. Wigner, of New Cross, afterwards preached to a crowded congregation. On Lord's-day, Sept. 15, the new pastor preached to large and attentive congregations. The collections at the services amounted to upwards of £50.

At Sutton, Surrey, on Thursday afternoon and evening, Oct. 3, services were held in connection with the settlement of Rev. J. M. Bergin as pastor of this chapel. At three o'clock the Rev. J. A. Spurgeon preached. At five tea was provided in a tent at rear of chapel. In the evening a public recognition service was held, when after devotional exercises conducted by Mr. H. J. Tresider and Rev. Dr. Steane, Rev. J. Angus, D.D., delivered an address. The Rev. Isaac Jacob engaged in prayer. After a hymn had been sung, Rev. Dr. Steane gave an admonition to the church and plain fatherly advice to the pastor. The chapel was crowded by members of all denominations.

Rev. W. Hillier, Mus. Doc., formerly of South Shields, which district he had to leave from the climate being unsuited to his health, was recognised on the 7th Oct. as pastor of the church, Ridgmount, Bedfordshire. Rev. R. Speed gave a hearty welcome to Dr. Hillier, whose diversified talents as a musician, he remarked, were only exceeded by his abilities as a minister of the gospel.

Uxbridge, Middlesex.—Meetings of a deeply interesting kind were held in the Baptist chapel here, on Wednesday, Oct. 16, in connection with the settlement of the Rev. T. A. Williams, late of Swaffham. The ministers of the town and neighbourhood gave Mr. Williams a hearty welcome amongst them, and expressed their warmest sympathy towards him, praying that his coming into the neighbourhood might be the means of raising the languishing Baptist cause here. The Revs. W. Orr, T. Henson, W. B. Hobling, T. G. Swindill, Messrs. Hunt, Burgess and Gurney, took part in the services. Mr. Willing gave an account of his conversion, call to the ministry, views of Christian life, and mode of intended course of labour, which called forth expressions of approval from a crowded audience.

## PRESENTATIONS.

DEVONPORT.—On Wednesday evening, Sept. 25, a meeting of the congregation of Morice-square Chapel, and of many of the friends of the Rev. Dr. Stock, was held in that place of worship to formally bid farewell to the rev. gentleman, and to present him with a testimonial. The proceedings opened with a public tea, which was attended by about 400 persons. The meeting was presided over by R. C. Serpell, Esq., J.P., who spoke highly of Dr. Stock's abilities and usefulness, as also did the Rev. W. Currie and Professor Charlton. Mr. Serpell then read an appropriate address from the congregation, and presented a purse containing £86 10s. to the rev. doctor. Dr. Stock, in reply, said:—"The church which invited me numbered 98 members; the church now numbers 210. The church has executed many great and useful alterations. About £400 were laid out on the repairs of the chapel four years after my settlement, and I had the whole of the money in hand before the work was completed. Two years after that we needed £154 for a new organ, and when the opening services were completed, not a penny was owing on the instrument. And now nearly £1,000 have been expended on the erection of the new school premises, of which only about £90 has yet to be raised."

On Wednesday evening, Sept. 25, the Rev. D. Lewis, the English Baptist minister of Maesteg, Glamorganshire, was presented with a silver lever watch and Albert by a number of friends from the church and congregation, as a mark of their respect for him as their pastor.

On Sept. 30th a handsome writing desk, subscribed to by parents, scholars, and friends, was presented to Mr. Charles Curry, as a grateful recognition of his faithful services as superintendent of the Baptist Sunday-school, Spalding-common.

On Wednesday evening, a meeting was held at the Baptist chapel, Wells, Somerset, to bid farewell to the Rev. G. Huddell, who has just closed a happy and useful pastorate in this place. Mr. H. Brice, the senior deacon, expressed the regret of the church that they were about to lose their pastor, and as an expression of the love of the people, he had great pleasure in presenting him with a handsome silver

inkstand, which was to have a suitable inscription engraved upon it; and on behalf of the ladies of the church and congregation he had equal pleasure in asking Mrs. Huddell to accept an elegant silver biscuit-basket and butter-cooler. Addresses bearing testimony to Mr. Huddell's usefulness were given by the Rev. W. Mead, J. Grosvenor, C. A. Bryer, and T. Cooper.

Rev. T. H. Carryer, who has just completed seven years of ministry at Foxton, Leicestershire, has been presented with a handsome purse, containing thirty sovereigns, together with an address, in which the church and congregation recognised his earnest and faithful labours, and the untiring efforts with which he is seconded by Mrs. Carryer; and expressed an affectionate hope that his health may ere long be fully re-established.

Rev. K. Grace, who has recently closed fifty years of ministerial labours—the last eighteen of which has been spent as pastor of the Baptist church at Winchcomb—was on the 8th of Oct., entertained at a tea-meeting, at which addresses were delivered by the Rev. Dr. Brown, T. W. Swinburne, Esq., and other friends, and presented with a purse, containing thirty-six pounds, as an expression of esteem from his church, congregation, Sunday-school, and friends in the neighbourhood.

Rev. J. T. Felce has resigned the charge of the church at Kisingbury, for a new sphere of labour at Sulgrave, Helmdon and Culworth. He was presented on leaving with a testimonial consisting of a purse of money and several volumes of books.

Rev. W. J. Smith, pastor of the church, Westmacote, at the second anniversary of his settlement, was presented by his friends with a purse of money to defray the expenses of his holiday.

## NEW CHAPELS.

THE new chapel erected for the Castle-acre branch of the Swaffham Church, Norfolk, was opened on Wednesday, September 18th. A special prayer meeting, conducted by the pastor, the Rev. J. S. Wyard, was held on the 17th. On Wednesday sermons were preached by the Rev. W. Freeman, and the Rev. G. Gould. The services were continued on the following Sunday, when sermons

were preached by Mr. R. Vynne, of Swaffham, the Rev. J. S. Wyard, and the Rev. Hormazdi Pestonji. The collection and proceeds of the tea amounted to about £40. The chapel, which is a model village chapel, cost £545; towards that amount there is now raised £292.

A new chapel has been opened in the village of Longford. Rev. Arthur Mursell preached on the occasion. 1,400 people took tea together in the afternoon. The building was to cost about £1,500. Nearly all the money has been subscribed. The local paper states that the profits of the tea amounted to £85, and the collections to £30.

On Wednesday, September 18th, the opening services of the chapel, New Barnet, were held. Rev. W. Landels, D.D., preached morning and evening. The whole of the services were most encouraging. The treasurer reported that the contributions received up to August 31st, including promises of about £180, amounted to £2,000, leaving a balance of £800 still to be provided for, and that the committee had set their hearts upon raising the further sum of £400 in connection with the opening services. At the close of the day there had been realised towards this amount the sum of £250, fifty pounds of which, however, had been generously given by the chairman of the afternoon meeting (James Harvey, Esq.), on condition that the whole of the £400 should be raised. The committee resolved to make strenuous effort to obtain the remaining £150 by September 30th, in the earnest hope of receiving the liberal help of Christian friends at a distance. The opening services were continued on Sunday, when Rev. J. Clifford, M.A., preached morning and evening. The Rev. J. Dunlop has accepted the invitation of the committee to become the minister.

#### MISCELLANEOUS.

Dr. BURNS has returned from America by the *Adriatic*, the steamship with which he went out in May, and that made the swiftest passage on record—seven days, eighteen hours, and fifty-five minutes. The return voyage was a little over nine days. Dr. Burns met his deacons, several members, and other officers of his church, on Wednesday

evening, September 25th, when an address of hearty welcome was extended to him. On Friday evening a larger number of friends assembled to give their cheering gratulations.

The Baptist chapel, Mildenhall, Suffolk, is connected with the Baptist cause at Barton Mills, both places being under the same pastorate and composing one church. Interesting services have just been held. The Sunday-school anniversary sermons were preached by the Rev. M. S. Ridley at Barton Mills, and at Mildenhall. A special service for the children was also held. A Harvest Thanksgiving service was held at Mildenhall. A sermon was preached in the afternoon by the Rev. John Christien. Tea was provided in the schoolroom, at which 120 were present. In the evening a meeting was held in the chapel. The pastor, the Rev. John Hillman, presided. The following gentlemen addressed the meeting:—Revs. J. Christien, J. A. Wilson, W. E. Prichard, F. M. Lowry, and Messrs. J. C. Brown and Arthur Ridley.

The chapel at Earl's Barton showing signs of decay, an estimate has been obtained for its restoration at a cost of £450. At Midsummer promises to the amount of £100 were obtained, and an additional sum of £100 was realised last week as the proceeds of a bazaar, tea-meeting, and concert.

NEBRASKA, UNITED STATES.—This state, formerly tenanted only by the Red man and the Buffalo, is now being rapidly settled, not only by emigrants from the Eastern States, but by many from the British Isles. In the early part of the year 1870, a party [of English Baptists arrived in the southern part of the state, and took up land near the little Blue River. A town called Fairbury, consisting then of three houses, had been recently laid out, and the new arrivals enquired there as to public worship. They found that a minister was seldom seen, and that hardly any means of grace existed. The use of one of the houses was obtained, worship was instituted, and eventually a church formed. The Rev. Mark Noble, formerly of Necton and Carleton Rode, Norfolk, being chosen pastor. Since that time the town has grown until it numbers some hundreds of inhabitants, and with it, we are

happy to say, has grown the Baptist church. The houses of friends soon became too small for the attendants, and on the erection of a schoolhouse, the services were held therein. Such accommodation, however, could only be temporary, and it soon became evident that the wants of the Church could only be met by the erection of a building of their own. The Baptist Home Mission kindly offered assistance, friends gave, and promised, what they could, some in money, some in work, and on the 23rd of August the foundation-stone of a church was duly laid. The services commenced by a devotional meeting, conducted by Mr. Noble, and the Rev. Mr. Dean, Congregational minister, formerly missionary in India. Adjourning to the ground Messrs. Noble and Dean gave addresses, and a sketch of the church was read by Mr. Exton, formerly a member of the church at Shouldham-street, London. The stone was then laid by Mr. W. Cawdery, formerly deacon of the Baptist church at Gold Hill, Bucks. After these proceedings the friends met in the schoolhouse, and partook of a substantial tea, and the evening was spent in listening to an address from Mr. Dean, descriptive of his work among the natives in Bombay. We are glad to be able to record the progress of the church thus far. We are anticipating the completion of the building, and for all we thank God, and take courage.

**POULNER CHAPEL.**—The annual tea-meeting, in connection with the above, was held on Tuesday, September 17th. At four o'clock the children of the Sunday-school were served with a plentiful supply of cake and tea. At five a goodly number of friends took tea, after which a public meeting was held, the chair being taken by the Rev. W. Bennett, and addresses were delivered by the Rev. H. V. Gill, the Rev. R. Collie, and other ministers and friends. During the evening several hymns were sung by the choir. After the usual thanks, one of the most successful meetings ever held in Poulner terminated. A collection was made, which will (with the proceeds of the tea) be devoted towards a new harmonium for the chapel.

**EAST PARLEY.**—The usual autumnal tea and public meeting, in connection with the Baptist chapel, were held on Wednesday, September 18th; 200 took

tea. A far greater number were present at the meeting which followed. Short addresses were delivered by several speakers, interspersed with appropriate anthems, and pieces sung with great taste and effect by the Ripley choir, whose services gave great satisfaction to the audience assembled, proving what a few young persons can do to render the service of song both delightful and effective. The floral decorations were very tasteful, and no effort was spared by the Parley friends to make their guests thoroughly comfortable. A deep feeling of sympathy with the Parley church was manifested in its undaunted stand against a host of Anti-baptist opponents, who are seeking its annihilation. It is of this church that Mr. Trestrail says, in *The Freeman* of August 23rd, The Parley church will not be deserted, and we don't mean to allow it to be "extinguished."

**BEXLEY HEATH TRINITY CHAPEL.**—Harvest Home service and anniversary of opening was held on Wednesday, October 2nd. Rev. D. Sheen preached in the afternoon to a good congregation. Tea was served at five o'clock. W. C. Harvey, Esq., took the chair at 6.30. Earnest addresses were delivered by Revs. E. G. Arnold, A. A. Bird, J. M. Camp, J. Geddes, G. T. Gibson, J. Coldwell.

**LIVERPOOL.**—The anniversary of the Hall Lane Welsh Baptist Chapel was held on Lord's-day, September 15th, when sermons were preached in the morning by the Revs. J. Jones and Timothy Thomas; in the afternoon by the Revs. W. Williams and John Hughes; and in the evening, by the Revs. Dr. Rees and Timothy Thomas. On the following Tuesday a public tea meeting was held in the vestry, which was beautifully decorated by the young ladies, when 400 partook of tea. After tea a public meeting was held in the chapel. The chair was taken at seven o'clock by John Houghton, Esq., and addresses were delivered by W. P. Lockhart, Esq., and the Revs. T. Thomas, W. Williams, J. Jones, J. Williams, M. Edwards, Joseph Williams, and the Rev. W. Thomas, the pastor. Between the addresses the choir sang a number of selected pieces, both in English and Welsh, under the leadership of Mr. Samuel Jones. The collections made on

Sunday, and the proceeds of the tea meeting, go towards the remaining debt on the chapel.

At a committee lately held at Llan-gollen Baptist College, it was decided to raise a sum of money to found a scholarship in connection with the College, and call it after the name of Dr. Prichard, who was the first president of the College, and who has been the means of raising the denomination in the neighbourhood to a very high position. Rev. W. Roberts was appointed chairman of the committee; the Rev. O. Davies and H. C. Williams, secretaries; and H. Jones, Esq., treasurer. It is expected that many hundreds will greatly avail themselves of this opportunity to show their esteem for the Doctor and benefiting the college as well.

The re-opening services of the chapel at Barnsley, were commenced on Thursday, September 12th, when two sermons were preached in the afternoon and evening by the Rev. S. G. Green, D.D. On the following Lord's-day, sermons were preached morning and evening by the Rev. J. M. Stephens, B.A.; and in the afternoon by the Rev. James Brown, B.A. The Rev. Henry Tarrant, of Leeds, supplied the pulpit on Wednesday evening; and on Lord's-day, the 22nd, three services were held by the Rev. John Compston. A public tea, attended by about 350 persons, on Monday, the 23rd, followed by a large public meeting, held in the chapel, brought the services to a close. The meeting was presided over by the Mayor of Barnsley, John Tyas, Esq.; and congratulatory addresses were delivered by the Revs. J. Haslam, W. Turner, T. H. Seale, J. Brown, B.A., H. Watts (the pastor), and Mr. J. Butcher. The choir also assisted by singing suitable pieces. The alterations include a new frontage, front and side galleries, and the repairing of the body of the chapel, giving additional accommodation for 250 persons. The total cost is £1,130, towards which £720 have been obtained in cash, and £45 in promises.

On Tuesday and Wednesday, the 17th and 18th of Sept., the quarterly meetings of the associated churches of the counties of Denbigh, Flint, and Merioneth were held at Holywell. The former day a committee of the Home Mission was held. R. Foulkes, Esq., treasurer, in the chair.

Various sums, amounting to £80, were voted either to support weak and languishing churches, or to raise new causes in populous districts. In the absence of the chairman, the Rev. H. Jones, M.A., Mr. Foulkes again presided over a conference of the delegates of the churches. In the public services the following ministers preached: Revs. J. C. Williams, J. A. Morris, R. Ellis, W. Williams, H. C. Williams, E. Jones, W. J. Davies, Pandey, and E. Parey.

**RETIREMENT OF THE REV. DR. BROCK.**  
—On Sunday night, Sept. 29, Bloomsbury Chapel was crowded to overflowing, and several hundred persons in vain tried to obtain admission, the occasion being the retirement of the Rev. Dr. Brock, minister of the chapel during a period extending over nearly twenty-five years. His sermon that evening was his farewell Sunday discourse, in the course of which he reviewed his ministerial career amongst them, observing that it was a satisfaction to him to feel that his testimony had been believed. His preaching had been very simple, having been based upon the apostolic model; but whilst repudiating any apostolic claims he had endeavoured to set before them the apostolic doctrine in a true apostolic spirit. It had been his desire to impress upon them to believe in a crucified Saviour as all-sufficient for salvation, and that had been his constant testimony during the long number of years he had ministered amongst them. He remarked, in conclusion, that during his ministry there had been many separations amongst them, but the present was the most painful separation of all. His consolation was that the separation was not for ever. There was a philosophy which said that our death would be our annihilation, and the grave our home, and that those who now knew each other would never know they had met, but those who heard him knew better. On Monday evening a valedictory meeting was held in the chapel, attended by the Rev. Dr. Stoughton, Rev. W. Landels, Sir Morton Peto, Mr. Benham, and a considerable number of other friends belonging to different denominations. The warmest testimony was borne to the great usefulness of Dr. Brock's labours. High respect was expressed for his character, and deep regret at his retirement. It was stated that a testimonial fund was being raised for his benefit.

**ARTHUR STREET BAPTIST CHAPEL, PECKHAM.**—The second anniversary services of the above chapel took place on Sunday, Sept. 22, under very favourable circumstances, owing to the settlement of Mr. William Watkins as pastor. A tea and public meeting was held on Tuesday, Sept. 24th, when Mr. Watkins received a warm and hearty welcome from the church and congregation, who proved, by the number in which they assembled, that the unanimous invitation of the church was no formal vote. The meeting was addressed by several ministers and friends. The rapid increase in the congregation since the settlement of Mr. Watkins shows how he is appreciated in the neighbourhood, and promises great blessings upon his ministry.

**LONDON BAPTIST ASSOCIATION.**—The quarterly meeting of the association was held on Tuesday, the 15th Oct., at the East London Tabernacle, Stepney. The morning meeting commenced with a devotional service, after which, Rev. E. Medley, B.A., read a paper on "The Objective Aspect of the Gospel considered." In the afternoon the meeting of the pastors and delegates was held. After an address by the Rev. Dr. Landels, the customary business of the association was transacted. In the evening, Rev. C. H. Spurgeon preached.

**GREAT GRIMSBY, UPPER BURGESS-STREET.**—The anniversary services have been held in connection with the Sunday-school. The annual sermons were preached by Rev. E. G. Gange. On Monday evening, Rev. Edward Lauderdale (the pastor), was called to the chair, and addresses were delivered by Revs. G. Parks, A. White, J. Fordyce, A. Martindale, E. G. Gange, and Messrs T. Stephenson, G. S. Dobson, and other friends.

The twenty-seventh anniversary tea meeting of the Baptist Sabbath-school, Magor, Monmouthshire, was held on Thursday, September 19, when the children and teachers, and other friends of the cause of Christ, took tea in the Old Baptist Chapel; after which a public meeting was held, and addresses by Mr. Price Jones, Messrs. Johns, Hunt, Davis, and Morgan, were delivered.

#### AUTUMNAL SESSION OF THE BAPTIST UNION IN MANCHESTER.

The business meetings of the Baptist Union of Great Britain and Ireland com-

menced on Wednesday, Oct. 9, in Union Chapel, Oxford-street, the chairman, Rev. Dr. Thomas Thomas, presiding. There was a large attendance of delegates, who sat in the body of the chapel, and the galleries, which were set apart for the general public, were well filled. After the preliminary devotional service, the president gave his address. At the close of his address, Dr. Thomas (who said he was suffering from deafness and required assistance) requested the Rev. C. M. Birrell to act as vice-chairman, and the Rev. C. Kirtland, as minute secretary. The customary vote of thanks to the chairman for his address was moved by the Rev. C. Pike, and seconded by the Rev. Dr. Steane.

#### NEXT YEAR'S CHAIRMAN.

A motion proposing the election of Dr. Underhill, of the Baptist Missionary Society, as chairman for next year, was moved by the Rev. S. Green, and seconded by the Rev. W. Walters. Mr. Birrell, in putting the motion, inquired whether it was the pleasure of delegates to elect *the Rev. Dr. Underhill* to the chair of the Union; and the *lapsus linguæ* created no little amusement. No opposition was offered to Dr. Underhill's appointment.

#### OUR PROGRESS.

This was the title of a paper read by Dr. Angus, which dealt with the statistical and spiritual condition of the Baptist churches, "their progress in numbers and in grace." Dealing first with statistics, Dr. Angus presented the following statement, showing the numerical increase of the denomination during the present century:—

In the year 1801 there were in England 417 Baptist churches. In the year 1871 there were 1,940, an increase in seventy years of nearly five-fold. For every 21 churches in 1801, there are now 100. Seventy years ago the population of England was eight millions; in 1871 it was twenty-one millions and a half. Population, therefore, has increased nearly three-fold. Our churches have multiplied nearly five-fold. . . . Or, to put the fact in another form, in 1801 there was one Baptist church to every 20,000 Englishmen; in 1871, there was one to every 11,000. If instead of reckoning churches it were possible to give the number of members, the progress would be found considerably greater. At the beginning of the century, the average number of members in each church was probably 60

or 70. In 1841 the average number of 714 churches reporting to the Baptist Union, was 110; in 1860, the average of 1,012 churches was 121; and in 1871, the average of 1,496 churches was 129. Compared with 1801 the churches were five times as numerous, and each church was twice as large. These facts may be put in another form. Reckoning 70 members as the average of each church in 1801, there were then about 36,000 members of Baptist churches in England, and every 270th man or woman of the whole population was a member of the Baptist church. In 1871, there were nearly 180,000 members, and every 120th man or woman was a member of a Baptist church. All the meetings were well attended, and a most fraternal spirit pervaded the whole.

**BAPTISMS.**

*Bath, Ebenezer.*—Sept. 4, in the River Avon, Five; Oct. 6, Four, by J. Huntly, pastor.  
*Coatville.*—Sept. 30. Seven, by C. T. Johnson.  
*Colchester, Eld-lane Chapel.*—August 25, Five, by E. Spurrier.  
*Crewe, Victoria-street Chapel.*—Two, by the pastor, Mr. Greening.  
*Eye, Suffolk.*—Oct. 6, Two, by J. Clark.  
*Glidersome, Morley.*—Oct. 6, seven, by J. Wolfendon.  
*Golcar.*—Sept. 1, Threa, by Thomas Bury.  
*Great Grimby, Upper Burgess-street.*—Sept. 29, Six, by E. Lauderdale.  
*Luton, Union Chapel.*—Sept. 25, Five, by J. W. Genders, for the pastor, John Tuckwell.

*Liverpool, Soho-street.*—Sept. 29, Four, by E. E. Walter.  
*Metropolitan District—Brentford Park Chapel.*—Oct. 2, Six, by W. Smith, for church at Town-hall.  
*Hanwell.*—Oct. 9, One, by G. R. Lowden.  
*Metropolitan Tabernacle.*—Sept. 25th, Seventeen, and Oct. 3rd, 23, by Rev. J. A. Spurgeon.  
*Spencer-place, Goswell-road.*—Oct. 6, Four, by Rev. Philip Gast.  
*Moulton, Carey Chapel.*—May 19, Seven; Sept. 15, Six, by J. B. Parker, pastor.  
*Newton Abbot, Devon.*—Sept. 19, at East-street Chapel, Two, by W. C. Jones.  
*Oldham, King-street.*—Aug. 25, Seven, by R. Howard Bayly.  
*Portsmouth, Landport, Lake-road.*—Oct. 2, Two, by T. W. Medhurst.  
*Plymouth, George-street Chapel.*—July 31, Nine by R. Lewis; Oct. 2, Five, by J. Aldis.  
*Sheerness, Strode-crescent.*—Sept. 25, One, by J. R. Hadler.  
*Woolwich, Queen-street.*—Sept. 29, Four, by Mr. Teall. With these Two beloved friends, dismissed from another church, were added, making the increase to Queen-street six.

**RECENT DEATHS.**

At Mortlake, Surrey, Sept. 18, in the 77th year of her age, MARY ANN, relict of JAMES GAMBLE, for many years master of the British School in that place. Her remains were interred on Tuesday, the 24th Sept., in the ancient burial ground in the rear of the school-house. Rev. W. A. Blake, of Brentford, conducted the service (1 Thess. iv. 14).

**PASTORS' COLLEGE, METROPOLITAN TABERNACLE.**

PRESIDENT—C. H. SPURGEON.

*Statement of Receipts from September 20th, to October 19th, 1872.*

£ s. d.		£ s. d.		£ s. d.	
Dinweston Chimers ...	0 5 3	A. B. ... ..	5 0 0	From Bolton, per Rev. C. H. Spurgeon ...	1 0 0
A Friend ... ..	0 0 6	Church at Algonquin, Ontario, Canada, per Mr. Emmerson ...	2 2 0	A Friend, Manchester	0 10 0
A Friend, Egham ...	0 10 0	Miss Biggs ... ..	0 18 7	Mrs. Griggs ... ..	0 2 6
A Scotch Shepherd ...	2 10 0	Profit of Excursion, per Mr. Perkins ...	3 5 6	Z. Z. ... ..	0 2 6
Nova Scotian Sermon Readers ... ..	2 0 0	In memory of the late Mrs. Brown Currie...	2 2 0	Mr. W. Thomas ... ..	0 10 0
A Friend in Scotland	20 0 0	Mr. Chew ... ..	2 10 0	A Friend, per Mr. F. R. B. Phillips...	3 15 0
Mr. Frearson ... ..	5 0 0	Mrs. Bickmore and Friends ... ..	2 0 0	Mr. W. McEwing ...	1 0 0
West Croydon Chapel, per Mr. T. E. Davis...	1 1 0	Mr. M. Fulks ... ..	1 1 0	Mrs. Evans ... ..	0 10 0
Northern Reader ...	0 5 0	S. B. P. ... ..	1 0 0	John Ploughman ...	0 5 0
A Thursday Night Hearer ... ..	5 0 0	Miss Maxwell ... ..	0 4 0	A Friend ... ..	2 10 0
W. A. ... ..	5 0 0	Mrs. Andrew Dodwell	1 0 0	Mr. J. P. Marsh ... ..	2 0 0
Mr. J. Jackson ... ..	3 0 0	A Widow, per Mrs. Ward... ..	0 10 0	Mr. J. N. Bacon ... ..	1 0 0
Mr. A. Stewart ... ..	0 2 6	Miss Garweh ... ..	0 10 0	Mrs. Kemp ... ..	0 10 0
Mr. A. Friend at Lindfield	1 0 0	Mr. H. Pledge ... ..	0 10 0	Weekly Offerings at Metropolitan Tabernacle, Sept. 22	32 2 3
Mrs. Glong ... ..	7 0 0	Collected by Miss Jephth	1 5 0	" " Oct. 29	36 7 0
Mrs. Matthews ... ..	0 10 0	Miss Peakman ... ..	0 5 0	" " " 13	40 5 0
Mr. W. Jones ... ..	0 10 0	A Friend at Grosvenor-street, Manchester...	5 0 0		32 2 3
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## THE COMPASSION OF JESUS.

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

“He was moved with compassion.”—Matthew ix. 36.

THIS is said of Christ Jesus several times in the New Testament. The original word is a very remarkable one. It is not found in classic Greek. It is not found in the Septuagint. The fact is, it was a word coined by the evangelists themselves. They did not find one in the whole Greek language that suited their purpose, and therefore they had to make one. It is expressive of the deepest emotion; a striving of the bowels—a yearning of the innermost nature with pity. As the dictionaries tell us—*Ex intimis visceribus misericordia commoveor*. I suppose that when our Saviour looked upon certain sights, those who watched Him closely perceived that His internal agitation was very great, His emotions were very deep, and then His face betrayed it, His eyes gushed like founts with tears, and you saw that His big heart was ready to burst with pity for the sorrow upon which his eyes were gazing. He was moved with compassion. His whole nature was agitated with commiseration for the sufferers before him.

Now, although this word is not used many times even by the evangelists, yet it may be taken as a clew to the Saviour's whole life, and I intend thus to apply it to Him. If you would sum up the whole character of Christ in reference to ourselves, it might be gathered into this one sentence, “He was moved with compassion.” Upon this one point we shall try to insist to-night, and may God grant that good practical result may come of it. First, I shall lead your meditations to the great transactions of our Saviour's life; secondly, to the special instances in which this expression is used by the evangelists; thirdly, to the forethought which he took on our behalf; and fourthly, to the personal testimony which one's own recollections can furnish.

I. Let us take a rapid survey of the great life of Christ, just touching, as with a swallow's wing, the evidence it bears from the beginning. Before ever the earth was framed; before the foundations of the everlasting hills were laid, when as yet the stars had not begun their shining, it was known to God that His creature man would sin; that the whole race would fall from its pure original state in the first Adam, the covenant head as well as the common parent of the entire human family; and that in consequence of that one man's disobedience every soul born of his lineage would become a sinner too. Then, as the Creator knew that His creatures would rebel against Him, He saw that it would become necessary, eventually, to avenge His injured law. Therefore it was purposed, in the eternal plan, ere the stream of time had commenced its course, or ages had begun to accumulate their voluminous records, that there should be an interposer—one ordained to come and rehead the race, to be a second Adam, a federal Chief; to restore the breach, and repair the mischief of the first Adam; to be a Surety to answer for the sons of men on whom God's love did light; that their sins should be laid upon Him, and that He should save them with an everlasting salvation. No angel could venture to intrude into those divine counsels and decrees, or to offer himself as the surety and sponsor for that new covenant. Yet there was one—and He none other than Jehovah's self—of whom He said, let all the angels of God worship Him, the Son, the well beloved of the Father, of whom it is written in the Word—“When He prepared the heavens I was there, when He set a compass upon the face of the depth, when He established the clouds above, when He strengthened the fountains of the deep;” then, “I was by Him as one brought up with Him, and I was daily

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His delight, rejoicing always before Him; rejoicing in the habitable parts of the earth; and my delights were with the sons of men." He it is of whom the Apostle John speaks as the Word who was God, and was in the beginning with God. Was He not moved with compassion when He entered into a covenant with His Father on our behalf, even on the behalf of all His chosen—a covenant in which He was to be the sufferer, and they the gainers—in which He was to bear the shame that He might bring them into His own glory? Yes, verily, He was even then moved with compassion, for His delights even then were with the sons of men. Nor did His compassion peer forth in the prospect of an emergency presently to diminish and disappear as the rebellion took a more active form, and the ruin assumed more palpable proportions. It was no transient feeling. He continued still to pity men. He saw the fall of man; He marked the subtle serpent's mortal sting; He watched the trail as the slime of the serpent passed over the fair glades of Eden; He observed man in his evil progress, adding sin to sin through generation after generation, fouling every page of history until God's patience had been tried to the uttermost; and then, according as it was written in the volume of the Book that He must appear, Jesus Christ came Himself into this stricken world. Cime how? O, be astonished, ye angels, that ye were witnesses of it, and ye men that ye beheld it. The Infinite came down to earth in the form of an infant; He who spans the heavens and holds the ocean in the hollow of His hand, condescended to hang upon a woman's breast—the King eternal became a little child. Let Bethlehem tell that He had compassion. There was no way of saving us but by stooping to us. To bring earth up to heaven He must bring heaven down to earth. Therefore, in the incarnation, He had compassion, for He took upon Himself our infirmities, and was made like unto ourselves. Matchless pity, indeed, was this!

Then, while He tarried in the world, a man among men, and we beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth, He was constantly moved with compassion; for He felt all the griefs of mankind in Himself. He took our sicknesses and carried our sorrows: He proved Himself a true Brother, with quick, human sensibilities. A tear brought a tear into His eye; a cry made Him pause to ask what help He could render. So generous was His soul, that He gave all He had for the help of those that had not. The fox had its hole, and the bird its nest, but He had no dwelling place. Stripped even of His garments, He hung upon the cross to die. Never one so indigent in death as He, without a friend, without even a tomb except such as a loan could find Him. He gave up all the comforts of life—He gave His life itself; He gave His very Self to prove that He was moved with compassion. Most of all do we see how He was moved with compassion in His terrible death. Oft and oft again have I told this story, yet these lips shall be dumb ere they cease to reiterate the old, old tidings. God must punish sin, or else He would relinquish the government of the universe. He could not let iniquity go unchastened without compromising the purity of His administration. Therefore the law must be honoured, justice must be vindicated, righteousness must be upheld, crime must be expiated by suffering. Who, then, shall endure the penance or make the reparation? Shall the dread sentence fall upon all mankind? How far shall vengeance proceed before equity is satisfied? After what manner shall the sword do homage to the sceptre? Must the elect of God be condemned for their sins? No; Jesus is moved with compassion. He steps in, He takes upon Himself the uplifted lash, and His shoulders run with gore; He bares His bosom to the furibund sword, and it smites the Shepherd that the sheep may escape. "He looked, and there was no man, and wondered that there was no intercessor; therefore His arm brought salvation." He trod the wine-press alone, and bore that we might never bear, His Father's righteous ire."

Are ye asked what means the crucifixion of a perfect man upon a felon's cross ye may reply, "He was moved with compassion." "He saved others; Himself He could not save." He was so moved with compassion, that compassion, as it were, did eat Him up. He could save nothing from the general conflagration: He was utterly consumed with love, and died in the flame of ardent love towards the sons of men. And after He had died and slept a little while in the grave, He rose again. He has gone into His glory; He is living at the right hand of the Father; but this is just as true of Him, "He is moved with compassion." Is proof wanted? Let faith pass within the veil, and let your spirits for a moment stand upon that sea of glass mingled with fire where stand the harpers tuning their never ceasing melodies. What see you there conspicuous in the very midst of heaven but One who looks like a lamb that has been slain, and wears His priesthood still? What is His occupation there in heaven? He has no bloody sacrifice to offer, for He has perfected for ever those that were set apart. That work is done, but what is He doing now? He is pleading for His people; He is their perpetual Advocate, their continual Intercessor; He never rests until they come to their rest; He never holds His peace for them, but pleads the merit of His blood, and will do so till all whom the Father gave Him shall be with Him where He is. Well indeed does our hymn express it—

"Now, though He reigns exalted high,  
His love is still as great;  
Well He remembers Calvary,  
Nor will His saints forget."

His tender heart pities all the griefs of His dear people. There is not a pang they have but the head feels it, feels it for all the members. Still doth He look upon their imperfections and their infirmities, yet not with anger, not with loss of patience, but with gentleness and sympathy, "He is moved with compassion."

II. Having thus briefly sketched the life of Christ, I want you to turn to those passages of the Evangelists, in which they testify that He was moved with compassion. You will find one case in Matthew xx. 31:—"Two blind men sat by the wayside begging, and when they heard that Jesus passed by, they said, 'O Lord, thou Son of David, have mercy on us.'" Jesus stood still, called them, questioned them, and they seem to have had full conviction that He both could and would restore their sight, so Jesus had compassion on them, touched their eyes, and immediately they received sight.

Yes, and what a lesson this is for any here present who have a like conviction. Do you believe that Christ can heal you? Do you believe that He is willing to heal you? Then let me assure you that a channel of communication is opened between Him and you, for He is moved with compassion towards you, and already I hear Him command you to come to Him. He is ready to heal you to-night. The sad condition of a blind man should always move pity in the breast of the humane, but a glance at these two poor men—I do not know that there was anything strange or uncommon about their appearance—touched the Saviour's sensibility. And when He heard them say that they did believe He could heal them, He seemed to perceive that they had inward sight, and to account it a pity that they should not have outward sight too. So at once He put His fingers upon their eyes, and they received the power of seeing. O, soul, if thou believest Christ can save thee, and if thou wilt now trust in Him to save thee, be of good cheer, thou art saved; that faith of thine hath saved thee. The very fact that thou believest that Jesus is the Christ, and dost rely upon Him, may stand as evidence to thee that thou art forgiven, that thou art saved. There is no let or bar to thy full redemption. Go thy way and rejoice in thy Lord. He hath compassion on thee.

The next case I shall cite is that of the leper, Mark i. 41. This poor man

was covered with a sad and foul disease, when he said to Jesus, "Lord, if Thou wilt, Thou canst make me clean." He had full faith in Christ's ability, but he had some doubts as to Christ's willingness. Our Saviour looked at Him, and though He might very well have rebuked him that he should doubt His willingness, He merely said, "I will, be thou clean," and straightway he was made whole of that loathsome plague. If there is in this assembly one grievously defiled or openly disgraced by sin? seest thou the leprosy upon thyself, and dost thou say, "I believe He could save me if He would? Hast thou some lingering doubt about the Saviour's willingness? Yet I beseech you breathe this prayer, "Lord, I believe, I believe Thy power. Help thou mine unbelief which lingers round Thy willingness." Then little as thy faith is, it shall save thee. Jesus full of compassion will pity even thine unbelief, and accept what is faith, and forgive what is unbelief. There is a second instance.

The third I will give you is from Mark v. 19. It was the demoniac. There met Christ a man so possessed with a devil as to be mad, and instead of belief in Christ or asking for healing, this spirit within the man compelled him to say, "Wilt thou torment us before the time?"—and rather to stand against Christ healing him than to ask for it; but Christ was moved with compassion, and He bade the evil spirit come out of the evil man. Oh, I am so glad of this instance of His being moved with compassion. I do not so much wonder that He has pity on those that believe in Him, neither do I so much marvel that He has pity even on weak faith, but here was a case in which there was no faith, no desire, nor anything that could commend him to our Lord's sympathy. Is there no such case among the crowds gathered together here. You do not know why you have come into this assembly. You scarcely feel at home in this place. Though you have led a very sad life, you do not want to be converted—not you. You almost shun the thought. Yet it is written, "He will have compassion on whom He will have compassion." Well we have known it in this house, and I hope we shall know it again and again that the Lord has laid violent hands of love upon unprepared souls. They have been smitten down with repentance, renewed in heart, and saved from their sins. Saul of Tarsus had no thought that he should ever be an Apostle of Christ, but the Lord stopped the persecutor, and changed him into a preacher; so that ever afterwards he propagated the faith which once he destroyed. May the Lord have compassion on you to-night. Well may we offer that prayer; for what will be your fate if you die as you are? What will be your doom eternally if you pass out of this world, as soon you must, without being sprinkled with the blood of Christ, and forgiven your iniquities? Jesus knows the terrors of the world to come. He describes the torments of hell. He sees your danger; He warns you; He pities you; He sends His messengers to counsel you; He bids me say to the very chief of sinners, "Come unto Me, and I will give you rest." Only return unto me and confess thine iniquity, and I will have mercy upon thee," saith the Lord. May God grant that the compassion of Christ may be seen in thy case.

As I turned over the Greek Concordance to find out where this word is repeated again and again, I found one instance in Luke vii. 13. It refers to the widow at the gates of Nain. Her son was being carried out—her only son. He was dead, and she was desolate. The widow's only son was to her her sole stay; the succour as well as the solace of her old age. He was dead and laid upon the bier, and when Jesus saw the disconsolate mother, He was moved with compassion, and He restored her son. Oh, is there not refreshment here for you mothers that are weeping for your boys; you that have ungodly sons, unconverted daughters, the Lord Jesus sees your tears. You weep alone sometimes, and when you are sitting and enjoying the Word, you think, "Oh that my Absalom were renewed, oh that Ishmael might live before thee." Jesus knows about it. He was always tender to His own mother, and He will be so to you. And you that are

mourning over those that have been lately taken from you, Jesus pities you. Jesus wept, He sympathizes with your tears. He will dry them and give you consolation. "He was moved with compassion."

Still the occasions on which we find this expression most frequently used in the Evangelists are when crowds of people were assembled. At the sight of the great congregations that gathered to hear Him, our Lord was often moved with compassion. Sometimes it was because that they were hungry and faint, and in the fulness of His sympathy He multiplied the loaves and fishes to feed them. At the same time He showed His disciples that it is a good work to feed the poor. He would not have them so spiritually-minded as to forget that the poor have flesh and blood that require sustenance, and they need to eat and to drink, to be housed and clothed: the Christian's charity must not lie in words only but in deeds. Our Lord was moved with compassion, it is said, when He saw the number of sick people in the throng, for they made a hospital of his preaching place. Wherever He paused or even passed by they laid the sick in the streets; He could not stand or walk without the spectacle of their pallets to harrow His feelings. And He healed their impotent folk, as if to show that the Christian does well to minister to the sick,—that the patient watcher by the bedside may be serving the Lord, and following His example, as well as the most diligent teacher or the most earnest preacher of the glorious Gospel. All means that can be used to mitigate human suffering are Christlike, and they ought to be carried out in His name, and carried to the utmost perfection possible. Christ is the patron of the hospital: He is the president of all places where men's bodies are cared for. But we are also told that the multitude excited His compassion because they were like sheep without a shepherd. So He taught them as a guide that showed the path by leading the way; and He looked after their welfare as a Shepherd who regarded the health of their bodies as well as the good estate of their souls. Surely, brethren and sisters, if you love Him, and wish to be like Him, you cannot look on this congregation without pity. You cannot go out into the streets of London and stand in the high roads among the surging masses for half an hour without saying, "Whither away these souls? which road are they travelling? will they all meet in heaven?" What! live ye in London, move ye about in this great metropolis, and do ye never have the headache, never feel your soul ready to burst with pity? Then, shame upon you! Ask yourself whether ye have the spirit of Christ at all. In this congregation, were we all moved with pity as we should be, I should not have to complain, as I sometimes must, that persons come in and out here in want of some one to speak with them to condole, to console, or to commune with them in their loneliness, and they find no helper. Time was when such a thing never occurred, but, in conversing with enquirers lately, I have met with several cases in which persons in a distressed state of mind have said that they would have given anything for half an hour's conversation with any Christian to whom they might have opened their hearts. They came from the country, attended the tabernacle, and no one spoke to them. I am sorry it should be so. You used to watch for souls, most of you. Very careful were you to speak to those whom you saw again and again. I do pray you mend that matter. If you have any bowels of mercy, you should be looking out for opportunities to do good. Oh, never let a poor wounded soul faint for want of the balm. You know the balm. It has healed yourselves. Use it wherever the arrows of God have smitten a soul. Enough; I must leave this point; I have given you, I think, every case in which it is said that Jesus was moved with compassion.

III. Very briefly let me notice in the third place some of the foresights of His compassion. The Lord has gone from us, but as He knew what would happen while He was away, He has, with blessed forethought, provided for our wants.

Well He knew that we should never be able to preserve the truth pure by tradi-

tion. That is a stream that always muddles and defiles everything. So in tender forethought He has given us the consolidated testimony, the unchangeable truth in His own book; for He was moved with compassion. He knew the priests would not preach the Gospel; He knew that no order of men could be trusted to hold fast sound doctrine from generation to generation; He knew there would be hirelings that dare not be faithful to their conscience lest they should lose their pay; while there would be others who love to tickle men's ears and flatter their vanity rather than to tell out plainly and distinctly the whole counsel of God. Therefore He has put it here, so that if you live where there is no preacher of the Gospel you have the old Book to go to. He is moved with compassion for you. For where a man cannot go the Book can go, and where in silence no voice is heard the still clear voice of this blessed Book can reach the heart. Because He knew the people would require this sacred teaching and could not have it otherwise, He was moved with compassion towards us all, and gave us the blessed Book of inspired God-breathed Scripture.

But then, since He knew that some would not read the Bible, and others might read and not understand it, He has sent His ministers forth to do the work of evangelists. He raises up men, saved themselves from great sin, trophies of redeeming grace, who feel a sympathy with their fellow-men who are revelling in sin reckless of their danger. These servants of His the Lord enables to preach His truth, some with more, some with less ability than others; still there are, thank God, throughout this happy realm, and in other favoured lands, men everywhere, who, because sinners will not come to Christ of themselves, go after them and persuade them, plead with them and intreat them to believe and turn to the Lord. This cometh of Christ's tender gentleness. He was moved with compassion, and therefore He sent His servants to call sinners to repentance.

But, since the minister, though he may call as he may, will not bring souls to Christ of himself, the Lord Jesus, moved with compassion, has sent His Spirit. The Holy Ghost is here. We have not to say—

“Come Holy Spirit, heavenly dove,”

He is here. He dwells in His Church, and He moves over the congregation, and He touches men's hearts, and He subtly inclines them to believe in Christ. Oh, this is great mercy when a Prince spreads a feast and gives an invitation. That is all you can expect Him to do. But if He keeps a host of footmen and says, “Go and fetch them one by one till they do come,” that is more gracious still. But if He goes Himself and with sacred violence compels them to come in—oh, this is more than we could have thought He would have done; but He is moved with compassion, and He does that. Furthermore, brethren, the Lord Jesus knew that after we were saved from the damning power of sin, we should always be full of wants, and therefore, He was moved with compassion, and He set up the throne of grace, the mercy-seat, to which we may always come, and from which we may always obtain grace to help in time of need. Helped by His Spirit, we can bring what petitions we will, and they shall be heard. And then, since He knew we could not pray as we ought, He was moved with compassion when He sent the Holy Spirit to help our infirmities, to teach us how to pray. Now I do not know a single infirmity that I have or that you have, my Christian brother, but what Christ Jesus has been moved with compassion about it, and has provided for it. He has not left one single weak point of which we have to say, “There I shall fail, because He will not help there;” but He has looked us over and over from head to foot, and said, “You will have an infirmity there: I will provide for it. You will have a weakness there: I will provide for it.” And oh, how His promises meet every case! Did you ever get into a corner where there was not a promise in the corner too? Had you ever to pass through a river but

there was a promise about His being in the river with you? Were you ever on the sick bed without a promise like this—"I will make thy bed in thy sickness?" In the midst of pestilence have not you found a promise that—"He shall cover thee with His feathers, and under His wings shalt thou trust?" The Lord's great compassion has met the wants of all His servants to the end. If our children should ever need so much patience to be exercised towards them as Christ needs to exercise towards us, I am sure there would be none of us able to bear the house. They have their infirmities, and they full often vex and grieve us, it may be, but, oh, we ought to have much compassion for the infirmities of our children,—ay, and of our brethren and sisters and neighbours,—for what compassion has the Lord had with us. I do believe none but God could bear with such untoward children as we ourselves are. He sees our faults, you know, when we do not see them, and He knows what those faults are more thoroughly than we do. Yet still He never smites in anger. He cuts us not off, but He still continues to show us abounding mercies. Oh, what a guardian Saviour is the Lord Jesus Christ to us, and how we ought to bless His name at all times, and how His praise should be continually in our mouth. One thought strikes me that I must put in here: He knew that we should be very forgetful; and He was moved with compassion with our forgetfulness when He instituted the blessed Supper, and we can sit around the table and break bread and pour forth the wine in remembrance of him. Surely this is another instance of how He is moved with compassion, and not with indignation towards our weaknesses.

IV. And now let me close with just one or two personal recollections of the compassion of Christ. I shall only recall my own experience in order to stir up your pure minds by way of remembrance, my brethren and sisters. I do well remember when I was under conviction of sin, and smarted bitterly under the rod of God, that when I was most heavy and depressed there would sometimes come something like hope across my spirit. I knew what it was to say, "My soul chooseth strangling rather than life," yet when I was at the lowest ebb and most ready to despair, though I could not quite lay hold of Christ, I used to get a touch of the promise now and then, till I half hoped that, after all, I might prove to be God's prisoner, and He might yet set me free. I do remember well, when my sins compassed me about like bees, and I thought it was all over with me, and I must be destroyed by them, it was at that moment when Jesus revealed Himself to me. Had he waited a little longer I had died of despair, but that was no desire of his. On swift wings of love He came and manifested his dear wounded self to my heart. I looked to Him and was lightened, and my peace flowed like a river. I rejoiced in Him. Yes, He was moved with compassion. He would not let the pangs of conviction be too severe; neither would He suffer them to be protracted too long for the spirit of man to fail before Him. It is not His wont to break a leaf that is driven by the tempest. "He will not quench the smoking flax." Yea, and I do remember since I first saw Him and began to love Him many sharp and severe troubles, dark and heavy trials, yet have I noted this that they have never reached that pitch of severity which I was unable to bear. When all gates seemed closed, there has still been with the trial a way of escape, and I have noted again that in deeper depressions of spirits through which I have passed, and horrible despondencies that have crushed me down, I have had some gleams of love, and hope, and faith at the last moment; for he was moved with compassion. If He withdrew His face, it was only till my heart broke for Him, and then He showed me the light of His countenance again. If He laid the rod upon me, yet when my soul cried under His chastening He could not bear it, but He put back the rod and He said, "My child, I will comfort thee." Oh, the comforts that He gives on a sick-bed! Oh the consolations of Christ! when you are very low. If there is anything dainty to the taste in the Word of God, you get it then; if there be any bowels of mercy

you hear them sounding for you then. When you are in the saddest plight, Christ comes to your aid with the sweetest manifestations; for He is moved with compassion. How frequently have I noticed, and I tell it to His praise, for though it shows my weakness, it proves His compassion, that sometimes, after preaching the Gospel, I have been so filled with self-reproach, that I could hardly sleep through the night because I had not preached as I desired. I have sat me down and cried over some sermons, as though I knew that I had missed the mark and lost the opportunity. Not once nor twice, but many a time has it happened, that within a few days some one has come to tell me that he found the Lord through that very sermon, the shortcoming of which I had deplored. Glory be to Jesus; it was His gentleness that did it. He did not want His servant to be too much bowed down with a sense of infirmity, and so He had compassion on him and comforted him. Have not you noticed, some of you, that after doing your best to serve the Lord, when somebody has sneered at you, or you have met with such a rebuff as made you half-inclined to give the work up, an unexpected success has been given you, so that you have not played the Jonah and ran away to Tarshish, but kept to your work. Ah, how many times in your life, if you could read it all, you would have to stop and write between the lines, "He was moved with compassion." Many and many a time, when no other compassion could help, when all the sympathy of friends would be unavailing, He has been moved with compassion towards us, has said to us, "Be of good cheer," banished our fears with the magic of His voice, and filled our souls with overflowing with gratitude. When we have been misrepresented, traduced, and slandered, we have found in the sympathy of Christ our richest support, till we could sing with rapture the verse—I cannot help quoting it now though I have often quoted it before—

" If on my face for Thy dear name  
Shame and reproach shall be,  
I'll hail reproach and welcome shame,  
Since Thou rememberest me."

The compassion of the Master making up for all the abuses of His enemies. believe me, there is nothing sweeter to a forlorn and broken spirit, than the fact that Jesus has compassion. Are any of you sad and lonely? Have any of you been cruelly wronged? Have you lost the goodwill of some you esteemed? Do you seem as if you had the cold shoulder even from good people? Do not say, in the anguish of your spirit, "I am lost," and give up. He hath compassion on you. Nay, poor fallen woman, seek not the dark river and the cold stream—He has compassion. He who looks down with the bright eyes of yonder stars and watches thee, is thy friend. He yet can help thee. Though thou hast gone so far from the path of virtue, throw not thyself away in blank despair, for He hath compassion. And thou, broken down in health and broken down in fortune, scarcely with shoe to thy feet, thou art welcome in the house of God, welcome as the most honoured guest in the assembly of the saints. Let not the weighty grief that overhangs thy soul tempt thee to think that hopeless darkness has settled thy fate and foreclosed thy doom. Though thy sin may have beggared thee, Christ can enrich thee with better riches. He hath compassion. "Ah!" say you, "they will pass me on the stairs; they will give me a broad pathway, and if they see me in the street, they will not speak to me—even His disciples will not." Be it so; but better than His disciples, tenderer by far, is Jesus. Is there a man here, whom to associate with were a scandal from which the pure and pious would shrink; the holy, harmless, undefiled one will not disdain even him,—for this man receiveth sinners—He is a friend of publicans and sinners. He is never happier than when He is relieving and retrieving the forlorn, the abject, and the outcast. He despises not any that confess their sins and seek His mercy. No

pride nestles in His dear heart, no sarcastic word rolls off His gracious tongue, no bitter expression falls from His blessed lips. He still receives the guilty. Pray to Him now. Now let the silent prayer go up, "My Saviour, have pity upon me; be moved with compassion towards me, for if misery be any qualification for mercy, I am a fit object for Thy compassion. Oh, save me for thy mercy's sake!"

## Essays and Papers on Religious Subjects.

### THE ANTIDOTE OF FEAR.

What time I am afraid, I will trust in Thee.—Ps. lvi. 3.

BY THE REV. CHARLES GRAHAM.

If the Christian were a purely intellectual being, without any mixture of feeling or passion, he would not be subject to fear. He is not so, and is therefore liable to the alternations of hope and fear, joy and sorrow. His constitution evinces benevolence and wisdom. To give us timely warning of danger our senses are sentinels placed at the outposts of life. The skin itself is a robe of sensibility, from every point of which warnings and calls for protection fly to the great sensorium, the brain. Such, too, are the fears of the mind; they are sentinels to the soul, to warn us of the approach of spiritual danger. There is not a feeling we experience but has its use. "The Spirit of God has often employed a sad memory to shade a soul from the sunstroke of some present joy." (Ps. cxi. 10; Eccles. viii. 3; 1 Cor. xv. 9; Eph. iii. 8.)

The affections and passions of man in his original state were placed under the dominion of reason; but since the fall has weakened his mind as well as corrupted his heart, they are now to a distressing extent at the caprice of imagination. If we sometimes fear where there is cause, we very often fear where no cause exists, or exists in so small a degree as not to warrant the amount of our fear. In the haze of imagination the molehill in our way becomes a

mountain, and the pebble swells into a rock. (Gen. xlii. 36; 1. 15—21.)

On almost every subject we contemplate, our general consciousness determines the character of our feelings. One man looks abroad upon the face of nature, and, in harmony with his general consciousness, his sensations are all mournful; they empty themselves into the dark gulf of his habitual temperament. Another looks upon the same scene, and his general consciousness being of a happy character, his sensations, as dancing streams rushing into the crystal lake, overflow his heart with pleasure. It is clear that this observation will apply to periodic as well as to habitual mental states. By these states are all our moral judgments tinctured. How important is it to cultivate habitual cheerfulness, contentment, and gratitude to God! The Book of Job and the Psalms of David will forcibly illustrate these remarks. Job xiv. and Ps. ciii. may be consulted as specimens.

But that which rises above all other causes, and aggravates them, is the unbelief of the natural heart. This regards the evil as always near, the help as afar off. In this, as in every other diseased action of the mind, we have the one unailing panacea: "What time I am afraid I will trust in Thee."

Many of the Christian's fears arise from not clearly discerning his way in Providence. Temporal support appears an uncertain prospect. Difficulties loom in the distance, and, as every day brings them nearer, fears arise and multiply. This is the time to trust in the Lord.

To His resources there is no limit. Let faith bring Him into the scene, and the storm becomes a calm. How often does He deliver His people in the strangest and most unlikely ways? To be swallowed by a monster of the deep would appear one of the shortest roads to destruction. Yet that was God's lifeboat, when the sea boiled like a caldron, to receive Jonah and bring him safe to land. Until our work is done, while we trust in God, the sea cannot drown us, the fire cannot burn us, nor the monsters of sea or land harm us. "Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength." (Isa. xxxvii.; Dan. iii. 4; Jonah ii. See especially Gen. xli. and 1 Kings xvii.)

Interlaced and interwoven as are our interests, in the present life, with those of our fellow-men, it is often in the power of their hand to do us hurt. They can injure us in our property, our character, or our persons. God, in the mysterious dealings of His providence, sometimes permits the wicked to use their power against His people. But even when man is doing his worst, faith in God not only secures our true interests—those which survive the wear and tear of time and death—but enables us to sit calm on the wheels of tumult, or to soar above the storm. "A few years ago, a young Brahmin was converted to Christianity, and openly professed his faith in Christ. By the operation of an unjust law, and by the fanaticism of his Hindu relations, he was deprived of his property, separated from his wife and children, and cast on the tender mercies of a cold and cruel world. Loathed as a leper by those who were dearest to his heart, and hated as a fiend by those whom he most loved, the question was put to him, "What have you gained by becoming a Christian?" "Much," he replied, "much; I have learned to say 'Our Father.'" When faith realises that God is indeed our Father, then we know that not one of the claims, which that relationship gives us can fail. He will impart divine consolations which will more than counterbalance our earthly sorrows. How

forcibly has this been exemplified in the sufferings of the martyrs! When Ridley was burned at Oxford, his word to Latimer, at the same stake with himself, was, "Be of good heart, brother, for God will either assuage the fury of the flame, or enable us to abide it." (Acts vii. 50, 51; xii. 6, 7; Phil. ii. 17, 18.)

"Your adversary the devil," says the Apostle Peter, "goeth about as a roaring lion, seeking whom he may devour." Those who, like Peter himself, have been once in his destructive jaws, are naturally afraid of being again seized by him. But strong as he is, the lion of the tribe of Judah is stronger. Satan is a conquered foe. God has put his chain upon him, and set him his limit. By His power we can resist him; or, if necessary, by His wisdom, we can evade him. And His Word assures us that He will shortly give us the final victory by bruising him under our feet. (Jas. iv. 7; Rev. xii. 11.)

"The heart is deceitful above all things, and desperately wicked" [*Heb.* sick or diseased, *i.e.*, by sin]. Therefore it is that "he who trusteth his own heart is a fool." The Christian who has drawn the sword against all its evil propensities and desires, and has thrown away the scabbard, knows better than to trust it. There is no enemy he fears so much. Though a thousand times victor, he knows that in any unguarded moment he may be vanquished. Pride and vanity are like those animal plants, which, though cut and wounded to almost any extent, will yet live; or, like seeds that may lie buried a thousand years, yet, in favourable circumstances, will germinate. But even here we may rejoice that there is One greater than our hearts, whose grace is sufficient for us, and whose strength is made perfect in weakness. (2 Cor. x. 4; xii. 2—10; Gal. v. 24.)

It is because the world has an ally in our evil hearts that it overcomes us. Ancient fable relates that when the Giant Antæus, though gasping in death, touched his mother earth, he revived. It is thus with the sins of the heart;

mortified and dying though they be, contact with the world will revive them. The world, in one form or other, is the hook on which Satan puts the gilded bait of temptation to catch our unwary souls, the snare by which he takes our incautious feet. It is no wonder that the believer, who knows his own weakness, and remembers how often this enemy has led him captive, should fear for his future steadfastness. To a certain extent this fear is salutary; but when it becomes intense, it genders bondage, and weakens the resolution of the soul. The Captain of our salvation cries, "Be of good cheer; for I have overcome the world." He puts His strength at our disposal, that we may overcome it also. (Gal. vi. 14; 1 John v. 4, 5.)

Sometimes we fear, lest for our heart-wanderings and unfaithfulness, God Himself should utterly forsake us and abandon us to our great spiritual foe. Of all our fears this is the most unjust and unkind. Have we known Him as a sin-pardoning God? Do we rest only on the work of Christ for acceptance? Do our hearts desire to glorify and obey Him? Then His promise is, "I will never leave thee; no, I will never forsake thee." Shall we allow our unbelief to give the lie to that promise? But, when we doubt the love of the Father, we forget the sufficiency of the work of the Son. Let the eye of faith look away to Calvary. No darkness settles there. Once the dark thunder-cloud of judgment covered it, and spent its fury on the Substitute. But that darkness is past, and the true light now shineth. He that suffered there is now at God's right hand, accepted for us. When the eye glances from Calvary to the Holy of Holies above, it sees God only in the attitude of reconciliation. The work of Christ is then understood as the expression of the Father's love, and the channel by which its infinite fulness flows to our souls. All the fogs and mists which surround the sun are confined to our own atmosphere. Not one of them is near himself. Thus is it with "the Father of lights." All the dark clouds

of unbelief, which intercept the beams of His love, are exhalations from our carnal hearts. (See John vi. 39; x. 27—29; xii. 1; Rom. viii. 28—39.)

The last enemy which the believer has to encounter is death. Up to the present, with two exceptions, all who have entered into the Divine Presence have passed through his gloomy portals. But where sin is taken away his sting has lost its power. His great Conqueror, in a little time, will appear surrounded with clouds luminous with His own glory, and shall call his entire militant host up to His Presence. With death they will have no conflict. Changed and translated, like Enoch and Elijah, they will enter into their everlasting reward without passing through death's dark postern. (1 Cor. xv. 51, 52; 1 Thess. iv. 13—18; Rev. xx. 4—15.)

But as to death itself, the child of God may well address his Heavenly Father, and say, "What time I am afraid I will trust in Thee." It is only the house our last enemy can throw down; he cannot touch the inhabitant. The soul—

"Mocks his short arm, and quick as thought escapes."

In less than the twinkling of an eye it crosses the line which separates time from eternity. Did our fears here wear the semblance of reason, it would be the passage to death, not death itself, we should dread. To others that passage is, doubtless, a dark valley; but to the faithful and confiding child of God it is gilded by his Father's smile. To him it is the gate of life.

"Death wounds to cure; we fall, we rise,  
we reign;  
Spring from our fetters, fasten in the  
skies;  
Where blooming Eden withers in our  
sight.  
Death gives us more than was in Eden  
lost,  
This king of terrors is a prince of peace."

In some parts of the equatorial regions of South America, from the surface of the ground to fifteen or twenty feet in height, the air is often filled with veno-

mous insects, like a condensed vapour. To get rid of these you must ascend to some elevated table-land, where you enjoy a temperate climate and pure air. In Christian experience, there are mountains to be climbed also, where doubts and fears are left behind us, and where we can say—

“Labour is rest, and pain is sweet  
Since Thou my God art here.”

*Shepherd's Bush.*

## A PLOUGHMAN CALLED TO BE A PROPHET.

BY REV. C. CHAPMAN.

“So he departed thence, and found Elisha, the son of Shaphat, who was ploughing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.”—1 KINGS XIX. 19.

DURING the progress of Elijah's “mission of fire,” doubtless there were many conjectures as to the prophet's probable successor. The current opinion might have been that, from one of the schools, of the prophets there would come forth a son specially fitted to carry on the work of the Tishbite. Amid all conjectures and current opinions, it remained a mystery, until from Horeb God said to Elijah, “Elisha, the son of Shaphat, of Abel-meholah shalt thou anoint to be prophet in thy room.” Then Elijah departed thence, and found Elisha ploughing; and as Elijah passed him, he cast his mantle upon him. Thus by the Word of the Lord, and the act of the prophet, it was clearly revealed to Israel, that God's choice of a successor had fallen upon a ploughman. In considering Elisha's call, we notice:

### I. *Elisha was pious in humble life.*

This is not directly stated, yet two things seem to indicate that he was a pious ploughman, God's choice of him to discharge the duties of a holy office, and his holy, unblamable life. These, con-

sidered in connection with the fact that there is no record of his having experienced a change of heart after the call, lead us to conclude that he was pious prior to his call. In his rural life he was, probably one of the seven thousand who had not bowed the knee to Baal. Those were dark days in which to be pious. True religion was then at a discount. The servants of God were held at no premium, except it was a premium for their lives. The worship of Baal, and not the worship of Jehovah, was in the ascendancy. At such a time the ploughman dared to fear God, and eschew evil. To a life marked by honesty, sobriety, industry, and morality, there was added the distinguishing mark of piety. It may be many who read these words, possess as straight an eye for ploughing, and as skilled a hand for handling the plough, as had Elisha. Though possibly in agricultural pursuits, you may be the prophet-elect's equals, yet suffer a question to be asked, Are you his compeers in piety? Your position in life forces you to struggle after the bread that perisheth. Amid the struggle neglect not to aim after winning that bread which shall never perish. Whilst you are compelled to spend and be spent somewhat in the employments and affairs of life, yet omit not to spend and be spent in God's nobler service.

II. *Elisha was called from the plough to be God's Seer in Israel.*

Whilst Elisha was ploughing, Elijah passed him, and cast his mantle upon him. This was a symbolical act, signifying that Elisha was called to be a prophet, and, ultimately, to succeed Elijah. Strange is the work of God, as the executor of His own designs.

“God moves in a mysterious way  
His wonders to perform.”

Often God appoints to be co-workers with Him men who may be considered to be unqualified for the work to which they are called. Strange is it that such a shepherd stripling as David should be taken from the sheepcote, from following the sheep, to be ruler over Israel. Strange is it that the young man Saul,

consenting to Stephen's death, should be a chosen vessel unto God to bear His name before the Gentiles, and Kings, and Children of Israel. For a season the choice of such men apparently reflects on God's knowledge of men, and places the reputation of His wisdom at stake. Nevertheless, afterwards, their brilliant career fully vindicates the wisdom of God, and exonerates Him from want of knowledge. At the time of his call Elisha did not seem to be the right man in the right place, yet he lived to justify God's choice of him. Elisha was called from the plough to be a seer. Called from rustic obscurity, to the blaze of public life, from being the associate of peasants to be the Dictator of kings and nations. Unexpected and rapid was his promotion: an advancement as unexpected and rapid as the rise of Joseph, whom "the king sent and loosed, and made him lord of his house, and ruler of all his substance: to bind his princes at his pleasure, and teach his senators wisdom." To many the lowly path of life has become a highway to the higher offices, and the more onerous duties of God's service. Bunyan was taken from tinkering pots to preach the Gospel, and write his memorable *Pilgrim's Progress*, a book that ranks next to the Bible in beauteous simplicity and general usefulness. Carey went from his cobbler's stall to be "the father of modern missions," and the pioneer of the Gospel in India, the land of caste and idols. From the ranks of "the great unwashed"—as men of humble life have been termed—there are constantly coming forth men prepared to wave high the Banner of the Cross, to toil arduously in the Lord's vineyard, to fight valiantly in the conflict for truth, to endure nobly hardship for Christ's sake, and who, at last, more than conquerors, shall shine forth as the sun in the kingdom of their Father.

III. *Elisha, at a sacrifice, joyously left his lowly calling.*

As soon as the mantle touched him he let go the plough handle. There was no stopping to finish his day's work, or even complete his half-ploughed furrow.

God had called him, that was sufficient reason for him at once to leave his ordinary pursuits, and obey the call.

*He left at a sacrifice.*

To leave his parents and his happy home, were a sacrifice to him, in whose heart the flame of filial love burnt so brightly. Strong were the bands of affection which bound him to that farmstead; but obedience to God's call was as a sharp knife cutting asunder those bands. In obeying the call he, in a measure, sacrificed his temporal prospects. The farm he was then ploughing would be his ere long—this he gave up. He who had a prospect of riches, sacrificed it to serve God, without any fixed or certain income. This, doubtless, he did, feeling confident that, if necessity demanded, ravens would bring meat to appease his hunger, whilst Kishon's streams would slake his thirst, or if these failed then some widow's cruse of oil and handful of meal would be multiplied to supply his need.

*Though at a sacrifice he obeyed, yet joyously he departed.*

It was with a feast he took his farewell of his parents and associates. At this last valedictory feast there was cause for sadness. To no sinecure of ease and affluence had the ploughman been appointed, but to a position replete with hardship, difficulty, and imminent danger. Though their sorrow abounded, yet there was cause for their joy to much more abound. Joy must have been theirs, because of the great honour God had bestowed upon that family, in counting Elisha worthy to occupy a higher position.

IV. *Elisha fully discharged the onerous duties of a prophet's office.*

His subsequent life demonstrates that efficiently and faithfully Elisha performed the work assigned him. He might have trembled when the Tishbite's mantle rested fully upon him. He might have been fearful when he entered entirely into his Master's labours, and realised that he had become "the chariot of Israel, and the horsemen thereof." Honour be to his memory, for, however fearful and trembling he might have

been, he did not say as Moses did, "Who am I that I should go;" neither did he, like Jonah, seek to flee from the work. He had not sought after the honour of being a prophet, yet when it was thrust upon him he shrunk not back, but in the spirit, if not the language, of Paul, he enquired, "Lord, what wilt thou have me to do." Girt with the power of God, endowed with a double portion of his Master's spirit, and guided by the unerring wisdom of the Lord God of Elijah, he soon became renowned as a prophet. In humble life he honoured God by a consistent walk, wherefore God exalted him to be a seer. In his promotion he honoured God by a devoted life, wherefore God more highly exalted

him, by removing him from kingly palaces, and the presence of earthly sovereigns, "unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the firstborn, which are written in heaven, and to God, the Judge of all. . . . And to Jesus the Mediator."

Shall we gather up the remaining fragments? If so, let it be in this one remark:—In whatever station of life God may place us, there let us consistently serve Him, until we shall be removed into the more immediate presence of the "King eternal, immortal, invisible. The only wise God."

*Great Sampford.*

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

#### NO. LIV.—ONE-WORD TEXTS.

The Final Word—"Amen."—Rev. xxii. 20.

FOR the present we close these brief "Helps for the Ministry." We thought that our village evangelists and others might get topics and some hints that might assist them in their work. It may be hereafter that they may be resumed, if such is deemed desirable. We conclude the series with the final word, "Amen."

This word is one of great and varied significancy, and we find it ever and anon in both the Old and New Testament Scriptures. It means literally, true, faithful, certain, absolute, &c. Look at it,—

#### I. AS A SIGNIFICANT NAME.

1. *Applied to Jehovah.* Isaiah lxxv. 16—"God of truth," literally AMEN. This is the very glory of God (see Deut. xxxii. 4; Psalm cxl. 7; Psalm cxv). Observe,

2. *It is one of Christ's expressive titles.* Saith the "Amen" (Rev. iii. 14). To Jesus it belongs—faithful, true, and unchanging. Look at it,

#### II. AS APPLIED TO THE DIVINE PROMISES.

(2 Cor. I.—20) "All the promises of God in Him are yea and in Him AMEN,"

&c. Not dubious, not uncertain, but real, fixed, sure. And this is in reference to "all" the promises.

#### III. IT IS APPLIED TO THE ABSOLUTE-NESS OF DIVINE DECLARATIONS.

So Christ used it to Nicodemus when He said, "*Verily, I say unto thee.*" In the original it is "Amen, Amen." Then it is expressive,

#### IV. OF OUR CONSENT AND ASSENT TO PRAYERS PRESENTED.

Thus it is used in 1 Cor. xiv. 16. In public devotion it is the link connecting the people with the one offering up prayer, and by which they express their entire and hearty consent and assent thereto. It seems desirable that this utterance of the Amen should be revived in our congregations. The Episcopalians do this often and most suitably. Why not all our Nonconformist Churches? But,

#### V. IT EXHIBITS THE HARMONY AND ONENESS OF HOLY WORSHIPPERS.

See it in reference to Israel (Deut. xxvii. and xxviii). So in the glorious praises of God (1 Chron. xvi. 36); and it is also presented as characterising the worship of heaven (Rev. v. 14). Let us now see,

VI. HOW IT SHOULD EXPRESS OUR SOUL'S ARDENT DESIRES IN CONNECTION WITH THE GOSPEL AND KINGDOM OF CHRIST.

See Psalm lxxii. 18, 19; Rev. i. 7, and xxii. 20.

Application:—

(1) "Amen." Always and in every instance should be used intelligibly with

knowledge, and in the exercise of faith and love.

(2) It is adapted to strengthen the soul, and is a part of worship when so used.

(3) It will be the utterance of unnumbered myriads in the great convocation of the Jubil service in glory.

## Striking Thoughts, Facts, and Figures.

### GOD THE BEST TEXT FINDER.

A CERTAIN minister entered his pulpit one bright Sabbath afternoon, when he saw a gentleman present who resided in a distant city, and who rarely attended a place of worship. He had intended to preach a sermon on the judgment-day, but when his eye fell upon this unexpected visitor, he regretted that he had not selected a different topic. He judged that a presentation of divine truth more winning would be better calculated to gain his attention and touch his heart. But the hour of service had arrived; he had no other sermon to preach; so with great regret he delivered his message and the congregation dispersed. Several months afterwards he was asked by one of his own church members, whether he knew such a gentleman—a relative of hers—and she named the gentleman who had come to chapel that Sunday afternoon? With a shivering feeling he said he did. And do you remember what you preached about? Yes, he did, and well too; it was about the judgment-day. Ah! said she, that sermon deeply impressed him; you will be glad to hear that it has been the means of his conversion; he has now set up in his house the family altar and become a regular attendant at the house of God. The minister's astonishment and gratitude were inexpressible. He thanked God that His way was not man's way. He saw that he had distrusted God's

truth and providence, and henceforth admired the sovereignty which ordered that that particular sermon should be preached on that day; and that this stranger should be brought from afar to hear it. He rejoiced that the Allwise had selected the arrow which seemed good to him, and had sped it to its work.

### NEWGATE BEFORE HELL.

A MINISTER imprisoned for Christ in Bristol wrote to his suffering people: "Better go to Newgate with faith than to hell with fear." He was right. From Newgate many a godly man has risen to heaven; while from a palace many a godless man has sunk trembling into hell.

### WHEN ZEAL SHOULD BE HOT.

CHRISTIAN zeal should be like the winter fire that burns the hottest when the air is coolest.

### THE PENTECOSTAL REVIVAL A TEST.

THE revival of the day of Pentecost may safely be used by us as a test to discover the genuineness of modern ones, for though they may not be identical in every point, yet in the main features there will be a great similarity. The main features of that glorious time of refreshing were: First, it was preceded by earnest expectant prayer. Second,

it began among the ministers of the Gospel. Third, it followed the simple preaching of Christ crucified.—DR. JENKYN.]

### CRY AGAINST IT.

"CRY against it," was God's command to Jonah concerning Nineveh. This is God's way of checking sin. Bold earnest

condemnation is needed, not the timid tone that emboldens the sinner. No matter whose sin, no matter what sin, let it feel the scathing fire. Cry against it though people cry for it, though friends turn away, though supplies fail and the pews are deserted. Sin cries against God and heaven, against man and the universe.—DR. GUTHRIE.

## Tales and Sketches.

### THE STORY OF A CLOVER BLOSSOM.

A BUNCH of pink clover opened her eyes one morning at sunrise, and looked about her. She grew near the gate of a little garden in the country, and was one of a large number of pink clovers.

On each side of the pathway, leading from the gate, were little flower beds, bordered with white shells, and filled with gaily tinted flowers. There were pansies with their purple vests, roses with pink blushing petals, fragrant white lilies, and many other flowers. They nodded to each other in the morning air, and seemed very happy. Pink Clover thought they were beautiful, and looked at her own dress as well as she could.

"Am I like you?" she said to a large clover that grew near her.

This clover had been in existence three days, and her blossoms were beginning to turn brown on top, but she did not know it. She nodded her head to the young clover, and said, "Just like me, only as you have not lived as long as I have, you cannot have so much sense."

"Is my head turning brown?" said Pink Clover.

"No," answered the other, "you are quite pink and fresh. We clovers preserve our beauty a long time." And she straitened herself, and shook a drop of dew off one of her leaves.

Pink Clover thought it very strange that the other did not know she was fading; but she said nothing, for fear of giving offence.

The door of the cottage was opened, and a little girl came out and ran down the walk. Her eyes were as blue as violets, her hair shone like corn silk, and her cheeks were as pink as the roses. She wore a white frock, and a long blue sash. She ran to the flower-beds, and began to pick the flowers. Her mother came and stood in the doorway. "Gather the most beautiful," she said.

Pink Clover watched the child as she went from flower to flower. She thought she would not like to be plucked from her stem, and wither away. She leaned forward and whispered to the rose that grew near her, "Why do you not resist? Your thorns are long and sharp."

"We do not bloom for ourselves," answered the rose; "we are made to give pleasure to man, and when we are gathered, though we droop and die, our mission is fulfilled. I heard the mother and child talking last night about us. We are to be taken to the great city, where people have no flowers, and are to be given to a sick servant of God. When he sees us his heart will swell with thankfulness, and we shall be the cause of a loving prayer. Thus shall even the flowers glorify their Maker."

Pink Clover was silent. She wished the little girl would pluck her also, that

she might gladden a human heart; but the child passed her by and took the beautiful rose.

"No one thinks much of clover blossoms," said a tuft of grass, "or of the grasses, but the same hand made us all."

"We too have our work," said the old clover who had spoken before; "whole countries would be desolate without us. We make glad the waste places."

The little girl had gone into the house, but she soon came out again, bearing her flowers. Her mother came with her. They got into a little wagon that rattled up to the gate. The child's father stood by the wagon.

"We had better take some grass with us for the horse to eat," said the mother; "cut that close to the gate."

The man brought a scythe and did as she told him. He cut down Pink Clover, too. The back of the wagon was filled with grass; the father took his seat, and Pink Clover found herself going to the great city.

"But only for a horse to eat," she said to herself.

The wagon rolled on, and reached the city. It jolted over the stones of the streets, and tossed Pink Clover quite high in the air sometimes. Everything around looked so dirty, that she wondered how anyone could want to live there. The little girl wondered, too, but her father told her they would soon come to pleasanter streets, and would see many beautiful houses.

At length, in turning a corner, the wagon jolted so hard that poor Pink Clover, when she was tossed up, did not come down on the grass again, but right in the dirty street. No one saw her fall. She lay there, and the wagon passed out of sight. "Not even to be eaten by a horse," she sighed. "I must wither, and be trampled on by careless feet."

Several hours passed, and the little bunch of clover lay fading in the street. The hot sun beat down upon her; the dust blew over her; but she had not been stepped on.

A boy passed along the street. His clothes were clean, though patched and old. He looked sadly down as he walked. When he reached the corner where Pink Clover lay he saw her. His face brightened; he stooped and picked her up. "Poor little blossom," he said, and walked on, holding her tightly in his hand.

He turned out of that street into one still narrower and dirtier. He entered a wretched house, passed up the stairs, and went into a small room. It was clean, but very scantily furnished. A sick girl was lying in the bed asleep. Her hands were so thin that every blue vein in them was visible. Her mother was bending over her. When the boy entered she raised her head.

"How is sister?" he asked.

"She is easier now," answered the mother, "but she has been suffering very much. She longs for pure air. If she could have that she would live."

The boy held up the bunch of clover blossoms. "I found it in the street," he said; "it seems like my poor sister fading away in the close city. I will revive it, if I can."

He placed Pink Clover in a glass of cool water, and set the glass on the table. He sprinkled some drops of water over her, and she felt herself beginning to revive. She held up her head, and her fragrant breath stole into the room.

Soon the sick girl opened her eyes, and saw the little blossoms. She held out her hands towards them, and her mother gave them to her. She inhaled their perfume, and a glad light came into her eyes.

"Oh! dear mother," she cried, "I said that if I could only have a breath from the country I should get well, and God has sent it to me in these little flowers."

Then the little clover knew that, through unthought-of ways, she had been brought to fulfil her mission; that when she lay unheeded in the dust she had been coming nearer and nearer to the work of cheering a human heart.

## Reviews.

*The Basis of the Temperance Reform. An Exposition and Appeal, &c.* By Rev. DAWSON BURNS, M.A., F.S.S. (London: Pittman, Tweedie, and Alliance Offices, 52, Parliament-street).

THE author of this excellent volume is well known as the writer of many telling productions on the Temperance question. His official connection with the United Kingdom Alliance for the Suppression of the Liquor Traffic, and nearly his whole life of adhesion and labour in the foremost ranks of Total Abstiners have made him familiar with every phase of this great subject. As one of the authors of the *Bible Temperance Commentary*, his fame is world-wide, so that it is unnecessary to say more than that this new work of his is worthy of his well-earned reputation as an able writer on the Temperance question. It is sure also, from its intrinsic worth, to be generally and permanently popular. We hope ministers of religion will read it, and we can assure them that its tone and spirit are as admirable as its arguments and expositions.

*Garlands for Christ and His People.* Poems by MARY JANE BAYMAN. (Elliot Stock.)

THESE very plain and simple versifications are full of pious thoughts and edifying suggestions.

*The Being of God. Facts and Arguments for Working Men.* By the late JOHN WILSON. (Jas. Nisbet and Co.)

A REAL gem for the waistcoat pocket, crammed with sententious truths and worthy of a very wide circulation among working men and others.

*The Second Advent.* A Paper read before the East London Association of Congregational Ministers. By EDWARD PRICE. (Elliot Stock.)

THIS is a learned and candid examination of the views taught and believed by the Apostles and early Christians as to the immediate second advent of Christ, and

the harmony, or otherwise of those views with the later teachings of the sacred writers. The discussion is able and complete, and will well repay a careful perusal.

*Welsh Calvinistic Methodism. An Historical Sketch.* By Rev. WM. WILLIAMS. (Nisbet and Co.)

ONE of the most interesting volumes we ever read, more striking than a sensational novel, and worthy of circulation among all evangelical Christians wherever the English language is spoken.

*The Road to Destruction.* An Allegory. By a Traveller for Some Years on that Road. (Elliot Stock.)

THERE is much that is good in this small, well got-up volume. But we fancied it was rather a series of allegories, and somehow we thought they were sometimes a little intertwined. No doubt many will be delighted with it, and its tendency is undeniably good.

*The Interpreter, or, Scripture for Family Worship, &c.* Arranged and Annotated by C. H. SPURGEON (Passmore and Alabaster). Part I.

THIS is a most handsomely got up work for family worship, comprising Scripture well arranged and expounded, with suitable hymns combining appropriate material for household religious service. It is to be published in shilling monthly parts, and it cannot fail to be both an ornament and blessing to every domestic sphere where it shall be used.

*Tekel; or, the Church of the Nineteenth Century (Her Principles, Institutions, and Divisions) Weighed in the Balances of the Truth as it is in Jesus Christ, and Found Wanting.* (Robert Banks.)

WE hate long titles of books whether great or small, and this which we have given at length is the title of a work of eighty pages. With very many of the statements we agree, and deeply regret the existence of so much that is unlike Christ in His avowed Church. We would

that sectarian names were abolished, but while such differences exist among professed Christians that there must be some method of distinguishing them. The Christian Church should be, like the Master, wise without craftiness, and good without partiality. There-conversion of the visible Church is only second to the conversion and regeneration of the world. We hope this treatise will be largely read and piously pondered.

*The Pathos of Life*, by W. POOLE BALFERN (Passmore and Alabaster), contains a number of excellent articles, pithy, telling and devout, and most of the poetry is worthy of the author's well-deserved fame. Mr. Spurgeon has given it his highest eulogy. The book is especially true to its second title, "Touching Incidents Illustrative of the Truth of the Gospel."

#### NOTICES OF PERIODICALS AND PAMPHLETS.

*The Baptist Magazine*, while containing some good papers, is scarcely equal to some of its past numbers. Has it been the editor's vacation time?

*Old Jonathan* is good throughout, and deserves the widest possible circulation.

*Gardeners' Magazine*, edited by SHIRLEY HUBBERD, Esq., comprises seventy-two quarto pages of closely printed matter bearing on every department of the subjects the title indicates, and as varied and excellent as usual.

*The Hive* is admirably conducted, and we hope its circulation will be worthy of the labour bestowed on it.

*The Sword and Trowel* are kept both sharp and bright. The curious story concerning the editor, Mr. Spurgeon, would be most amusing, if it were not one of those instances where even Christian professors often talk so loosely that whatever else may be religious in them, the little member has never been graciously sanctified. We think the warnings of Scripture against untruthfulness might often be employed with great appropriateness in our day.

*The Biblical Museum*, Part XXII. (Elliot Stock.) As a commentary it possesses excellences of the greatest worth to Sunday-school teachers.

*The Appeal* we again commend to our readers.

*Wonderful Visions. Heaven as Seen by the Departure of Three Valiant Men of Israel*, J. C. Philpot, J. Foreman, and J. Wells. By a Bedfordshire Minister. (J. Davis, late J. Paul). In these easy flowing rhymes there is much good sense and Christian feeling. How many differences among God's people would be greatly diminished, if not entirely removed, if they were considered and treated in the spirit of holy love. Reader, you may do much worse than spend twopence in purchasing these homespun verses, the tendency of which is to promote love and unity.

## Denominational Intelligence.

#### CHANGES IN THE PASTORATE.

MR. A. P. FULTON, of the Metropolitan College, has accepted an invitation to the pastorate of the church, St. Andrew's, N.B.

Mr. T. Tarn, of the Metropolitan College, has accepted an invitation to the pastorate of the church, Park-road, Peckham, S.E.

Rev. J. D. Alford has resigned the pastorate of the Circus Chapel, Bradford-street, Birmingham, after a service of nearly six years.

Rev. T. G. Atkinson has resigned the pastorate of the church at New Southgate, and is about to inaugurate a new church at Hornsey.

Rev. D. McCullum has intimated his intention of retiring from the pastorate of the church, Melbourne, having accepted a very cordial invitation to the General Baptist church, Chesham, Bucks.

Rev. T. S. Bristow having resigned the pastorate of the Baptist church at Donnington Wood, Shropshire, has accepted an engagement with the church in Ryland-street, Warrington.

Mr. W. Gay, of Pembroke Dock, has received an invitation to the pastorate of Sardinia Church, Pembrokeshire.

Rev. Alfred Babington, of Wyndham-road Chapel, Camberwell, has accepted an invitation to the pastorate of the church, Eastbourne.

Rev. T. W. Handford, of Bolton, has accepted a call to the pastorate of Bloomsbury Chapel, London, vacant by the retirement of the Rev. Dr. Brock.

Rev. G. W. Roughton, of Watchet, Somerset, has accepted an invitation to the pastorate of the church at Lydney, Gloucestershire.

Rev. John Field has accepted an invitation to become the pastor of East-street Church, Newton Abbot, Devonshire.

Rev. E. J. Stobo, pastor of the church, Kilmarnock, has accepted a call to the Regular Baptist church of Fonthill and Welland, Niagara, Canada West.

Rev. Philip G. Scorey, of Wokingham, has accepted the unanimous invitation of the church in Pembroke Chapel, Liverpool, to the pastoral office vacant by the resignation of the Rev. C. M. Birrell.

Alexander Carson, M.A., Medallist in Logic and Ethics, Dublin University, having resigned the pastorate of the Baptist church, Coleraine, after an occupancy of nearly four years, has taken up his temporary residence in London, and is open to supply vacant pulpits. His address is 9, Courtney-road, Highbury-hill-park, N.

#### PRESENTATIONS.

THE Rev. Thomas L. Smith having resigned the pastorate of the United Baptist Churches of Whitebrook and Llandogo, in Monmouthshire, has received a cordial invitation from the United Churches at Madely and Oaken Gates, Shropshire, to become their pastor. Before leaving Whitebrook, a few friends in connection with the church and congregation presented him with Passmore's "Compendium of Evangelical Theology," a massive ornamental inkstand, and a purse of gold, as a mark of their respect and esteem, and as an acknowledgment of his valuable services amongst them for a period of seven years. Mr. Smith entered upon his new sphere of labour on the first Sabbath in November, under very encouraging circumstances.

SALEM CHAPEL, BOSTON.—Anniversary services.—On Sunday, Oct. 13th, two services were preached by Rev. J. Cookson, M.A., Leicester. On the Tuesday following, nearly 300 persons assembled for tea. After tea, the audience was largely increased, and was addressed by the Revs. Cookson, Sharman, Williams,

Pacy, Argue, also by P. Wigglesworth, Esq., Mr. Councillor Best, and Mr. Job Trevitt. The chair was taken by the pastor, the Rev. J. K. Chappell. The *Boston Guardian*, in its issue of the 19th Oct., referring to the occasion, says, "The meeting was a great success, and the whole of the speakers bore testimony to the respect in which the pastor is held by his own congregation and the various denominations of the town, and to the deep regret which is felt on all hands at his removal. Valuable articles of plate, books, &c., were presented to Mr. C. by his attached congregation.

HORNSEY-RISE.—The friends and members of the Baptist chapel in the above place held a highly interesting service on the 5th of November, in connection with their pastor's second anniversary. Tea was provided. The Rev. Frank M. Smith (pastor) took the chair at the public meeting. Rev. T. Pugh, and Rev. W. H. Burton having addressed the meeting, Mr. Barnard, one of the deacons, presented, on behalf of the church, a purse containing £15 to the pastor. The chairman feelingly responded, and Rev. J. P. Gledstone, and Rev. J. H. Barnard, addressed the meeting. Prayer was offered by the Rev. F. Pugh.

#### NEW CHAPELS.

THE new chapel at Addlestone, the memorial stone of which was laid by the Rev. C. H. Spurgeon in July, has been opened. The Rev. Dr. Landels preached two sermons to appreciative audiences. The Revs. J. E. Perrin, H. Bailey, and F. Baron, Weybridge, with the ministers, took part in the services. Nearly £70 were raised, and on the following Sunday—when the minister (Rev. Edward Leech) and the Rev. V. J. Charlesworth, preached, this sum was considerably increased. The result of the earnest efforts of pastor and people during the past twelve months is that the buildings, which cost over £1,300, are entirely free from debt. The building will seat about 500 persons, provision being made for galleries. The school and lecture-room will seat 200 persons.

#### RECOGNITIONS.

Recognition services have been held at Falmouth, in connection with the settlement of the Rev. W. Gooch, late of Diss. Sermons were preached by the Revs. John

Aldis, J. H. Patterson, and W. G. Lewis. At the public and social meetings many ministers and friends delivered congratulatory speeches.

The Rev. W. Julian has been publicly welcomed to the pastorate of Cambray Chapel, Cheltenham. Churchmen, Presbyterians, Methodists, and Independents took part in the services. It was a thoroughly practical Evangelical Alliance gathering.

The ordination of the Rev. Thomas Churchyard, as pastor of the Baptist Church, New Street, Hanley, took place on Monday, the 14th of October. The afternoon service commenced at three o'clock, when Rev. W. March read the Scriptures and offered prayer. The questions to the pastor and church were put by Rev. W. Best, B.A., and were satisfactorily answered. The ordination prayer was offered by Rev. W. Walters, after which the charge to the pastor was delivered by Rev. Dr. Green. A public tea was held at 5.30, at which there was a large attendance, and short addresses were given at its close by Revs. W. Best, W. March, and H. Bonner. An evening service was held, commencing at seven o'clock, when a paper on "Nonconformity" was read by Rev. W. Best, B.A., and a sermon to the church was delivered by Rev. T. M. Morris.

Interesting services have just been held at Whitchurch, Hants, in connection with the ordination of Rev. Samuel Skingle, from the Metropolitan Tabernacle College. On Sunday, 20th October, two sermons were preached by Professor Rogers. On Monday a large number of friends took tea together, after which there was a public meeting, when the chair was taken by the Rev. Francis Wills. A statement was made on behalf of the church, showing the circumstances which had led to an invitation being given to Mr. Skingle, who then related the history of his conversion, and the steps by which he had been led to accept the office of pastor. A charge to the minister was delivered by Professor Rogers, and an address to the members of the church was given by the Rev. P. G. Scorey; Rev. J. Hasler, and other friends also took part in the meeting. The chapel has just been cleaned and painted, the old pulpit removed, and a platform erected in its place.

On Thursday, the 7th of November,

the church and congregation worshipping in Mint-lane Baptist Chapel, Lincoln, welcomed the Rev. Charles Stovell to the pastorate of the church. The proceedings commenced with a tea meeting in the Corn Exchange, at which 600 persons were present, followed by a public meeting in the chapel, which was filled. The Rev. J. Cookson, M.A., opened the service with prayer. Mr. H. Barnes, one of the deacons, was then called to the chair. Rev. C. Stovell, who was very warmly received, gave the reasons which influenced him in accepting the call of the church, and expressed his thanks for the cordiality of the welcome they had given him. The chairman then gave to him the right hand of fellowship in the name of the church. The Rev. J. Cookson welcomed Mr. Stovell, with a few kind words, in the name of the ministers of the city, and the Rev. S. Vincent offered prayer. Rev. W. Woods addressed the meeting in an effective speech. The Rev. T. A. Wheeler urged upon pastor and people their relative duties and responsibilities. Rev. Giles Hester spoke on the subject of entire consecration to the service of Christ. Addresses were also given by the Rev. F. W. Clarkson, B.A., S. Vincent, E. Metcalfe, J. Roberts, and W. Andrews.

CHATHEAM ENON CHAPEL.—The recognition of Rev. W. F. Edgerton, as pastor of the church took place on Monday, October 21st. On the previous Lord's-day, two sermons, in connection with the event, were preached by Rev. H. Myerson, of Hackney-road, London. A public tea was held on Monday, to which 120 persons sat down. The recognition service commenced with a hymn being given out by Mr. Casse, deacon of the church; prayer was offered by the Rev. T. Jones, of Bishopsgate. Mr. Edgerton gave an account of his conversion, call to the ministry, and subsequent steps, with a brief statement of doctrinal views. The Rev. T. Jones delivered an address upon the design of the Gospel ministry, and the duty of the church in relation thereto. The Rev. H. Myerson said he felt pleased to be present upon the occasion of the recognition of one who was a seal to his ministry. After referring to the work of the evening, he delivered a powerful address upon the pastor's hope, joy and crown of rejoicing. Addresses were also delivered by Messrs. Casse and Oliff (deacons). Several anthems were

sung by the choir during the evening. Collections were made and £7 9s. was presented to the pastor as an expression of love and sympathy, thus ending a happy and prosperous meeting.

WINCANTON.—Recognition services of a very interesting character were held on the 24th of October, in connection with the settlement of the Rev. G. Charlesworth, as pastor of the church, Wincanton. At 3 p.m. a sermon was preached in the chapel by the Rev. S. S. Pugh, of Devizes. At 5 o'clock the friends removed to the Town Hall, where an excellent tea had been gratuitously provided by the ladies. A public meeting was held in the chapel at 7 p.m., presided over by Mr. E. Gilbert, and after a short address from the chairman, Mr. Charlesworth gave a brief statement of the reasons that led him to accept the invitation to the pastorate, and briefly stated some of the leading doctrines he intended to preach. Excellent speeches were delivered by the Revs. F. F. Brown, F. E. Drover, W. Burton, and W. P. Lawrence.

GOLD HILL CHAPEL, CHALFONT ST. PETER'S, BUCKS.—The friends in connection with the building of the New Chapel have raised upwards of £1,000. There is a debt of £400 remaining which they are most anxious to have removed. Rev. W. Hobling, the pastor, is most deserving of help from the denomination. He has our best wishes.—ED. B. M.

BRENTFORD PARK CHAPEL (Town Mission).—On Tuesday Evening, November 5th, a most interesting meeting was held for the purpose of hearing from Mr. C. Henwood an account of his work for the past twelve months in the town. The chair was taken by W. P. Griffith, Esq., and, in addition to the statement of labours from Mr. Henwood, addresses were delivered by the pastor, Rev. W. A. Blake, Rev. J. O. Fellowes, Rev. J. I. Stanion, Rev. R. Wearmouth, and J. A. Merrington, Esq. The meeting was well attended, and a good feeling produced.

#### MISCELLANEOUS.

ST. PETER'S PARK, HARROW-ROAD, W.—The first anniversary of the formation of the church in the temporary Baptist chapel, was celebrated on Lord's-day, November 3, by special sermons preached by the pastor, the Rev. J. M. Cox. On the following Tuesday a tea and public meeting was held, George Rabbeth, Esq.,

presiding at the evening meeting, when the place was filled. Letters of regret for inability to be present on account of pre-engagements were read from the Revs. W. G. Lewis, Dr. Todd, and J. Scroggin, Esq. The pastor stated that the church, numbering eighteen or nineteen at the formation, had increased to thirty-six members; that the cause had been self-supporting, and that they were hard at work raising money for the proposed new chapel. In conclusion, the pastor announced that the church had abandoned the iron chapel project at first contemplated, and had resolved to build a chapel to cost £5,000. The meeting was addressed by the Rev. T. Hall, R. Davis, W. H. Meadow, Mr. Deacon Gowers, and the chairman.

Services in connection with reopening the Baptist chapel and school-room Ounston-lane, Cheshire, have been held, and sermons preached, by Pastor Lyon, of Birkenhead, and Rev. J. Harvey. The collections at these services realised £23 6s. On Monday a tea meeting was held, when 230 sat down at twice, after which Mr. Lockhart, of Liverpool, preached a sermon from 1 Pet. i. 8, "Whom having not seen, ye love." &c.

The first anniversary of the Dalston Baptist church was celebrated on Thursday, 31st October. The Rev. S. Minton, M.A., preached in the afternoon, and at the close of the sermon pointed out the desirability of union on the part of all Evangelical Christians for the promotion of common objects. After the service about 250 persons sat down to a tea provided by the ladies of the congregation. In the evening a sermon was preached by the Rev. A. McAuslane, D.D. The following ministers and gentlemen also took part in the day's services:—The Revs. J. W. Atkinson, J. Mott, and Alfred Bird (the pastor); T. Brain, Esq., and C. Hooper, Esq.

Rev. Horatio Wilkins, of Leighton Buzzard, has given notice to the congregation that he intends to resign his pastorate. There is a difference of opinion on the question of open communion between the pastor and a large majority of the congregation on the one hand, and a small minority on the other, who tenaciously adhere to strict communion.

THE LONDON BAPTIST ASSOCIATION.—Thursday, November 7th, was observed throughout the Metropolis as the annual

season of prayer in connection with the above body. From 6.30 A.M. until 10.0 P.M. services were held in the different districts, the time at each place being appointed as best to suit the requirements of the locality. The services were commenced in the Borough-road Chapel, Southwark, continuing at nine o'clock at New Park-road, Brixton-hill; the East London Tabernacle, Burdett-road, E.; Cornhill-road, Notting-hill; and Salter's-hall, Essex-road, N., until 11 A.M. after which the services were again renewed in the East London Tabernacle, Westbourne-grove Chapel, W.; and the Metropolitan Tabernacle until six o'clock. In each of the three latter places at seven o'clock a communion service was held, all largely attended by the members of the neighbouring churches. From the Metropolitan Tabernacle we have fuller particulars of the service, which are in brief:—the Rev. J. A. Spurgeon presiding; a stirring address by the Rev. Francis Tucker, on the words, "All things are yours, and ye are Christ's;" an address from the Rev. J. S. Wigner, from the words, "Come and see." The Rev. S. H. Booth, of Holloway, and other ministers were present. The lower part of the large building was well filled with communicants, while the gallery contained hundreds of spectators. The proceedings of the day came to an appropriate close with the hymn, "For ever with the Lord," and the benediction.

EMMANUEL BAPTIST CHURCH, SOUTH GROVE, BURDETT ROAD, STEPNEY.—It has been found necessary to remove the above Place for Worship, through the building of the East London Tabernacle, almost adjoining. A freehold site has been secured in the Leytonstone-road, whereupon the iron church will be re-erected. Towards the cost of removal and re-erecton the brethren at the East London Tabernacle have promised £75 (through the kind interposition of the Rev. C. H. Spurgeon). We greatly fear that £120 will not be sufficient. It is also desired to raise the sum of £100 for the support of the ministry for the first year; Mr. Spurgeon has generously promised £25, and John Sands, Esq. has given £5. The church and congregation will be broken up, as the distance will be too far for the people to attend the services of the sanctuary. If any of the readers of the *Baptist Messenger* will

kindly help me in this my time of need, I will most thankfully receive and acknowledge their contributions.—Joseph Harrison, Minister, 9, Lucas-place, Commercial Road, E.

The re-opening services of the Seventh-day Baptist Chapel, Mill-yard, Leman-street, Goodman's fields, was held on Friday, Nov. 15th, at 7 p.m., when the Rev. Dr. Angus, of Regent's Park College, preached. On Sabbath (Saturday) 16th November, sermons were preached at 11 a.m., by the Rev. Dr. Burns, of Paddington, and at 3 p.m. by the Rev. C. Stovel, of Commercial-street. On Sunday Evening, 17th Nov. at 6.30, sermon by the pastor, Rev. W. M. Jones. Services every Sabbath (Saturday), at 11 a.m., and at 3 p.m., and every Sunday Evening, at 6.30.

ANNIVERSARY OF CHURCH STREET CHAPEL, EDGWARE ROAD.—The annual sermons were preached by the pastor, Rev. J. Burns, D.D., LL.D., October 20th, and although the weather was extremely wet, the congregations were good, and the collections liberal. On Monday evening, the 21st, the annual social tea meeting was held, and which was the largest of any in the history of the church. The public meeting afterwards crowded every part of the chapel. After prayer, by the Rev. W. A. Blake, admirable addresses were delivered by Revs. E. Davies, J. Doxsey, James Blake, J. S. Stanion, and Dawson Burns. Thanks were given to the ladies for providing the tables, and spoken to by Mr. C. S. Brayne. Dr. Burns then gave an outline of his religious and temperance work in his late tour in America, comprising some 16,700 miles, and reaching from New York to Portland, Maine, and then west to the Pacific, including Utah, California, Yosemite Valley, &c. This address of one hour and twenty-five minutes was listened to with great enthusiasm, and thanks were carried by acclamation. During the evening the late Lowell Mason's piece, "Bethany," was sung to the hymn, "Nearer, my God, to Thee." And Miss Maria Walker sang with great effect, "The Star Spangled Banner," the choir and congregation joining most heartily in the chorus. These pieces the Dr. had heard at the World's Grand Musical Jubilee, in Boston, in June last. All agreed that this was one of the most interesting meetings ever held in connection with Church Street Chapel.

## BAPTISMS.

*Bessel's Green*, Sevenoaks, Kent.—Oct. 27, Five, by the pastor, W. H. Tredray.  
*Blakeney*, Gloucestershire.—Oct. 3, Two, by the pastor, Rev. T. James.  
*Boston*, Salem Chapel.—Oct. 24, Three; Oct. 23, Two, by J. K. Chappella.  
*Brandesburgh*.—Nov. 10, Two, by G. A. Young, late of Cranford.  
*Carlisle*.—Nov. 12, One, by G. Anderson.  
*Chatham*, Bnon Chapel.—Sept. 29, One, by W. F. Edgerton.  
*Coalville*.—Oct. 27, Seven; Nov. 3, Four, by C. T. Johnson.  
*Dunfries*.—Sept. 15, Two, by Wm. Milligan, jun.; Oct. 25, Three, by W. T. Wallace.  
*Exeter*.—  
*Bartholomew-street*.—Nov. 10, Four, by Rev. Dr. Cooper.  
*South-street*.—Oct. 29, Three; Nov. 7, Four, by the Rev. F. Bosworth.  
*Zoar Chapel*.—Nov. 6, Two by Mr. Coles.  
*Metropolitan District*.—  
*Barnet*, Church meeting in Town-hall.—Oct. 21, at Highgate Chapel, kindly lent for the purpose, Three, by the pastor, W. E. Carwood.  
*Hornsey Rise*.—Oct. 16, Three, by J. Pugh; 27, Eight, by the pastor, Frank M. Smith.  
*Metropolitan Tabernacle*.—Oct. 24th, 27; Oct. 31st, 22; and Nov. 14, 16; by Rev. J. A. Spurgeon.  
*New Bazley Trinity Chapel*.—Oct. 30, Five, by W. Frith.  
*Penge Tabernacle*.—Oct. 27, Four, by the pastor, J. Collins.  
*Pontypool*, Upper Youssevil-street.—Oct. 13, Two, by D. Davies.  
*Liverpool*, Soho-street, Church.—Oct. 27, Six, by E. E. Walter.  
*Sheffield*.—Oct. 27, Ten, at Townhead-street; Oct. 29, Three, at Dronfield (branch church), by the Rev. H. Green.  
*Wincanton*.—Nov. 3, Three, by G. Charlesworth.

*Weston-super-Mare*.—Oct. 20, Nine, by Rev. T. Wheatley.

## RECENT DEATHS.

September 20th, aged 31 years, at the Throat Hospital, Golden-square, London, very suddenly while under an operation, J. H. Evans, son of H. Evans, of Coppenthal, Cheshire. This young disciple of Jesus was trained up in his youth and guided by the hands of a pious mother to love the Sunday-school. On his removal to Cheshire he attended the ministry of Mr. Read of Crewe, and was baptized by him. He suffered much in his throat, and visited many places in company with his father (to try for relief). Dr. Atkinson of Crewe, with others, advised his removal to London, and on the 17th of September his parents took him to the great city, when the doctor advised his removal to the hospital, and on Friday the 20th, in the presence of twenty surgeons, he expired in Dr. Mackenzie's arms. On Saturday the 21st his parents brought his remains by train to Crewe. He was interred in Crewe cemetery on Wednesday, 23th Sept. The Baptist pastor, Mr. Greening officiated and preached a funeral discourse on Sabbath evening to a numerous congregation. The just are in everlasting remembrance.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from October 20th, to November 18th, 1872.

£ s. d.		£ s. d.		£ s. d.	
E. J. ... ..	0 3 0	Mrs. Harris ... ..	0 5 0	Weekly Offerings at	
P. S. Perth ... ..	0 10 0	Mr. M. Tutton ... ..	5 0 0	Metropolitan Taber-	
Mr. G. Elder, per Mr.		Mr. Dunn ... ..	0 10 0	nacle, Oct 20	31 9 5
Jeffrey ... ..	0 10 0	Legacy, Mrs. Wenden	96 13 11	" " 27	20 11 1
Mr. W. F. Scott ... ..	0 10 0	Mr. W. Thomas ... ..	0 10 0	" " Nov. 3	25 14 6
Collection, per Mr. G.		Mr. A. A. Croll ... ..	50 0 0	" " 10	28 0 9
Aubrey ... ..	1 0 9	Mrs. M. Adair ... ..	0 10 0	" " 17	29 5 5
Mr. W. Townsend ... ..	0 5 0	Mr. C. T. Page ... ..	3 3 0		
Mr. Speight ... ..	0 10 6	Mr. W. A. Butterworth	1 1 0		
The Misses Dransfield	4 4 0	Rev. S. F. Bridge ... ..	0 10 0		
					£390 16 4

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

We are glad to see an announcement of a new Newspaper for the Baptist Denomination, and trust it may be a useful coadjutor in all that relates to the well-being of the Churches. Our readers will find the announcement of its publication in our advertisement pages. If the promise of THE BAPTIST is carried out according to the programme put forth by the proprietors, we have no doubt that it will prove a readable and helpful companion in most of the Baptist families of our country.—ED. B. M.

SUN'S RISING AND SETTING.					
1st d.	13th d.	25th d.	1st d.	13th d.	25th d.
8.8	8.4	7.52	4.0	4.16	4.36

January.

MOON'S CHANGES.		
Last Q., 2rd day, 9.38 A.	First Q., 17th day, 9.2 A.	New M., 10th day, 2.57 A. Full M., 25th day, 5.14 A.

**1. M.** I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only, Ps. lxxi. 16.

God has mercifully veiled the future from our eyes—if we could see what await us, we should enter on the year in misery—but as we cannot see them we will go leaning on Almighty strength.

**2. Tu.** Herein is my Father glorified, that ye bear much fruit, John xv. 8.

No fruit is so glorifying to God as that of a holy life, it is acceptable to God and profitable to man.

**3. W.** But his delight is in the law of the Lord, Ps. i. 2.

This is the path of pleasantness and peace—spiritual renovation and fruitfulness, increasing illumination, intercourse with the Saviour, peace within, and in many cases peace without—these are some of the benefits of such a walk.

**4. T.** If any man sin, we have an advocate with the Father, Jesus Christ the righteous. 1 John ii. 1.

There is enough of defilement in the most undefiled way, and enough of inconsistency in the most consistent walk to make us rejoice at this statement.

**5. F.** Behold I have longed after thy precepts, Ps. cxli. 40.

The Christian can give a good reason, for his delight even in the most difficult and painful precepts, for the moments of deepest repentance are his time of sweetest refreshings.

**6. S.** What iniquity have your fathers found in me, that they are gone far from me, Jer. ii. 5.

No, surely we have nothing to complain of our Master, his work or his wages, but much, very much, to complain of ourselves.

**7. Sun.** I write unto you, fathers, because ye have known him that is from the beginning, 1 John ii. 13.

Such knowledge have all the saints—a knowledge of acquaintance, much familiarity, and intercourse with him. To this state of perfecting all God's people must aspire.

**8. M.** And I will delight myself in thy commandments, which I have loved, Ps. cxix. 47.

If the Gospel separates the heart from the delights of a sinful world it is only to make room for delights of a more elevated, satisfying, and enduring nature.

**9. T.** For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him, 1 Thess. iv. 14.

Our sorrow is to differ from the sorrow of the world. It is to be calm, submissive, patient, with steady confidence in God. God is to be behind our tears.

**10. W.** Abstain from all appearance of evil, 1 Thess. v. 22.

There are many things which are known to be wrong. There are many things about which we may reasonably entertain a doubt. Whenever there is a doubt, abstain.

**11. T.** Let thy work appear unto thy servants, Psalm xc. 16.

In every undertaking we have an end or ends to answer. It is no loss so in religious undertakings.

**12. F.** Until the daybreak, Sol. Song ii. 17.

While this represents to most of us probably the moment of death to as many as shall be alive and remain at the coming of the Lord, it represents the glory of his people.

**13. S.** Cast me not off in the time of old age; forsake me not when my strength faileth, Ps. lxxi. 9.

In early life corruption has a number of channels in which it flows, but in old age these are stopped up, or nearly so, and hence desires flow but in one or two. Prayer is a blessed channel for an old man's desires.

**14. Sun.** He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, John xiv. 21.

No man has any right to the hope of Happiness in this world of tribulation but he that seeks it in the favour of his God.

**15. M.** But when a stronger than he shall come upon him, and shall overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils, Luke xi. 22.

It there be a destroying power, without question there is a preserving power superior to it and correcting it, for if the devils were not curbed they would confound us all in a moment.

**16. Tu.** I entreated thy favour with my whole heart; be merciful unto me according to thy word, Ps. cxix. 58.

We are never tired of this source of daily enjoyment. It is to us as the light of the sun which shineth every day with renewed and unabated pleasure.

**17. W.** To-day if ye will hear his voice, harden not your hearts, Heb. iv. 7.

To-morrow is another world—it rules thousands—resolutions however sincere, and convictions however serious, will pass away like the morning cloud and early dew unless instantly improved.

**18. T.** What shall a man give in exchange for his soul? Matt. xvi. 26.

It matters not what a man loses if he saves his soul, but if he lose his soul it matters not what he saves.

**19. F.** Turn away mine eyes from beholding vanity, Ps. cxix. 37.

Who that is conscious of his own weakness and corruption will find the prayer unsuitable to his circumstances of daily temptations?

**20. S.** This one thing I do, Phil. iii. 13.

A single eye fixed on a single object moves us forward without turning to the right or to the left.

**21. Sun.** Oh, Lord, truly I am thy servant, Ps. cxvi. 16.

To be a servant of God is the highest honour in the universe, implying the substantial joy of heaven itself. It is an obedience of choice, reverence, and love.

**22. M.** The blood of Jesus Christ his Son cleanseth from all sin, 1 John i. 7.

Bunyan says Apollyon taunted Christian with his fall into the Slough of Despond, and every successive deviation from his path. It will be well to remember this glorious text in such seasons of trial.

**23. Tu.** Although my house be not so with God, yet he hath made with me an everlasting covenant, adorned in all things and sure, 2 Sam. xxiii. 5.

It is a comfort amid the trials caused by ungodly children to know that the covenant is safe in its engagement with the individual. There always have been Absaloms in the best families, but, thank God, David is safe.

**24. W.** Who shall lay anything to the charge of God's elect, Rom. viii. 33.

Free grace has saved me—an unspotted righteousness covers me—Almighty arm sustains me—eternal glory awaits me. Who shall non leam?

**25. T.** They shall speak of the glory of thy kingdom, and talk of thy power, Ps. cxlv. 11.

If we cannot say all we want of our Saviour let us say all we can.

**26. F.** And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him, Luke xvii. 4.

Christian forgiveness must be prompt, the sun is not to go down upon our wrath. How much sorrow would be avoided if this rule was obeyed.

**27. S.** For which of these works do ye stone me, John x. 32.

Ah, indeed, for which—Creation, Preservation, Redemption? and for which of his works is he stoned now?—sometimes he is wounded in the house of his friends.

**28. Sun.** Seek not what ye shall eat, or what ye shall drink, for your Father knoweth that ye have need of these things, Luke xii. 29, 30.

Beneath the sprouting heavens no creature is fed, and he who feeds is the ravens will give his children bread.

**29. M.** Praise ye the Lord, Ps. cxlvi. 1.

Let heart and life agree in those days of musical taste—there is great danger of praising God by instrumental designation. Organs and harmoniums may assist, but they should not be allowed to absorb.

**30. Tu.** The goodness of God endureth forever, Ps. liii. 1.

As the months pass away it is wise to make note of our mercies, and to feel that amid the fleeting things of time there is something unchangeable, and that runs parallel with all our wants.

**31. W.** And these three are one, 1 John v. 7.

A Trinity in unity working ever for my good—purposing all, arranging all, and making all things work together for my good.

How can I sink with such a prop  
That bears the world and all things up?

**1. T.** I am thine, save me, Ps. cxix. 94.  
 We are the Lord's children by grace and adoption, and being so we may expect his help. He will deliver us—let us take our every case before him and humbly claim his aid.

**2. F.** My son give me thine heart, Prov. xxiii. 26.  
 It is the heart the Lord wants. If he has that he has all; if he has not the heart he has nothing.

**3. S.** The Lord will be the hope of his people, Joel iii. 16.  
 His oath, his promises, his covenant character, and the blood of Jesus lay a firm foundation for our hope, and his Gospel warrants us to hope in him at all times for all things. Our God is our hope.

**4. Sun.** My grace is sufficient for thee, 2 Cor. xii. 9.  
 Go to his throne of grace this morning on purpose to receive grace for this day. Go every day; and whenever you feel tired or cast down go and cry, "Oh, Jesus, make good thy word in me."

**5. M.** What manner of persons ought ye to be, 2 Pet. iii. 1.  
 Present things are to be dissolved. Do we believe it? If so we ought to set light by the things of time, and be watchful, prayerful, diligent, holy, patient, thankful, and expectant, making sure our election, and rejoicing at our destination.

**6. T.** Ye are a chosen generation, 1 Pet. ii. 9.  
 Election flows from love. It is the exercise of sovereignty. It secures man's salvation and God's glory. His choice prevented ours, or else we had chosen death; but he chose us to be redeemed from death and sin. Beloved, if we are the elect of God, let us be holy.

**7. W.** God is faithful, 1 Cor. x. 13.  
 God is faithful always. He never fails us; but appears again and again restoring us to peace, joy, and satisfaction, and our most miserable times are often succeeded by peculiar joys.

**8. T.** How is it that ye have no faith, Mark iv. 40.  
 Where there is little faith there is great fear. How is it we do not expect the Lord's interference? Is he not pledged to do it, and he cannot lie.

**9. F.** It is God that justifieth, Rom. viii. 33.  
 To be justified is to be acquitted and pronounced righteous. Every believer in Jesus has his work imputed to him, free grace is glorified in him, and he has passed from death to life.

**10. S.** I will not leave you comfortless, John xiv. 18.  
 His offices require his presence with us. His love secures his presence with us. We are absolutely dependent upon him. Our comfort is his gift, and the continuance of comfort depends on his presence and graces. We never shall be orphans while the Father lives and Jesus lives.

**11. Sun.** Salvation is of the Lord, Jonah ii. 9.  
 He delivered Jonah when he cried, though he was a poor peevish, fretful sinner, and he will deliver us. He will deliver us in six troubles and in seven will not forsake. Let us trust him.

**12. M.** The Lord God is a sun and shield, Ps. lxxiv. 11.  
 God is our light and our salvation. Who is he that feareth the Lord and walketh in darkness and hath no light, let him trust in the name of the Lord and stay upon his God. His heart is evermore towards us. Oh the riches of his grace.

**13. T.** I am Alpha and Omega, Rev. xxii. 13.  
 Jesus was the first object to which we are directed to look, and he will be the last we shall wish to see. First in the morning and last at night—first in the time of trouble, and first in every want. Oh glorious Alpha and Omega from day to day.

**14. W.** Ye are my witnesses, Luke xxiv. 48.  
 We are to witness to the truth, power, and sweetness of religion; to the goodness, holiness, and faithfulness of God. We are to witness to the world by our spirit, testimony, and conduct, and we are to witness to poor, timid, doubting, fearful souls.

**15. T.** Uphold me with thy free spirit, Ps. li. 12.

A gracious heart that prays aright, prays as well that God would preserve him from futuro sin as forgive him his former sins.

**16. F.** Come unto me, Matt. xi. 28.  
 Oh gracious word of a gracious Saviour on which our souls may confidently rest. It is a sweet repose. A rest of grace as well as the rest of glory.

**17. S.** And I give unto them eternal life, John x. 28.  
 As soon might Satan pull God out of heaven, undermine the security of Christ, and rear him from the bosom of the Father, as deprive his people of their spiritual life.

**18. Sun.** Her ways are ways of pleasantness, Pro. iii. 17.

It helps to make a journey pleasant to go on a good errand. Prisoners have not a pleasant way. In this way we have a well beaten track, good company, and a good prospect.

**19. M.** Thou hast a little strength and hast not denied my name, Rev. iii. 8.  
 A field that hath a million of weeds in it is a corn-field for all that. One rose upon a bush proves it to be a true one.

**20. Tu.** He came to his own, and his own received him not, John i. 11.  
 Never was a garrison more resolved to stand out against both the treaties and batteries of an assailing enemy, than the carnal heart is against all means that God useth to reduce it to obedience.

**21. W.** Renewed in the spirit of your minds, Eph. iv. 23.  
 The Spirit doth not work in a dark shop. The first thing he doth is to beat out a window in the soul and let some light of heaven into it.

**22. T.** He shall convince the world of sin, John xvi. 8.  
 Conviction is nothing but a reflection of the light that is in the understanding upon the conscience, whereby the creature feels the weight and force of those truths he knows.

**23. F.** Of righteousness, John xvi. 8.  
 This is as necessary an antecedent to faith as any of the former. Without this the soul convinced of sin is more likely to go to the gallows with Judas, or fall on the sword of the law as the jailor attempted when he thought his case desperate.

**24. S.** I sat under his shadow with great delight, Can. ii. 3.  
 Souls please themselves in choosing Christ; they go to him not only for safety but delight. It is sweet to be able to say, "My beloved is mine and I am his."

**25. Sun.** Christ did not commit himself unto them, John ii. 24.  
 There are counterfeiters, and they are like the beautiful colour in a picture's face, which comes not from a principle of life within but the painter's pencil without.

**26. M.** Faith which worketh by love, Gal. v. 6.  
 First faith worketh love and then it worketh by it. As first the workman sets an edge on his tools, and then he curves and cuts with them; so faith sharpens the soul's love to God and then acts by it.

**27. Tu.** Thy pound hath gained five, Luke xix. 16.  
 They do not applaud themselves, but ascribe both principal and increase to God. "Thy talent hath gained," that is, thy gifts and graces through assistance and blessing hath gained thus much more.

**28. W.** The prayer of faith, James v. 15.  
 Prayer is the very natural breath of faith, supplication, and thanksgiving. The two parts of prayer—by these, as the body by the double motion of the lungs, doth the Christian suck in mercy from God and breathe back again that mercy in praise to God.

**29. T.** I live by the faith of the Son of God, Gal. ii. 20.  
 This life being weak is craving and crying for nourishment, and that as naturally as the new-born babe doth for the milk. If therefore, you find this inward sense prompting and provoking you to cry to God, faith is in thee.

**1. F.** I have put my trust in the Lord, Ps. lxxiii. 28.

We take delight to be often looking where we have laid up our treasures, and counting over the sum—in doing this we build up our trust.

**2. S.** Will the hypocrite pray always, Job xxvii. 10.

No, as the wheel wears with turning till it breaks at last, so doth the hypocrite; he prays himself weary of praying.

**3. Sun.** Be merciful unto me, as thou usest to do unto those that love thy name, Ps. cxix. 132.

This is no more than fa-*l*lure, what thou promisedst to do to all that love thee, and let me not go worse clad than the rest of my brethren. Let me lose no privilege that God has settled on his children.

**4. M.** The Lord knoweth them that are his, 2 Tim. ii. 19.

First, God chooseth a person to be his, and on this foundation he builds and bestows all his further cost of mercy upon the creature as one that is his, so on the creature's part faith closes with Christ, severs him from all other loves, and adores.

**5. Tu.** There is one mediator between God and man, the man Christ Jesus, 1 Tim. ii. 5.

And if but one bridge over the gulf, judge what is likely to become of the self-righteous man, for all his sweet scented life if he miss this one bridge and goes on in the road he hath set out in for heaven.

**6. W.** God hath made man upright, but he hath sought out many inventions, Eccles. vii. 29.

Man had not his lame hand from God—no, he was made a creature fit for any service his Maker might employ him, but he crippled himself, and man's fault cannot prejudice God's right.

**7. T.** Judge not that ye be not judged, Matt. vii. 1.

They best exemplify Christ who are more careful to reform themselves than to censure others.

**8. F.** Neither is there salvation in any other: for there is none other name given under heaven among men, whereby we must be saved, Acts iv. 12.

One may go to heaven without honours, learning, or friends, but not without Christ.

**9. S.** Forbearing one another, and forgiving one another, Col. iii. 13.

Those who cannot forgive others break down the bridge over which they must pass themselves, for all have need of forgiveness.

**10. Sun.** Blessed are the meek for they shall inherit the earth, Matt. v. 5.

Lowliness of heart is real dignity, and humility is the brightest trait in a Christian's character.

**11. M.** Casting all your care upon him, for he careth for you, 1 Pet. v. 7.

The most comfortable as well as the most edifying way to bear crosses is to consecrate them in silence to God.

**12. Tu.** Pray without ceasing, 1 Thess. v. 17.

To find a parenthesis in our business moments for prayer more conducive to our well-being and doing than set times and forms.

**13. W.** whatsoever thine hand findeth to do, do it with thy might, Ecc. ix. 10.

Opportunity is the flower of time, and as the stalk may remain when the flower is cut off, so time may remain with us when opportunity is gone.

**14. T.** But what things were gain to me, those I counted loss for Christ, Phil. iii. 7.

It is a gain even to suffer the loss of all earthly things if by such losses we be taught the superiority of dependence on Jesus.

**15. F.** Is any among you afflicted, let him pray, James v. 13.

When trouble and perplexity drive to prayer the result mostly is they flee away.

**16. S.** Surely goodness and mercy shall follow me all the days of my life, Ps. xxiii. 6.

Two of the best footmen that ever followed man. The tissue of every Christian's destiny is wrought with threads of mercy, and mercy impresses her own lovely characters on every trial he is called to bear.

**17. Sun.** Affliction cometh not forth of the dust, neither doth trouble spring from the ground, Job v. 6.

All troubles have their commissions and instructions from God what to do, where to go, whom to teach, and whom to pass over.

**18. M.** The fool hath said in heart there is no God, Ps. xiv. 1.

Indelicately our shadows on the eternal future, robbing of the alleviation necessary for struggling with the trials of life.

**19. Tu.** Vanity of vanities, saith the preacher, vanity of vanities; all is vanity, Ecc. i. 2.

All earthly things when standing on their own merits only are vanity, being neither solid, durable, or perfect. In Jesus it is the reverse of this.

**20. W.** All is vanity and vexation of spirit, Ecc. i. 14.

In every stage of life, in every circumstance of our lot here, we are subject to vexation of spirit. Jesus can soothe at all times and give tranquillity.

**21. T.** All things are full of labour, Ecc. i. 8.

In all his our shadows Jesus; to him toil and weariness were well known. No true rest apart from repose in him whither our need of it arises from sin or sorrow.

**22. F.** That which is crooked cannot be made straight, Ecc. i. 15.

It is certainly for our good to have some crooks in our lot, some cross to bear. Christ can modify the crookedness and lighten the cross.

**23. S.** A man that hath friends must show himself friendly, Prov. xviii. 24.

Those hours are not lost that are spent in cementing friendship; for a friend is above gold; precious are the stores of the mind.

**24. Sun.** If we live in the spirit, we should also walk in the spirit, Gal. v. 25.

Religion should be the element in which the Christian lives rather than that to which he retires.

**25. M.** For he that soweth with his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting, Gal. v. 8.

All virtues are sanctified or unhalloved according to the principle that dictates them, and will be accepted or rejected accordingly.

**26. Tu.** For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ, 2 Cor. i. 5.

The harp of the human spirit often yields sweetest music when its framework is most shattered, and its strings most worn.

**27. W.** Thou preparast a table before me in the presence of mine enemies: thou anointedst my head with oil, my cup runneth over, Ps. xxiii. 5. It overflows with grace to comfort me in time, it also overflows with glory to gladden me in eternity.

**28. T.** Whom are the fathers, and of whom concerning the flesh Christ came, who is over all, God blessed for ever, Rom. ix. 5.

How much this little implies; it is a volume of an infinite number of leaves, every leaf full of meaning.

**29. F.** Quench not the Spirit, 1 Thess. v. 19.

When God sets up his ministry in a place he opens a seboon and expects all to come thither. Beware of playing truant from the ordinances of God, and so grieving him.

**30. S.** I say unto you that none of these men that were hidden shall taste of my supper, Luke xiv. 24.

They were once invited, and for this first denial this curse is clapped on their heads. It is not said they shall not come where the supper is, but they shall not taste.

**31. Sun.** Therefore we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip, Heb. ii. 1.

When you have heard a sermon go to your closet like those who, having taken a warm bath, go to bed that their pores may be opened, and its full effect enjoyed.

SEN'S RISING AND SETTINGS.  
 1st d. 13th d. 23rd d. 1st d. 13th d. 25th d.  
 5.37 5.10 4.45 6.35 6.53 7.13

April.

MOON'S CHANGES.  
 Last Q. 1st d., 2.31 M. First Q. 15th d., 10.11 A.  
 New M., 8th day, 0.31 M. Full M., 23rd day, 1.37 A.  
 Last Q., 30th day, 8.20 M.

**1. M.** Seek first the kingdom of God, Matt. vi. 33. Christian, prize the word, feed upon it, whether it be served up in a sermon, in public, or in a conference with some private Christian, or in a more secret devotion. Seek in all the kingdom of God.

**2. Tu.** We know not what to do, but our eyes are upon thee, 2 Chron. xx. 12. It is wise, when we are perplexed, to keep our eyes on God, and not grope for some footing for reason to stand on. In such cases reason is nothing, faith is all.

**3. W.** I have learned in whatsoever state it hath pleased God to call me therewith to be content, Phil. iv. 11. Alas! all Christ's scholars are not of Paul's form. Weak faith hath not yet got the mastery of this hard lesson.

**4. T.** I was dumb because thou didst it, Ps. xxxix. 9. When the servant strikes a child he runneth to his father and complains; but though the father shall do more to him he will not complain nor seek redress because it is his father.

**5. F.** He that believeth shall not make haste, Isa. xxviii. 16. He knows his money is in a good hand, and he is not ever quick to call for it home, for the longest voyages have the quickest returns.

**6. S.** Oh thou of little faith, wherefore didst thou doubt? Matt. xiv. 31. All doubting is evil. Yet as smoke proves some fire, so peevishness and pettishness in a sick person, that before lay senseless, is a good sign of some mending.

**7. Sun.** Every man is tempted when he is drawn away of his own lusts and enticed, Jas. i. 14. Mark, it is Satan tempts, but our own lust draws away and entices. The Fowler lays the trap, but the bird's own desire betrays it into the net.

**8. M.** And that rock was Christ, 1 Cor. x. 4. Samson's father and mother ate of the honey out of the lion's carcass as well as Samson, and may be liked the taste of it for honey as well as Samson. Yet he took more pleasure in that than they—he tasted the sweetness of God's providence in it that had delivered him from that very lion that now afforded him honey.

**9. Tu.** But while the meat was in their mouth the wrath of God came upon them, Ps. lxxviii. 30, 31. The sinner's feast is no sooner served up than justice prepares the reckoning, and it spoils the taste thereof.

**10. W.** I will lay me down and sleep in peace, for thou, Lord, makest me to lie down in safety, Ps. iv. 8. God will not—all beside cannot, break his rest. As the unicorn heals its wounds by dipping his horn in them; so Christ hath healed creature enjoyments that there is no death now in the saint's cup.

**11. T.** For the Lord taketh pleasure in his people, Ps. cxlix. 4. Thou, whoever thou art, hast an art above God himself if thou canst fetch any pleasure out of sublimity or sin.

**12. F.** Thou shalt make them to drink of the river of thy pleasures, Ps. xvi. 8. When a prince by his sermons carry a man down into his cellar and let him drink his wine, it is a great kindness from a great personage. But to let him sit at his table, this is more, and this honour hath all the saints.

**13. S.** The curse of God is in the house of the wicked; but in the house of the righteous is much treasure, Prov. iii. 35. You may come to the righteous man and find possibly no money in the house; but you are sure to find a treasure. Whereas, there is no treasure in the wicked man's house when much gold and silver is found, because the curse of God sits up his gains. God's fork follows the wicked's rake.

**14. Sun.** It is in the power of my hand to do you hurt; but the God of your father spake unto me yesternight, Gen. xxxi. 29. God doth admirably provide for his people's safety when they keep close to him.

**15. M.** The Lord God is a sun and shield; the Lord will give grace and glory, Ps. lxxxiv. 11. Mark that grace and glory, that is, grace unto glory. He will still be adding more grace to that thou hast, till thy grace on earth consummated glory in heaven.

**16. Tu.** Lest there should be among you a root that beareth gall and wormwood, Deut. xxix. 18. He that plants sin and unholiness, and then thinks to gain any other than bitter fruit for his labour, pretends to a knowledge beyond God himself. Who tells that the natural fruit that grows is gall and wormwood? Who would look for muck in a dog's kennel.

**17. W.** God shall smite thee thou whited wall, Acts xxiii. 3. Thus do I say unto thee, O hypocrite, God shall smite thee thou whited wall. Thus say I to thee, thy pains without, in thy profession, doth not now more dazzle the eyes of others into admiration of thy sanctity than thy rottenness within, which thou shalt appear without, will make thee abhorred and loathed of all that see thee.

**18. T.** Reprove not a scorner, lest he hate thee, Prov. ix. 8. All we can do is to write upon their door, "Lord have mercy upon him." I mean rather pray for them than speak to them. There hath been of old sinners mingled with the godly.

**19. F.** Who is like the glorious in holiness? Ex. xv. 11. Every saint is a lively image of God, and the more holy the more like God. What thou, therefore, puttest scorn on them, and that for their holiness, now thou touchest God's honour nearly injured.

**20. S.** Giving thanks unto the father which hath made us meet to be partakers of the inheritance of the saints in light, 1 Cor. xii. 13. Oh, blessed change, to step out of the devil's dark dungeon, where thou wert kept in chains of sin and unrighteousness—prisoner for hell—into the kingdom of God's grace, where thou hast the golden chain of holiness and righteousness put about thy neck as heir apparent of heaven.

**21. Sun.** O spare me a little that I may recover strength, Ps. xxxix. 13. It is recorded of a martyr that when brought to the stake he cried, "Oh, I cannot burn, I have no Christ." But presently, when Christ revealed his love he said, "I can burn, I can burn."

**22. M.** Behold his soul which is lifted up is not upright, Hab. ii. 4. See an *reef* like a sign is set up at a proud man's door, that all passengers may know a wicked man dwells there.

**23. Tu.** In lowliness of mind let each esteem others better than themselves, Phil. ii. 3. Sometimes thou wilt be ready to despise others—read the tale of the Pharisee and the Publican.

**24. W.** By the grace of God I am what I am, 1 Cor. xv. 10. This is the way of killing the weed of pride; bronk up the heart and turn it inside outward. Pride will not easily thrive in a soil where this plough often works.

**25. T.** This is my beloved Son, hear him, Luke ix. 35. Hear him, hear the reformer, the temperance advocate, the socialist, and all who seek to do good; but don't forget to hear him, for never man spoke like this man.

**26. F.** Be instructed, O Jerusalem, lest my soul depart from thee, Jer. vi. 8. Though a kingdom hath much treasure in it, yet if trade cease no new bulion comes in. There is a sad list of holy names taken away from us, but where are they which are born of God? Has the Master withdrawn his soul?

**27. S.** Being justified by faith, we have peace with God through our Lord Jesus Christ, Rom. v. 1. We are entirely indebted to the Gospel for the discovery of this secret.

**28. Sun.** It pleased the Lord to bruise him, Isa. liii. 10. Christ's blood was the wine that made glad the heart of God. Surely God must bitterly hate sin and intensely love the sinner.

**29. M.** Who fed thee in the wilderness with manna, which thy father know not that he might humble thee, Deut. viii. 16. But wherein was this humbling? Were not shrewdly humbled, think you, to do but with a dainty dish that had God for his cook and angels for a dolly.

**30. Tu.** The servant of the Lord must not strive, 2 Tim. ii. 24. If the servant be proud and hasty, how shall he know the master is meek and patient. If you want to catch a bird don't scold it.

**1. W.** Help us, oh God of our salvation, for the glory of thy name, Ps. lxxix. 9.

God hath cleared this up to us that he is no loser by acts of mercy. In this lies the greatest revenue of his crown, or else he would not love mercy rather than sacrifice.

**2. T.** Humble yourselves in the sight of God, and he shall lift you up, James iv. 10.

That soul shall not be long out of God's arms that lieth at his feet.

**3. F.** Let the wicked forsake his way, and the unrighteous man his thoughts, Isaiah xli. 7.

See how cautious God is in the terms, no corner is left for the smallest sin to skulk in—he must forsake. Some men's sins forsake them for want of bodily strength to execute them, but God likes the man who with holy indignation forsakes.

**4. S.** All things are yours, and ye are Christ's, 1 Cor. iii. 22.

When the father gives a child the whole orchard it were folly to question whether he gave him an apple—the reconciled soul hath a right to all.

**5. Sun.** And whom he justified, them he also glorified, Rom. viii. 30.

Heaven's number of glorified saints is made up of justified sinners. He who hath paid the great score will find mercy enough to pay our small debts, for we shall be saved by his life.

**6. M.** In laughter the heart is sorrowful, Prov. xiv. 13.

A wicked man's conscience lowers when his face laughs—it never looks more like rain with them than when it shines, but a saint's bosom has peace when his face is blubbered with tears.

**7. Tu.** The peaceable fruit of righteousness, Heb. xii. 11.

It shoots as naturally from holiness as any fruit of its kind doth from the seed proper to it. It is indeed most true that the seed doth run, and ripen into fruit sooner in some than others, but each has his harvest-time of joy.

**8. W.** Mark the perfect man and behold the upright, for the end of that man is peace, Ps. xxxvii. 36.

Look not how a Christian begins, but how he ends. The Spirit of God by his conviction comes into the soul with some terrour, but it cleaveth with peace. He shall enter into peace.

**9. T.** Felix trembled, and answered, Go thy way, Acts xxiv. 25.

Conscience will speak, and 'tis better to have a dog that will by his barking tell us a thief is in the yard than one that will sit still and let us be robbed before we have any notice of the danger.

**10. F.** Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, be strong, fear not, Isa. xxxv. 4, 5.

Upon your peril let no unhumiliated sinner have this precious ointment. What if they say your wine was once water, your light springs from darkness, you bid before you were boated?—be humbled, but be strong.

**11. S.** The light of the righteous rejoiceth, Prov. xlii. 9.

The Christian is like a star in the heavens wading through a cloud that for a time dims his light, but by-and-by it breaks out more gloriously, and doth rejoice over every mist that obscured it.

**12. Sun.** By this shall all men know that ye are my disciples, if ye have love one to another, John xiii. 35.

A nobleman's servant is known by the coat on his back whose man he is, so, saith Christ, shall all men know you by your mutual love; this is the badge by which even the world shall know that ye are mine.

**13. M.** Endeavouring to keep the unity of the spirit in the bond of peace, Eph. iv. 3.

There is a day coming when we shall meet lovingly in heaven, and sit at one's feet without one grudging another pleasure, or envying what lies on another's trencher—what folly it is for us who shall feast yonder to fight here.

**14. Tu.** Fear the Lord and his goodness, Hosea iii. 5.

Even good men cannot carry a full cup without spilling, and those whose hearts are right have not always found their head steady enough to stand with safety on pinnacles of prosperity and honour.

**15. W.** Some indeed preach Christ even of envy and strife, Phil. i. 15.

Good was Luther's prayer. From a vainglorious doctor, a contentious pastor of nice questions, the Lord deliver the Church, and we in these days have need to say as hearty an Amen to it as any sinner his age.

**16. T.** Ye know not what spirit ye are of, Luke ix. 56.

The Gospel will not allow us to pay our enemies in their own coin, and give them wrath for wrath; then much less will it allow brethren to spit fire in each other's face.

**17. F.** Ye are all the children of God by faith, in Christ Jesus, Gal. iii. 27.

O Christians, consider how near you are set one to another. You were conceived in the same womb of the Church, begot by the same word to a new creation, brethren of the same blood—recognise the claims thereof.

**18. S.** I have given them thy word, and the world hath hated them, John xvii. 14.

The Word brings the world's hatred, but it brings the glory also, and the Christian can put up with the hatred that will pass to gain the glory that endureth.

**19. Sun.** Lord thou knowest all things; thou knowest that I love thee, John xxi. 17.

He that loves the Lord Jesus Christ is most like God.

**20. M.** For we are his workmanship created in Christ Jesus unto good works, Eph. ii. 10.

He that hath the strongest faith, he that believes in the greater degree the promise of pardon, I dare boldly say he hath the holiest heart and the holiest life.

**21. Tu.** I dwell in the high and holy place, with him also that is of a contrite and humble spirit, Isa. lvii. 15.

God has two thrones; one in the highest heavens, and the other in the lowliest heart.

**22. W.** This is my friend, Sol. Song v. 16.

I heard much of him, but thought little of him for a long time. He made many offers, I rejected them. Yet he loves me still. What is that a friend!

**23. T.** Master we have toiled all the night and taken nothing, Luke v. 5.

There is no disgrace in such failures as this. Be thou faithful, is God's command, not successful; if it were, many of us would miss the crown of life.

**24. F.** He must needs go through Samaria, John iv. 4.

To give the living water to a woman, and be must needs be born, live a life of sorrow, die a death of shame, to win our hearts, and save our souls.

**25. S.** He then having received the sop went immediately out; and it was night, John xiii. 30.

Christ is only betrayed by those who have sat at his feast—by those who know something of him. It is in his friend's house where he is wounded.

**26. Sun.** O Lord, I am oppressed; undertake for me, Isa. xxxviii. 14.

The poulterer is oppressed only so long as he refuses to leave all to God. The distressed believer may trace his anguish of soul to a want of confidence in his God.

**27. M.** His sons made themselves vile, and he restrained not I Sam. iii. 13.

Men may be placed amidst the most desirable influences, may have the brightest examples, may be surrounded with the best influences, and after all be far from the kingdom of its heaven.

**28. Tu.** He is near that justifieth me, Isa. l. 8.

The world may condemn us, but let our confidence be unshaken in the truth that one is near at hand to vindicate us and to support us in every trying hour.

**29. W.** I also could speak as ye do; if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you, Job xvi. 4.

Nothing distresses a sick man more than to witness ostentation. When the reed is being bruised the vain boasting of neighbours is heard with contempt.

**30. T.** My times are in thy hand, Ps. xxxi. 15.

Our life is composed of events totally unlike each other. It is a chain, but every link differs from its fellow—now golden, then iron—now large, now small.

**31. F.** Thine eyes shall see the king in his beauty, Isa. xxxiii. 17.

He that sees no beauty in a true follower of Christ will see none in Christ; if a man can not see any loveliness in a flower he will see no beauty in a garden.

SUN'S RISING AND SETTINGS.					
1st d.	13th d.	25th d.	1st d.	13th d.	25th d.
3.53	3.44	3.46	8.6	8.16	8.19

June.

MOON'S CHANGES.  
 New M., 6th day, 3.23M. Full M., 21st day, 6.57 M.  
 First Q., 14th d., 7.19 A. Last Q., 27th d., 9.27 A.

**1. S.** Unto him shall the gathering of the people be, Gen. xlix. 10.

This gathering is going on—nations are gradually tending to this one centre. The wall of partition is crumbling almost imperceptibly, but surely.

**2. Sun.** And when he was come near he beheld the earth and wept over it, Luke xix. 41.

Earth has had a crowd of weepers, weepers in darkness, weepers in sunlight, but never sorrow like unto this, for these tears are not tainted by the sins of the weeper.

**3. M.** He became poor, 2 Cor. viii. 9.

Not a poverty wearing beneath its tatters purple and fine linen, applauded and admired—not an assumed humility to attract. Christ's poverty was real, awful, abiding.

**4. Tu.** Jesus saith unto her, Mary, John xx. 16.

We are often prone to think that Christ does not regard us with that intense affection he has really for every one of his own, but the fact is he loves each one as though there were no other to share his affection.

**5. W.** Their Redeemer is strong, Jer. i. 34.

We are taught that God's strength will never be exerted to make us secure in sin or indolence, but when he bares his arm he gets to himself the victory.

**6. T.** And when they saw it, they all murmured, saying, that he was gone to be a guest with a man that is a sinner, Luke xix. 7.

The world pronounces us fanatics because we say Christ is our near friend. They say it is impious to be familiar, but this is our joy.

**7. F.** All the Father giveth me shall come to me, John vi. 37.

Elected to be lamps whose ultimate station shall be about the throne, whose lasting honour shall be to cast light upon the truth graven on the throne itself.

**8. S.** He then lying on Jesus' breast saith unto him, Lord, who is it? John xiii. 25.

God's virtues shall be discovered by their fragrance. His fountains, though abated and hidden at their source, shall be discovered by their streams. John's intimacy with Christ is known by the loving strain of his epistles.

**9. Sun.** Behold I stand at the door and knock, Rev. iii. 20.

He knocks at the door of those who a little before stood knocking at the door of heaven for mercy.

**10. M.** They that sow in tears shall reap in joy, Ps. cxvii. 6.

Heaven's corn grows best when steeped in tears—glorious crops grow from broken hearts. That vine bears best that has its roots in blood.

**11. Tu.** How much owest thou to my Lord? Luke xvi. 5.

How many bills shall I lay on the table: a bill for board, for clothes, for family blessings, for taxes for heaven's state, for books, for redemption; all the rocking he gave you in your sicknesses, and all the consolation afforded in bereavements? How much?

**12. W.** I am ready to be offered up, and the time of my departure is at hand, 2 Tim. iv. 6.

That epistle would not suit Paul which was once engraven on a tomb, "Here lieth one against his will."

**13. T.** I will alight her into the wilderness, Hosea ii. 14.

A gracious heart follows Christ as willingly as a lover his beloved into a private abour to sit and enjoy his presence.

**14. F.** I delight to do thy will, O my God, Ps. xl. 7.

Christ was so ready, that before his enemies laid hands on him he laid hands on himself and sacramentally breached his body to fill the cup of sacrifice.

**15. S.** I laboured more abundantly than ye all, 1 Cor. xv. 10.

Why is the work so unequally divided? Observe, and you shall find he had abundant grace for abundant labour. Blessed labour that brings such grace.

**16. Sun.** In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul, Ps. cxxxviii. 3.

Though we may make a well friend stay that sends for us, yet we will give a sick friend leave to call us up at mid-night. In such cases we go with the messenger, and so comes God with the prayer.

**17. M.** If ye endure chastening, Heb. xii. 7.

Now, to be able to stop Satan's mouth with this: If I be not a child how could I so readily submit to the Lord's family discipline? Rare mercy this.

**18. Tu.** Strive to enter in at the straight gate, Luke xiii. 24.

Fight and wrestle, venture life and limb, rather than fall short of heaven, for many shall seek and shall not be able.

**19. W.** My Saviour, Luke i. 47.

See Jesus where we will our hearts must rejoice. Ye more with exceeding great joy. For all the love and all the power we behold is in our possession.

**20. T.** He that winneth souls is wise, Prov. xi. 30.

The best way to keep our own souls in health is to seek those of others. In the pursuit faith is increased, love-flamed, and holiness promoted; we become more like him who came to save.

**21. F.** Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck, 1 Tim. i. 19.

Faith is the antidote against personal corruptions. Amidst daily sins and infirmities, and strong temptations of Satan, and constant allurements of world, the faith is a preserver of the heart.

**22. S.** Take now thine only son Isaac, Gen. xxii. 2.

God can make a sudden alteration in thy private affairs, Christian. Are you shod for your last journey if the Lord says now.

**23. Sun.** If children, then heirs; heirs of God, and joint-heirs with Christ, Rom. viii. 17.

It is true all the saints do not die a martyr's death, but every saint must have a spirit of martyrdom, a heart prepared for suffering. A child must die, if needs be, for the honour of the family name.

**24. M.** The children of Ephraim, being armed, and carrying bows, turned back in the day of battle, Ps. lxxviii. 9.

Now is this? Read the preceding verse, "A generation that set not their heart aright." The armour may be of proof, but if their hearts are not honest and sincere the day is lost.

**25. Tu.** Come, my people, enter thou into thy chamber, Isa. xxvi. 20.

God is showing them their lodgings in his attributes and promises before it is night, and their sufferings become that they may readily find their way to them in the dark.

**26. W.** Lord save me, Matt. xiv. 30.

Wert thou ever under water prayer would bring thee up again. The proverb is "He that would learn to pray let him go to sea." But it think it were better thus, "He that would go to sea, let him learn to pray before he goes."

**27. T.** Thy name is as ointment poured forth, Can. i. 3.

Let this precious box be broken when the love of God through a man is shed and the sweet savour of it is diffused through the heart, it will take away the most unsavoury smell the devil ever made.

**28. F.** The peace of God shall keep your hearts and minds, Phil. iii.

It were impossible for Christian men to endure what they do sometimes, were it not for heaven's a sweet peace.

**29. S.** The spirit of man is the candle of the Lord, Prov. xx. 27.

Had God lighted thy candle, take care lest one of hell's minions snuff it with some sinful snuffers, if so thy peace is soon gone.

**30. Sun.** That they might know that they had eternal life, 1 John v. 13.

Assurance is the cream of faith. Now you know there is milk before cream; so there is faith first and assurance when faith is long standing.

**1. M.** Oh worship the Lord in the beauty of holiness, Ps. xevi. 9.  
 A holy life has a voice, it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.

**2. Tu.** Blessed are the meek for they shall inherit the earth, Matt. v. 5.  
 Lowliness of heart is real dignity, and humility is the brightness in the Christian crown.

**3. W.** Have always a conscience void of offence toward God and toward men, Acts xxiv. 16.  
 A good conscience is a continual feast, and a peaceful mind the antepast of heaven.

**4. T.** They that sow in tears shall reap in joy, Ps. cxxvi. 5, 6.  
 Let those that sow in sadness wait till the fair harvest come. They shall confess their sheaves are great, and shout their blessings home.

**5. F.** Every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit, Matt. vii. 17.  
 Good fruit, though it does not constitute the goodness of the tree, is necessary to demonstrate that it is good.

**6. S.** Thy word have I hid in my heart that I might not sin against thee, Ps. cxix. 11.  
 The fairest and finest impression of the Bible is to have it well printed on the heart.

**7. Sun.** All things work together for good to them that love God, Rom. viii. 28.  
 The seeming shipwrecks we meet with in the voyage of life often prove the very things which beat speed our course to the haven where we would be.

**8. M.** Ye shall be holy: for I the Lord your God am holy, Lev. xix. 2.  
 Internal conformity unto the habitual grace and holiness of Christ is the fundamental design of the Christian life.

**9. Tu.** There is joy in the presence of the angels of God over one sinner that repenteth, Luke xv. 10.  
 There is no note on the harp of Gabriel more welcome to Jehovah than the cry of a penitent for mercy, or the supplication of a child of grace.

**10. W.** But what things were gain to me, those I counted loss for Christ, Phil. iii. 7, 8.  
 It is great gain to suffer the loss of all things that we may learn to depend upon Jesus alone.

**11. T.** Let us hold fast the profession of our faith without wavering, Heb. x. 23.  
 Indecision keeps the door ajar, but decision shuts and bolts it.

**12. F.** If God so loved us, we ought also to love one another, 1 John iv. 11.  
 If Christ has lived nearer to God they would have no difficulty in loving one another.

**13. S.** Put on charity which is the bond of perfectness, Col. iii. 14.  
 It is not possible for Christian piety to exist without the brilliant light of truth, and the burning flame of charity.

**14. Sun.** If ye shall ask anything in my name, I will do it, John xiv. 14.  
 When you send your prayers be sure to direct them to the care of the Redeemer, and then they will never miscarry.

**15. M.** The blood of Jesus Christ his Son cleanseth us from all sin, 1 John iv. 7.  
 The works of men without the blood of sprinkling will be but as a withered leaf amidst the unextinguishable burnings.

**16. Tu.** They are like grass which groweth up in the morning; it flourisheth and groweth up in the evening; it is cut down and withereth away, Ps. xc. 5, 6.  
 Death pays neither respect to youth nor usefulness; he no more loves a shining mark than an ignoble one, but mows down together the fragrant flower, the tender herb, and the noxious weed.

**17. W.** Search the Scriptures, John v. 39.  
 The sacred Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.

**18. T.** Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world, James i. 27.  
 Piety practised in solitude like the flower that blooms in the desert may give its fragrance to the heavens, and delight the ungodly spirits that survey the works of God and the actions of men, but it bestows no assistance upon earthly beings—it wants the sacred splendour of beneficence.

**19. F.** He that received seed into good ground brought forth good fruit, Matt. xiii. 23.  
 To hear, to understand, and to bring forth fruit are the grand evidences of a genuine believer.

**20. S.** For by grace are ye saved through faith, Eph. ii. 8, 9.  
 Let *deceived* be written on the door of hell, but on the door of heaven and life *the free gift*.

**21. Sun.** Forgive us our debts as we forgive our debtors, Matt. vi. 12.  
 Those who pray, Forgive us our trespasses as we forgive those who trespass against us, and yet are implacable, pray to be damned.

**22. M.** Be not deceived; God is not mocked, Gal. vi. 7.  
 Dissembled piety is double iniquity, and if any place in hell be hotter than another that will be the hypocrite's portion.

**23. Tu.** Be ye therefore wise as serpents, and harmless as doves, Matt. x. 16.  
 That thou may'st injure no man dove-like be; And serpent-like that none may injure thee.

**24. W.** As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith, Gal. vi. 10.  
 Every day is a golden opportunity which the father of mercies has put into our hands for moral and religious purposes.

**25. T.** And let us not be weary in well doing for in due season we shall reap, if we faint not, Gal. vi. 9.  
 He that has joy in store for them that sow in tears has a so rest in store for them.

**26. F.** Strait is the gate and narrow is the way that leadeth unto life, Matt. vii. 14.  
 If the way to heaven be narrow it is not long, and if the gate be strait it opens to endless life.

**27. S.** Be clothed with humility, 1 Pet. v. 5.  
 The flowers of Christian grace grow only under the shade of the cross, and the root of them is humility.

**28. Sun.** Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted, Matt. xxiii. 12.  
 As the shadow of the sun is largest when his beams are lowest, so we are always least when we make ourselves the greatest.

**29. M.** He that is not with me is against me, Matt. xii. 30.  
 We are every moment pleasing or displeasing to God according to the whole tenor of our inward feelings or outward actions.

**30. Tu.** Be not deceived, evil communications corrupt good manners, Cor. xv. 33.  
 Frivolous business with the men of the world like a person in a shower of rain, staying no longer than is indispensably necessary.

**31. W.** So touch us to number our days, that we may apply our hearts unto wisdom, Ps. xc. 12.  
 Wind up thy soul when thou wisdest thy watch: see that both agree.

**1. T.** Remember the Sabbath-day to keep it holy, Ex. xx. 8.

The streams of religion run deeper or shallower as the banks of the Sabbath are kept up or neglected.

**2. F.** Whosoever will save his life shall lose it: and whosoever will lose his life for my sake, shall find it, Matt. xvi. 25.

Leave all and you shall find all; for everything is to be found in God by him who, for the sake of God, despises everything.

**3. S.** Godliness with contentment is great gain, 1 Tim. vi. 6.

In temporal things contentment is a virtue, but in spiritual things moderation is a crime.

**4. Sun.** Remember now thy creator in the days of thy youth, Eccl. xii. 1.

Early piety presents a heart to God unsoiled by the world; like the morning dew it burns clear, being free from ashes.

**5. M.** God commendeth his love towards us, in that while we were yet sinners Christ died for us, Rom. v. 8.

Nothing is too great to expect from a God whose goodness was so infinite as to prepare such a noble victim as his own Son for the salvation of mankind.

**6. Tu.** Many are called but few are chosen, Matt. xxii. 14.

It is better to go with a few to heaven than with a multitude to hell, and be damned for the sake of company.

**7. W.** What shall a man give in exchange for his soul? Mark viii. 37.

No earthly possessions or mental endowments can supply the place of religion, because that alone brings salvation to man.

**8. T.** As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye from your evil ways; for why will ye die, O house of Israel? Ezk. xxxiii. 11.

My sins are many and great, yet if there were more they are far below the mercy of him that hath pardoned them, and the value of his ransom that hath paid for them.

**9. F.** Tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, Rom. v. 3-5.

We ought to be careful in tribulation to flee to the footstool of mercy that we may come out of it sanctified by the word of God and prayer.

**10. S.** He that winneth souls is wise, Prov. xi. 30. Blessed are they who see the day of glory, but more blessed are they who contribute to its approach.

**11. Sun.** He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse, Prov. xxviii. 27.

Let us proportion our alms to our ability lest we provoke God to proportion his blessings to our alms.

**12. M.** Lay not up for yourselves treasures upon earth, Matt. vi. 19.

It is a base thing to get goods to keep them. God, who only is infinitely rich, hideth nothing in his own hands, but gives all to his creatures; but if we will needs lay up where should we rather repose it than in Christ's treasury?

**13. Tu.** I must work the works of him that sent me, while it is day; the night cometh when no man can work, John ix. 4.

As in a letter if the paper is small and we have much to write, we write closer: so let us learn to economise and improve the remaining moments of life.

**14. W.** Surely goodness and mercy shall follow me all the days of my life, Ps. xxviii. 6.

The tissue of every Christian's destiny is wrought with threads of mercy, and mercy impresses her own lovely characters on every tial he is called to bear.

**15. T.** Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me, Ps. xxiii. 4.

Familiar thoughts slope the way to death; but if we think not of the subject the event will be a sudden precipice.

**16. F.** Affliction cometh not forth of the dust; neither doth trouble spring out of the ground, Job v. 6.

All troubles have their commissions and instructions from God—what to do, where to go, whom to touch, and whom to pass over.

**17. S.** Having a good conscience, 1 Pet. iii. 16. A good conscience is the palace of Christ, the temple of the Holy Ghost, the paradise of delight, and the standing Sabbath of the saints.

**18. Sun.** Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain, Phil. i. 20, 21.

St. Paul had three wishes, and they were all about Christ, that he might be found in Christ, that he might be with Christ, and that he might magnify Christ.

**19. M.** I love them that love me, and those that seek me early shall find me, Prov. viii. 11.

The flower of youth never looks so lovely as when it buds to the Sun of righteousness.

**20. Tu.** Samuel said gather all Israel to Mizpah, and I will pray for you unto the Lord, 1 Sam. vii. 8.

Prayers and tears are the weapons with which the saints have obtained the most glorious victories.

**21. W.** In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, John xiv. 2.

As the stars bespangle the beautiful heaven over our heads, so the promises of God are scattered through the blessed Bible in countless multitude and glory.

**22. T.** Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby, Heb. xii. 13.

God's people are like stars that shine brightest in the darkest night; like gold that is brighter for the furnace; like incense that becomes fragrant from burning; like the carnation plant that grows fatter when trampled on.

**23. F.** Follow peace with all men, and holiness, without which no man shall see the Lord, Heb. xii. 14.

If it be heaven towards which we journey, it will be holiness in which we delight, for if we cannot now rejoice in having God for our portion, where is our meanness for a world in which God is to be all in all for ever and for ever.

**24. S.** Therefore let us not sleep, as do others; but let us watch and be sober, 1 Thess. v. 6.

Those that are bound for heaven must be willing to swim against the stream, and must not do as most do, but as the best do.

**25. Sun.** He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again, 2 Cor. v. 12.

Settle it in your heart that it is the sum of all your business and blessedness to live to God.

**26. M.** Many are the afflictions of the righteous, but the Lord delivereth them out of them all, Ps. xxxiv. 19.

God gives riches to the world, but stores of his treasures of wholesome afflictions to his children.

**27. Tu.** Jesus said unto him if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, Matt. xix. 21.

Any man who is not prepared to renounce the claims of his God to his body, soul, and spirits, to his time, influence, and talents, and to his money also, cannot be his disciple.

**28. W.** And ye shall know the truth, and the truth shall make you free, John viii. 32.

Truth is, in morals, what steam is in mechanics; nothing can resist it.

**29. T.** A time to keep silence, and a time to speak, Eccl. iii. 7.

A judicious silence is always better than truth spoken without charity.

**30. F.** Yea, I have loved thee with an everlasting love; therefore, with loving kindness have I drawn thee, Jer. xxxi. 3.

The love of God is an endless stream from good to good, without error or inconsistency, moving in an everlasting round.

**31. S.** There hath no temptation taken you but such as is common to man, 1 Cor. x. 13.

If we accustom ourselves to self-denial we break the force of most temptations.

**1. Sun.** I will ransom them from the power of the grave: I will redeem them from death, Hosea xiii. 14.

The world is afraid of a hidden poison when there is none. The real hidden poison is sin, which the Lord grant us to fear everywhere.

**2. M.** The world hath hated them because they are not of the world, John xvii. 14.

When a Christian can love the world and the world can love him, there must be some worldliness in him,—for the world will love its own.

**3. Tu.** All that will live godly in Christ Jesus, shall suffer persecution, 2 Tim. iii. 12.

Eternal love, wisdom, and power endure the contradiction of sinners against itself. You will have to be wiser than he if you escape reproach.

**4. W.** All things are possible to him that believeth, Mark ix. 23.

By faith's strong hand we lay sure hold on our most glorious and Almighty Lord in heaven, and such an inviolable union is established between Christ and us, that all the powers of sin and hell avail nothing against it.

**5. T.** Our God is a consuming fire, Heb. xii. 29. As straw cannot withstand the force of fire, so God being a wall of fire around his people, the greatest power of our mightiest foes shall be consumed like fire.

**6. F.** I cried with my whole heart, Ps. cxix. 145. Nothing like a whole heart's cry to get a whole blessing—half-heartedness in prayer is certain of defeat.

**7. S.** I have waited for thy salvation, O Lord, Gen. xlix. 18.

God grants faith and patience from one morning to another as he gives daily bread.

**8. Sun.** For God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish, but have everlasting life, John iii. 16.

Oh that these truly precious words were ever warmly impressed on our hearts—last at night and first at morning. For what more blessed daily meditation need we?

**9. M.** 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? Rom. viii. 32.

He will never suffer a believing soul to perish; he has passed his word for it. I mean by he, that God who gave his Son.

**10. Tu.** Blotting out the handwriting of ordinances that was against us, Col. ii. 14.

Has he blotted out the handwriting? Then do you shake off your legal fears and all self-righteous dependences? If he did so much for us, let such goodness lead us to repentance.

**11. W.** Salvation belongeth unto the Lord: thy blessing is upon thy people, Ps. iii. 8.

Some merasures grow out of the root; some good things are not dispensed from the common basket, but out of the ark of the covenant.

**12. T.** I will praise the Lord with a song, Ps. lxxix. 30.

Every sorrow in this book is sown with seed of thanksgiving. Let us watch, and not suffer evil birds of care to lurk there.

**13. F.** For Christ is the end of the law for righteousness to every one that believeth, Rom. x. 4.

Those who are trusting in Christ alone for salvation, depending on him for salvation, God, conscience, and the law hid come in, so Satan's contrivays are powerless.

**14. S.** I will not leave you comfortless, John xiv. 18.

Dark lessons are not pleasant to us, but are always good for us. A cloudless sky could never produce a good harvest.

**15. Sun.** Doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil, 1 Cor. xiii. 5.

To rejoice in the happiness of others is to make it our own to produce it is to make it more than our own.

**16. M.** And he said unto them, when ye pray, say, "Our Father, who art in heaven," &c., Luke xi. 2.

The God Man was the first to call God Father. One of the many proofs on record of his intimate acquaintance with the human heart.

**17. Tu.** If any man speak, let him speak as the oracles of God, &c., 1 Pet. iv. 11.

As no higher end than God's glory can be proposed to itself by the most exalted creature, neither should the humblest seek a lover.

**18. W.** God is love, and he that dwelleth in love dwelleth in God, and God in him, 1 John iv. 16.

This is not natural religion, but Christ's. It is, so to speak, a plant growing on Calvary, and entwining itself for support around the Cross.

**19. T.** Commune with your own heart upon your bed, and be still, Ps. iv. 6.

Even a sick bed with God's smile is preferable to the most desirable of earthly goods with his frown.

**20. F.** A man's heart deviseth his way, but the Lord directs his steps, Prov. xvi. 9.

We sometimes are like travellers in a stage, full of our own plans and schemes, but the coach passes on regardless of the plots and plans which Infinite Wisdom is overruling.

**21. S.** My days are swifter than a weaver's shuttle, Job vii. 6.

Every day, like the shuttle, leaves a thread behind. Many weave the spider's web which will fill them.

**22. Sun.** And he answered her not a word, Matt. xv. 23.

If our prayers seem not to be answered, we are not to conclude that therefore they are not accepted.

**23. M.** The Lord reigneth, Ps. xcix. 1. It would be best for the Lord to occupy the same place in our hearts that he occupies in the universe.

**24. Tu.** Endure hardness as a good soldier of Jesus Christ, 2 Tim. ii. 3.

Affliction is a kind of moral gymnasium, in which the disciples of Christ are trained to robust exercise, hardy exertion, and severe conflict.

**25. W.** But when thou doest alms, let not thy right hand know what thy left hand doeth, Matt. vi. 3.

God takes most notice of those good deeds which inflate not the doer with vanity and self-complaisance.

**26. T.** He that refuseth instruction despiseth his own soul, Prov. xv. 32.

They have best learned the scriptures who apply them as a reproof to their own faults and a rule to their own practice.

**27. F.** O death, where is thy sting? 1 Cor. xv. 55.

As the life of the wicked is not worth calling life; so the death of the godly is not worthy the name of death.

**28. S.** Therefore with joy shall you draw water out of the wells of salvation, Isa. xli. 3.

It depends upon whether our well-springs are above or beneath; whether our consolation or grief abounds. The floodgates determine the tide.

**29. Sun.** Till the whole was leavened, Matt. xiii. 33.

To achieve great results by imperceptible means is the law of Divine dealing.

**30. M.** The righteous perisheth, and no man layeth it to heart, Is. lviii. 1.

May our death be the funeral of all our evils, and the resurrection of all our joys.

**1. Tu.** And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever, Isa. xxxii. 17.

Fear not, ye who may have a rough voyage. In this life, while unbelief is kept below, faith on deck, and Christ at the helm, of what may be but a frail bark.

**2. W.** They have a zeal for God, but not according to knowledge, Rom. x. 2.

True zeal is more like the modest violet sending forth fragrance from its hidden retreat, than the gaudy sunflower so much more prominent than useful.

**3. T.** Being justified freely through his grace, Rom. iii. 24.

This free gift is as a pearl in the Saviour's diadem, purchased and freed as the wreaths and chains of gold for the temple of God.

**4. F.** O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches, Ps. civ. 24.

What pleasure is downy's from acknowledging God's rights and agency in all the scenes of creation; to see him in all things—hear him in nature's varied melody.

**5. S.** He restoreth my soul, Ps. cxlii. 3.

What a refuge is the name of God! What will he not accomplish for his name. Sustaining and cheering thought, this argument must prevail.

**6. Sun.** And it shall come to pass when I bring a cloud over the earth, that the bow shall be seen in the cloud, Gen. ix. 14.

The darker the cloud the brighter the bow. Thus the deeper the affliction the more encouraging the consolation.

**7. M.** Trust in the Lord and do good, Ps. cxvii. 3.

Then in thy darkest day thy God shall be greenness and beauty unto thee.

**8. T.** Because the carnal mind is enmity against God, Rom. viii. 7.

It is of no more use attempting to bring pleasure out of pain, than happiness out of the indulgence of sin, though it may bring some temporary enjoyment.

**9. W.** Do not I hate them, O Lord, that hate thee? Ps. cxxxix. 21.

Hatred is not always or only a feeling of malevolence. In an intense hatred of sin there should be the desire for the conversion, not destruction, of any individual.

**10. T.** Far above all principality and power, Eph. i. 21.

Through life let this name be our most magic spell, then in death it will prove more capable of kindling, o'er in the midst of me, a spark of animation than any other, however dear.

**11. F.** Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever, Ps. cxlii. 6.

The everlasting home where will be the perfection of love, peace, friendship, untrifling employment, blissful re-unions, interesting edifying converse.

**12. S.** I am the way, the truth, and the life, John xiv. 6.

A way without alteration, the truth without a cloud, and life without end.

**13. Sun.** God is our refuge and strength, a very present help in trouble, Ps. xlvi. 1.

In prosperity there are more frequently a superabundance of resorts than in adversity.

**14. M.** Nevertheless not as I will, but as thou wilt, Matt. xxvi. 39.

The poorest circumstance in life, borne with resignation, has a peace of mind never realised in affluence by those who live not in the love and fear of God.

**15. Tu.** The Lord is my shepherd, I shall not want, Ps. xxiii. 1.

Even in the thicket and the brier those who trust the Great Shepherd shall not be entangled, nor will he suffer them to be swept away by the overflowing waters.

**16. W.** He is like a refiner's fire, Mal. iii. 2.

Though a Christian's sufferings be painful, they will only serve to illuminate and refine, not consume.

**17. T.** Why art thou cast down, oh my soul, Ps. xlii. 11.

Doubt and fear are effectually dispelled by trust in God only as the secret of unfeeling poison, and basis of everlasting happiness.

**18. F.** For I will be unto her a wall of fire round about, and will be the glory in the midst of her, Zec. ii. 5.

Be more affectionally than the nightly fires of eastern shepherds protecting their flocks from beast of prey, will the Lord preserve from ill those that trust him.

**19. S.** Except these abide in the ship, ye cannot be saved, Acts xxvii. 31.

The ends and the means are always united. The same God unites both. Therefore, as to trust means only is to neglect God; so to neglect means is to tempt him.

**20. Sun.** And some on boards, and some on broken pieces of the ship. And so it came to pass that they escaped all safe to land, Acts xxvii. 44.

The causes of shipwreck in life's voyage are manifold—adverse seasons—temptation—wild steering—hidden quicksands. By Christians alone can escape be made unto eternal life.

**21. M.** The Lord deliver me out of the paw of the lion, and the bear, and he will deliver me out of the hand of this Philistine, 1 Sam. xlvii. 37.

Forget not former mercies; shrink not from duty because of danger. Be strong in the Lord, depend on him, and even the angels will observe and wonder, often acknowledging thy God at least temporarily.

**22. Tu.** The Lord will strengthen him upon the bed of languishing: thou wilt make his bed in his sickness, Ps. xli. 3.

How comforting when it is felt that the same hand that chastens also supports—holding while he chastens.

**23. W.** Holy, holy, holy, Lord God Almighty, who art, and was, and art to come, Rev. iv. 8.

God's eternity is duration, without beginning or end; present, without past or future; youth, without old age; to-day, without yesterday or to-morrow.

**24. T.** He that hath no rule over his own spirit is like a city that is broken down and without walls, Prov. xxv. 28.

Self-will is so active, that it would pull a world to pieces to make a stool to sit on.

**25. F.** And he came out and went as he was wont to the Mount of Olives, Luke xxii. 39.

Though of these supplications ascending on those solitary nights there be no record, yet, doubtless, the future from them down to the end of time is indebted to them.

**26. S.** Though I walk through the valley of the shadow of death, I will fear no evil, Ps. xxiii. 4.

Fear not, trusting one, the light of his presence, rod of his power, and staff of his promises, shall comfort thee in that dark and trying hour.

**27. Sun.** O thou that hearest prayer unto thee, shall all flesh come, Ps. lxxv. 2.

Those prayers which have arisen from cottage hearths and dungeon floors. Genesareth's fishermen's abode have been answered as promptly as from Jerusalem's proud temple.

**28. M.** This is his commandment, that we should believe on his Son Jesus Christ, 1 John iii. 23.

The Father breaks through and seals the whole Scripture when he calls out from heaven, "This is my beloved Son in whom I am well pleased."

**29. Tu.** Forsake not the works of thine own hands, Ps. cxxxviii. 8.

The right way to grow in grace is to give thyself wholly to thy heavenly Father and appeal to his honour.

**30. W.** The fashion of this world passeth away, 1 Cor. vii. 31.

As long as we feed on the husks of the world and are in love with it, we are neither willing nor able to taste the comforts of the love of God.

**31. T.** For he hath made him to be sin for us, 2 Cor. v. 19.

It highly concerns believers who desire to keep a constant peace in their bosoms, to be ever sensible of their spiritual poverty. It will help them to remember their benefactor.

**1. F.** The law of the Lord is perfect, converting the soul, Ps. xix. 7.

It fetcheth back the soul to life as a strong cordial one in a fainting fit, which virtue is proper to the promulgar part of the word, and therefore so to be taken in this place.

**2. S.** Unto the upright there ariseth light in the darkness, Ps. xi. 24.

Not only light after darkness but light in the darkness—out of the eater comes forth meat, and out of the strong sweetness. It is a bad heart that is only merry when carnal pleasures are before it.

**3. Sun.** My heart is fixed, O God, my heart is fixed: I will sing and give praise, Ps. lvi. 7.

The hypocrite's joy, like the strings of musical instruments, crack in wet weather, but sincerity keeps the heart in tune in all weathers.

**4. M.** As for me thou upholdest me in my integrity and settest me before thy face for ever, Ps. xli. 12.

Thou dost not by me, oh God, as mine enemies do, they pick out my worst and revile me for it, if there be one sinful part of my life; like flies they light there, but thou overlookest all, and only beholdest my uprightness.

**5. Tu.** I was dumb and opened not my mouth, because thou didst it, Ps. xxxix. 9.

This holy man had made a breach at his soul and body at one time; he was sick and sad, yet he remembered whence the blow came.

**6. W.** But as of God in the sight of God speak we in Christ, Cor. ii. 17.

Had Paul dropped some wild gourd error into his doctrine, or mingled some ingredient of his own with what Christ the great physician had ordered, he would have had little list to triumph, but preaching pure gospel he feared not to meet his hearers again.

**7. T.** Enter not into judgment with thy servant, for in thy sight shall no man living be justified, Ps. cxliii. 2.

God hath nailed that door up that none can for ever enter by a law-righteousness into heaven.

**8. F.** First gave their own selves to the Lord, and man in obedience to the will of God, 2 Cor. viii. 5.

God is first served, and man in obedience to the will of God.

**9. S.** The wicked fleeth when no man pursueth, Prov. xxviii. 1.

They say that sheep are frightened with the clatter of their own feet, so sinners with the sin of their guilt.

**10. Sun.** He hath chosen us in him before the foundation of the world that we should be holy, Eph. i. 4.

As if some curious workman, seeing a forest growing upon his own ground, of trees all alike not one better than another, should mark some above all the rest, and set them apart in his thought, to make some rare pieces of workmanship of them.

**11. M.** Let her be doffed, and let our eye look upon Zion, Micah iv. 11.

The devil has learnt that persecution doth but mow the orchard, and the crop of saints come up the thicker for it. He no longer persecutes, but seeks to defile.

**12. Tu.** Let your light so shine before men that they seeing your good works may glorify your Father who is in heaven, Matt. v. 16.

One reason why such abuses came into the net of the gospel in primitive times was because then the divinity of the gospel doctrine appeared in the divinity and holiness of Christians' lives.

**13. W.** Looking diligently, lest any root of bitterness springing up trouble you, and therefore many be defiled, Heb. xii. 15.

A scab on the wolf's back is no harm to the sheep for the sheep will not consort with, but if it gets into the flock, it is another thing.

**14. T.** Be ready to give an answer to every man that asketh you a reason of the hope that is in you, 1 Pet. iii. 15.

Alas! how can they give an answer to others who have not one to give their own consciences.

**15. F.** Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again to a lively hope, 1 Pet. i. 3.

A beggar's son wearing the clothes of a rich man's child may as well hope to be heir to the rich man's land as a man by external reformation and profession to be heir to God's glory.

**16. S.** As becometh saints, Rom. xvi. 2.

There is a decorum which, if a Christian doth not observe in walking, he betrays his high calling and hopes unto scorn.

**17. Sun.** Can a bride forget her attire, Jer. ii. 32  
 Was it ever known that a bride forgot to have her wedding clothes made against the wedding-day, or to put them on when made: and should a Christian forget that holiness is the garment in which he is to be brought to the king.

**18. M.** Be sober and hope, 1 Pet. i. 13.

You that look for so much in another world be content with a little in this. It would be unseemly for a rich man to be sooted among the gleaners. Do not, then, be covetous of things in this life, but wait for the next.

**19. T.** Whose hours are we if we hold fast the confidence and the rejoicing of the hope firm unto the end, Heb. iii. 6.

Christ takes no more d-light to dwell in a sad heart than we in a dark house therefore set in the light which sheds its beams, or else thy sweet savour will be gone.

**20. W.** That we through comfort and patience of the scriptures might have hope, Rom. xv. 4.

The devil knows this so well that his great labour is spent to deprive the Christian of the help which the Word gives.

**21. T.** I remembered my God and was troubled, Ps. lxxvii. 3.

Can a servant be willing his master should come home when he is in rioting and excess? Be watchful, therefore, always.

**22. F.** A door of hope, Hosea ii. 15.

God, when he gives one mercy opens a door for him to give, and us to expect more mercy from him.

**23. S.** Seven stars in his right hand, Rev. i. 16.

Christ holding seven stars in his right hand signifies the great care he hath over his people, particularly his ministers who are most about it.

**24. Sun.** When the commandment came, sin revived, and I died, Rom. vii. 9.

The law is like a sleeping lion in a conscience, but when it sinneth it roareth most loudly, and strikes terror into a poor creature.

**25. M.** Thus saith the Lord, with these shalt thou push the Syrians, till thou shalt consume them, 1 Kings xxii. 11.

God never spake such a word. It is no marvel, then, to see men lay their bastard brass at God's door and say they are from scripture.

**26. Tu.** And he shall be like a tree planted by the rivers of water, Ps. i. 3.

These trees flourish most and bear the sweetest fruit which stand most in the sun; the praying Christian stands nigh to God and has God nigh to him in all he does, therefore we may expect his fruit to be the sweet and ripe.

**27. W.** Who is blind but thy servant, Isa. xliii. 19.  
 Who are such Atheists as those who have their eyes put out by gospel light—a judiciary Atheism is worse than heathen blindness.

**28. T.** Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself, Rom. xv. 2, 3.

Making people happy is not in a small nor an unimportant business. How the heart of man can make the heart of man pulse as it will.

**29. F.** Not slothful in business; for even in spirit; serving the Lord, Rom. xii. 11, 12.

An faith uses her wings of prayer to fly to heaven so she useth her feet of duty and obedience with which she walks and builds herself on earth.

**30. S.** If I regard iniquity in my heart, the Lord will not hear me, Ps. lxxl. 8.

Sin is so offensive to the Holy Spirit that wherever it is bid welcome he will show distaste. If you would have this pure dove stay with you be sure and keep his lodging clean.

**1. Sun.** The love of Christ constraineth us, 2 Cor. v. 14.

Love to Christ is the soul's true herosim, which courts gigantic feats, which selects the heaviest loads and the hardest tolls.

**2. M.** Until the day break and the shadows flee away, I will get me to the mountains of myrrh, and to the hill of frankincense, Sol. Song iv. 6.

The wilderness will do for us till we cross into Canaan, the east will do till the "city of habitation" comes.

**3. Tu.** The righteous is taken away from the evil to come, Isa. li. 1.

Death will be the funeral of all our evils, and the resurrection of all our joys.

**4. W.** But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, ye, the deep things of God, 1 Cor. ii. 10.

The Spirit is the only infallible communicator on the word of God. The revealer of mysteries, the expounder of precepts, the remembrancer of promises, the inspirer of prayer.

**5. T.** Blessed is the man that feareth the Lord, Ps. cxli. 1.

The fear of God turns other fears out of doors; there is no room for them where this great fear is; and being greater than they all, yet it disturbs not as they do; yes, it brings as great quiet as they trouble.

**6. F.** Who his own self bore our sins in his own body on the tree, 1 Pet. ii. 24.

I ought to see the stripes that was made on the back of Jesus by each of my sins.

**7. S.** I know that my Redeemer liveth, Job xix. 25.

All Seneca's arguments against the fear of death, never yet reconciled one reader half so effectually as the humble believer is reconciled to it by that simple persuasive, "I know that my Redeemer liveth."

**8. Sun.** Jesus saith unto them, My meat is to do the will of him that sent me, John iv. 34.

Christ made the work for which he came into the world his business and delight. Nothing could be more grateful to him than doing good; when he was invited to meat he went that he might do good, for that was his meat always.

**9. M.** My tears have been my meat day and night, while they continually say unto me where is thy God, Ps. xlii. 3.

It does not follow that the saints have lost their God because they have lost all their friends.

**10. Tu.** And he, bearing his cross, went forth into a place called the place of a skull, John xix. 17.

Christians are all cross-bearers; it is truly a family badge. Sometimes it is lighter, sometimes heavier, but they carry it with them wherever they go—no cross no saint.

**11. W.** Whosoever therefore will be a friend of the world, is the enemy of God, James iv. 4.

It is a worldly spirit which makes us so dead to religion, so averse to spiritual things, so forgetful of God, so unmindful of eternity.

**12. T.** Behold thou hast made days as hand-breadth, Ps. xxxix. 5.

We need not beg to measure our lives by; each one carries a measure about with him—his own hand, that is the longest and fullest measure. Many attain not to a finger-breadth.

**13. F.** These all continued with one accord in prayer and supplication, Acts i. 14.

If the error of prayer is to enter heaven we must draw it from a soul full before. Prayer is nothing without earnestness and resolution.

**14. S.** Man goeth to his work and to his labour until the evening, Ps. civ. 23.

In a world where so much is to be done, how happy that there is so large a portion of daylight; in a world where so much is to be suffered, how merciful that there is also so much night.

**15. Sun.** Thus will I bless thee while I live, Ps. lxxii. 4.

Whatever days we live to see low dark and cloudy soever, though the days come of which we say "we have no pleasure in them," still every day must be a thanksgiving day, even to our dying day.

**16. M.** Unto you that fear my name shall the Sun of righteousness arise with healing in his wings, Mal. iv. 2.

All the stars and the moon with them cannot make it day in the world; this is the sun a peculiar province; and can set in the highest light, the most refined science and morality, mark a day in the soul, for this is Christ's.

**17. Tu.** Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God, 2 Cor. iii. 3.

Paul sought triumphs, but they were over sin and ignorance; he gained trophies, but they were not military banners but rescued souls.

**18. W.** If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, Isa. lviii. 13.

The more carefully I can give my Sabbaths to God, and half forget that I am not before the throne of the Lamb, with my harp of gold, the happier am I, and I feel it my duty to be as happy as God intended me to be.

**19. T.** In which are some things hard to be understood, 2 Pet. iii. 16.

We could not rise from the perusal of the Scripture with a deep conviction that it is the word of the living God, if we had found no occasions on which reason was required to humble herself before giant-like truth.

**20. F.** Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, 1 Pet. v. 8.

Does it not behove soldiers of the cross, expectants of crowns and kingdoms, to show at least an entire devotedness of purpose, and an undimbling zeal to save souls, as Satan does to destroy them?

**21. S.** Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God, Heb. iii. 12.

Unbelief does nothing but darken and destroy. It makes the world a moral desert, where no divine footsteps are heard, where no angels ascend and descend, where no living hand adorns the fields, feeds the birds of heaven, or regulates events.

**22. Sun.** The righteous shall flourish as a branch, Prov. ii. 28.

Remember, you are not a tree, that can stand alone—you are only "a branch;" and it is only while you abide in him as a branch, that you will flourish.

**23. M.** If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me, Ps. cxxxix. 9, 10.

It would exhaust the energies of the most gifted spirit to require it to search out whatever attests the truth of the Bible—for the mountains have a voice, and the valleys, and the cities, and the towers.

**24. Tu.** I am the rose of Sharon, Sol. Song, ii. 1.

Even in death the rose is sweet, passing away, and sweetens every place where it lies. Thus the Rose of Sharon has given the fragrance of life to the very chambers of death and the grave.

**25. W.** When they saw the star they rejoiced with exceeding joy, Matt. ii. 10.

Act according to the light you have. Follow it. Strive to enter in at the strait gate, Luke xiii. 24.

**26. T.** Strive to enter in at the strait gate, Luke xiii. 24.

Strive! there is a crown to be won; the mines of the earth hath not furnished its metal, and the depths of the sea hide nothing so radiant as the jewels with which it is wrought.

**27. F.** The prayer of the upright is his delight, Prov. xv. 8.

Prayer draws all the Christian graces into its fount. It draws Charity with her lovely train, Hopeance with her holy sorrows, Faith with her elevated eye, Hope with her grasped anchor, Benevolence with her open hand, Zeal looking far and wide to bless, Humility with introverted eye looking at home.

**28. S.** Enter thou into the joy of thy Lord, Matt. xxv. 21.

The joy of home will be nothing compared to this joy.

**29. Sun.** The sting of death is sin, 1 Cor. xv. 56.

There are souls, on whose horizon, though death's skeleton form comes stirring, the light from eternity does not leave the form with glory. It is no more death the skeleton, but death the angel, a messenger of peace, mercy, love, and glory.

**30. M.** These are they which came out of great tribulation, Rev. vii. 14.

God hath many sharp-cutting instruments and rough files for the polishing of his jewels; and those he especially loves, and means to make the most resplendent, he hath oftentimes his tools upon.

**31. T.** And God requireth that which is just, Eccl. i. 5.

God demands an account of the past, and this we must render hereafter; he demands an improvement of the past, and this we must attend to now.



Clapham-common. W.	...	J. E. Giles, 13, Milton-street, Wandsworth-road
" Courland-grove. TH.	...	S. Ponsford, Loughborough-road, Brixton
" Wirtensberg-street	...	H. Hall, Manor-street, Clapham
Clapton, the Downs	...	T. V. Tymms, 10, Grange-villas, Grange-road, N.E.
Claremont-road, Hackney	...	J. Osborne, 27, Duncan-place, Hackney
Clerkenwell, Red Lion-street	...	A. K. Davidson
Commercial-road, Wellesley-street. TH.	...	T. Stringer, 73, Lincoln-street, Bow-road
" Devonshire-place. TH.	...	J. G. Pike, 27, Aston-street, Stepney
" Devonshire-street	...	G. Jennings, 1, Jamaica-street, Commercial-road
Cranford	...	G. A. Young
Crayford	...	E. T. Gibson, Dartford-road
Croydon, Tamworth-road	...	T. Thurston, Croydon, S.E.
" Second Church	...	J. A. Spurgeon
Cumberland-street, Shoreditch	...	W. Lodge, 146, Cannon-street-road
Dalston, Queen's-road. TH.	...	W. Miall, 1, Brookham-villas, Richmond-road, Dalston
" Albion-hall	...	G. Turner
" Downham-road	...	J. Langford
" Junction	...	A. Bird, 120, Queen's-road, N.E.
Deptford, Florence-place	...	J. S. Anderson, 5, St. Paul's-terrace, S.E.
" Midway, Lower-road. W.	...	J. W. Munns, 2, Hawthorn-terrace, Rotherhithe
" Devoushire-street	...	
" Octavius-street	...	D. Honour, 29, Adolphus-street, Deptford
Devonshire-square, Kingsland-road	...	W. T. Henderson, 9, De Beauvoir-square, N.
Dulwich, East	...	H. Tressider
Ealing	...	A. Ferguson, 4, Ormond-villas, Ealing
East-road, City-road	...	
Edmonton, Lower	...	D. Russell, 8, Queen's-road-villas, Lower Edmonton
Eldon-street, Finsbury, Welsh. W.	...	M. Evans, 28, Clifton-street, Finsbury
Enfield	...	G. W. White
" Highway	...	A. Doel
Esher	...	J. E. Perrin, Esher, S.W.
Finchley	...	W. Clark, North-road, Whetstone
Fulham-road	...	A. Branden, 5, Camera-street, Chelsea
Goswell-hall, Goswell-street	...	B. May, 27, Barbican
Goswell-street-road, Charles-street. W.	...	P. Gast, 7, Oxford-terrace, Islington
Gower-street. TH.	...	Various
Greenwich, Lewisham-road. W.	...	E. Dennett, 2, Mordon-terrace, Lewisham
" Lecture-hall. W.	...	B. Davics, 29, Burney-street, Greenwich
Hackney, Mare-street. TH.	...	D. Katters, High Elms, Hackney
" Oval	...	H. Myerson, Chapel-house
" Grove-street	...	
Hackney-road	...	
Hammersmith, West-end	...	P. Bailhache, Shaftesbury-road, Hammersmith
" Avenue-road (Union)	...	C. Grabam, 1, Belgrave-terrace, Shepherd's-bush
Hampstead. TH.	...	W. Brock, jun., 4, Downshire-hill
" New-end. W.	...	
Hanwell (Union)	...	G. R. Lowdon, Hanwell, W.
Harlington	...	T. Henson, Harlington, W.
Harrow-on-the-Hill	...	J. Bigwood, Harrow
Harrow-road	...	J. Munns
" Cambridge Hall	...	J. M. Cox
Honrietta-street, Brunswick-square. TH.	...	C. Starling, Chapel House
Henry-street, Gray's-inn-road	...	G. Horsley, Chapel House
Highbate, Southwood-lane. TH.	...	J. H. Barnard, North-hill, Highgate.
Hill-street, Dorset-square. W.	...	J. Foroman, 12, Westbourne-villas, W.
Holborn, Kingsgate-street. W.	...	W. Burton, 2, Percy-square, Pontonville
Holloway, Upper	...	S. H. Booth, 6, Cornwall-villas, Tufnell park
" Upper John-street. TH.	...	
" road	...	
Homerton-row. TH.	...	W. Palmer, 11, Homerton-terrace
Hornsey-rise	...	W. S. Waterer, 1, Shaftesbury-terrace, Hornsey-rise
" Second Church	...	F. M. Smith, 48, Barford-place, Barnsbury
Hounslow	...	W. H. Evans, 1, Claremont-villas
" Second Church	...	J. Burt
Hoxton, High-street. TH.	...	
Ilford	...	J. F. Houston, 4, Butland-terrace, Gt. Ilford
Islington, Providence-place. W.	...	
" Cross-street. F.	...	
" Baxter-road	...	J. Hobson, 48, Moorgate-street, E.C.
James-street, St. Luke's	...	E. J. Farley, 59, City-road, E.C.
John-street, Bedford-row. TH.	...	E. Medley, B.A., 34, Myddleton-square
John-street, Edgware-road	...	J. O. Fellowes, 8, Abbey-gardens, N.W.
Kensal New-town	...	H. W. Meadow, 7A, Durham-place, Notting-hill
Kensington, Hornton-street	...	J. Hawes
Kentish-town, Hawley-road	...	E. White, 3, Tufnel-park, Holloway
" Maldon-road	...	M. H. Wilkin

Koppel-street, Russell-square.	TH.	...	S. Milner, 81, Charrington-street
Kilburn, Canterbury-road	...	...	T. Hall, 7, Carlton-terrace, Cariton-road, Kilburn, W.
Kingston-on-Thames	...	...	H. Bailey, Hampton Wick
Lambeth, Regent-street.	TH.	...	C. T. Keene, Marley-terrace, Kennington
Langham-place, Regent-street.	W.	...	...
Lee, High-road	...	...	R. H. Marten, B.A. Rose-cottage, Blessington-road, Lee
Lessness Heath, Kent	...	...	Thomas Avery, Lessness-heath
Lever-street, St. Lukes	...	...	J. Huxham
Little Wild-street.	TH.	...	C. White, 37, Russell-road, Kensington
Long Acre, King-street	...	...	G. Hatton, Chapel House
Meard's-court, Dean-street, Soho.	TH.	...	J. T. Briscoe
Mintern-street, Dorchester-hall	...	...	W. Crowhurst, 23, Bames-terrace, De Beauvoir-town, N.
New-cross, Brockley-road	...	...	J. T. Wigner, Tresillian-road, Lewisbam
New North-road, Wilton-street.	TH.	...	W. Flack, 187, Church-road
New Southgate	...	...	T. G. Atkinson, 3, Springfield-road, N.
Norton-street, Twig Folly	...	...	...
Norwood, Westow-hill.	TH.	...	S. A. Tipple, Gipsy-road, Norwood
Notting-hill, Johnson-street.	TH.	...	C. W. Banks, 56, Queen's-road, W.
" Norland Chapel	...	...	...
" Silver-street	...	...	D. Crumpton, 50, Richmond-road, Bayswater
Orchard-street, Bryanston-hall	...	...	T. D. Marshall, 192, Oxford-street
Paddington, Church-street.	W.	...	J. Burns, D.D., Porteus-road, Paddington
" Praed-street.	W.	...	J. Clifford, L.L.B., 22, Alpha-road, N.W.
Peckham, Park-road	...	...	...
" James-grove	...	...	J. B. Field
Peckham-rye-lane.	W.	...	G. Moyle, Blenheim-grove, Peckham
Penge, Maple-road	...	...	J. Collins
Pimlico, Westbourne-street.	W.	...	J. Bennett, 3, Spencer-park-road, S.W.
" Princess-row.	TH.	...	J. B. McCure
Pinner	...	...	J. Billington
Plaistow (Union)	...	...	F. E. Trotman
Plumstead	...	...	G. Webb, Eynesford, Kent
" Conduit-street.	TH.	...	G. E. Arnold, 127, Burrage-road
Poplar, Cotton-street.	TH.	...	B. Preece, 2, Agnes-street, Limehouse
" Folkestone-terrace.	TH.	...	...
" High-street.	TU.	...	T. Davies, 82, West Smithfield
Putney (Union)	...	...	G. Nicholson, Putney, S.W.
Regent's-park, late Diorama.	W.	...	W. Landells, D.D., 23, King Henry's-road, N.W.
Richmond	...	...	R. Colman, 6, Chislehurst-villas, Richmond
Rotherhithe, Lower-road.	W.	...	...
Shacklewell, Stoke Newington.	TH.	...	T. W. Cave, 53, City-road, E.C.
Shadwell, Victoria-street.	W.	...	T. Stead, 21, Gardorn-street, Commercial-road
Shepherd's Bush, Oakland's Chapel (Union)	...	...	W. A. Griffiths
Shooter's-hill-road	...	...	H. R. Brown, Charlton, S.E.
Shouldham-street (Union).	TH.	...	...
Soho, Moor-street	...	...	G. W. McCrea, 16, Ampton-place, Gray's-inn-road, W.C.
Soho Chapel, Oxford-street.	W.	...	J. Wilkins, 179, Kentish-town-road
Speldhurst-road, South Hackney	...	...	George Sankey, 143, New North-road, Islington
Spitalfields, German Church	...	...	P. R. Willraht
St. John's-wood, Abboy-road	...	...	W. Stott, Chapel House
St. Luko's, Golden-lane	...	...	W. J. Orsman, 75, Oakley-road, N.
Stepney, Old-road	...	...	George Reynolds, 3, Barn-street, Stepney
" Burdett-road	...	...	W. Harrison
Stepney, Tabernacle	...	...	A. G. Brown, 53, Bancroft-road, N.
Stockwell	...	...	A. Mursell, 9, Jeffries-road, Clapham-road, S.
Stoke Newington	...	...	G. Stevens, 116, Hoxton-street
Stratford-grove.	TH.	...	C. Vernon, 3, Burton-villas, Leytonstone-road
Streatham, Lower	...	...	W. Coombes
Sutton, Surrey	...	...	W. J. Young
Sydenham	...	...	J. W. Todd, Perry-hill House, Lower Sydenham
Tottenham, High-road.	TH.	...	R. Wallace, Chapel House
" Wood-green	...	...	J. Pugh
" West-green	...	...	T. T. Gough, 4, Bedford-road, Tottenham
Twickenham	...	...	...
Uxbridge	...	...	E. Hunt, Hayos
Vauxhall, Kennington-lane	...	...	J. Hearson, Upper Kennington-lane
Victoria-park, Grove-road	...	...	G. D. Evans, 6, Banbury-road, Norris-park, S. Hackney
" Park Chapel	...	...	J. M. Denniston, Grove-street, South Hackney
Walthamstow, Wood-street	...	...	W. H. Hooper, East-avenue
Walworth, East-lane.	TH.	...	W. Alderson, 17, Trafalgar-street, Walworth
" Arthur-street.	W.	...	S. Cowdy, 13, Lorrimer-square
" Road.	TH.	...	W. Howison, 351, Albany-road, Camberwell
" York-street	...	...	J. Chislett, 3, Albion-terrace, Walworth
Wandsworth, Waterside.	...	...	J. Keenan
" East-hill	...	...	F. G. Marchant, 12, St. John's-hill-grove, S.W.
West Drayton	...	...	...

Westminster, Romney-street. TH. ... ..	T. S. Morris, 3, Colchester-street, Pimlico
Whitechapel, Commercial-street. TH. ... ..	C. Stovel, 56, Philpot-street, Commercial-road, East
Wilderness-row, St. John-street ... ..	J. Hewlett, Chapel House
Wimbledon ... ..	
Woolwich ... ..	
" High-street. w.... ..	
" Queen-street. TU. ... ..	J. Teall, Charlton, S.E.
" Anglesea-road. TU. ... ..	H. Haaks, 110, Crescent-road, Plumstead, S.E.
" Parson's-hill... ..	J. M. Camp

\*.\* In the event of change of residence, Ministers will oblige by forwarding an early notice.

## CHANGES IN THE PASTORATE.

PLACE.	NAME.	WHENCE.	PLACE.	NAME.	WHENCE.
Ashdon, Essex, Mr. Lazells, Metropolitan College.			Keynsham, J. Hook.		
Anstruther, A. Grant, Brough.			Kensington (Hornton-street), J. Hawes, Frome.		
Alford, Lincoln, J. E. Godfrey, Chilwell College.			Leeds, J. W. Butcher, Regent's-park College.		
Arnsby, W. Fisk, Chipperfield.			Leicester, W. Evans, Staleybridge.		
Ashwater, Devon, W. Fry, Yacombe.			Libanus, Swansea, W. Haddock, Twyn Gwyn.		
Blair Athol, Perth, A. Macdougall, Islay, N.B.			Lincoln's-inn-Fields, C. White, Kensington.		
Boston, H. Wood, Longton.			Lowestoft, G. H. Knight, Metropolitan College.		
Blockley, S. Mann, Exeter.			Llansvane, Cardiff, D. F. Ellis, Pontypool College.		
Barnsley, H. Watts, Stanningley.			Llanfangel, Crucor-ry, E. Probert, Haverford-west College.		
Brintree (Coggeshall-road), S. Hawkes, Buxton.			Lyme Regis, J. Davis, Teignmouth.		
Belper, Derby, H. Beddow, Woodborough.			Markyate-st. Herts, H. W. Taylor, Metropol. Coll.		
Bessels-green, Kent, W. H. Tredray, Notting-hill.			Melton Mowbray, J. Townley, Metropolitan College.		
Belfast, F. G. Buckingham, Metropolitan College.			Milnsbridge, H. Damor, Pudsey.		
Bushey, Herts, T. B. H. Sturges, Metropolitan Coll.			Milwood, H. Briggs, Bury College.		
Barnstaple, T. R. Stevenson, Lnton, Beds.			Millington, U. S., P. Gibb, Walsingham.		
Brighton, Grand Parade, G. Wyard, Shrewsbury.			Macclesfield, J. Watta, Godmanchester.		
Bures, Suffolk, E. E. Fisk, Gregoray.			Millgate, Lancashire, T. Griffiths, Manorbiers.		
Beeches, J. Blake, Dalston.			Middletown-in-Teesdale, F. S. Williams, Metro. Coll.		
Birmingham, W. Walters, Newcastle-on-Tyne.			Newhaven, Sussex, N. Neath, Metropolitan College.		
Chalk Farm-rd., N.W., W. A. Thomas, 63, Belmont-st			Newcastle-on-Tyne, W. R. Skerry, Sadden.		
Cork, T. E. Skase, Regent's-park College.			Newcastle-on-Tyne, G. H. Malons, Birmingham.		
Cranford, G. A. Young, Metropolitan College.			Newport Abbott, Devon, W. Ward, Newport Pagnell.		
Chippingham, W. Akomb, Metropolitan College.			Newark, Notts, J. Hayden, Sulgrave.		
Oranfield, S. McAlister, Metropolitan College.			New Swindon, J. Hior, Maidloe, Mon.		
Clough Fold, A. J. Parry, Liverpool.			Over Darwon, J. Baker, Bamsay, Hants.		
Camberwell (Charles-st.), J. A. Griffin, Little Ilford.			Old Basford, Notts, W. Dyson, Wirksworth		
Oxton, Cambs, J. Porter, Metropolitan College.			Oldham, E. Balinforth, Rawdon College.		
Chadlington, Mr. Argyle, Charltonon, Onnor.			Pinner, J. Billington.		
Chepstow, R. J. Guyton, Bristol College.			Penypark, near Cardigan, T. Phillips, Blaenlloppan.		
Coombe Martin, Devon, Mr. Glover, Metropolitan College.			Pwllhell, J. J. Williams, Liverpool.		
Chatham (Enon Chapel), W. F. Edgerton, Tring.			Penzance, J. Jack, Leeds.		
Castlehold, Newport, Isle of Wight, F. Trostrail.			Paulton, Somerset, W. Reynolds, Bristol College.		
Canada, R. Lennie, Leith, N. B.			Pershore, Worcester, J. Mesquita, Kensington.		
Cheltenham, J. Flory, Stonehouse.			Plaistow, F. E. Trotman, Rodruth.		
Dalston (Mission Hall), G. Turner, Metropolitan Coll.			Pange, J. Collins, Southampton.		
Eynsford, Kent, W. Mummery, Cossey.			Pontypool, D. Davies, Pembroke.		
Exeter (Bartholomew-st.), Dr. Cooper, Woodchester.			Riddings, Derby, Wm. Criel, Herts.		
Eastbourne, G. H. Sandwell, Metropolitan College.			Rochdale (Hope street), T. H. Pattison, Newcastle.		
Egremont, G. A. Cannell, Leeds.			Red Hill, W. Usher, Metropolitan College.		
Finchley, F. Groombridge, Metropolitan College.			Rye, J. Ward, Metropolitan College.		
Felnhvoel, Llanelly, J. Jones, Brymbo, Denbigh.			Stevington, Beds, T. Smith, Wootton.		
Forton, Gosport, G. H. Weatherly, Regent's-park College.			Syston, Leicester, H. W. Simmonds, Collingham.		
Gt. Sampford, Essex, C. Chapman, Metropolitan Coll.			Stanwick, T. J. Bristow, Woodford.		
Garway, G. Epps.			Steopshod, Leicester, T. R. Evans, Countesthorpe.		
Greenfield, Llanelly, W. Cope, Oakham.			Staylittle, R. E. Williams, Liverpool.		
Gt. Ellingham, Norfolk, J. Toll, Halstead.			Stanningley, Leeds, J. Rigby, Heywood.		
Glyn, Neath, J. Evans, Haverfordwest College.			Shoen, Bucks, J. Jones, Knighton.		
Gt. Whyte, Ramsay, S. H. Firis, Regent's-pk. Coll.			Shoreham, J. J. Harold, Metropolitan College.		
Gratnow, R. Steel.			Stradbroke, G. Cobb, Framsdon.		
Helston, W. L. Mayo, Metropolitan College.			Shepherd's Bush, Oaklands, W. A. Griffiths, Abersychan.		
Harlow, Mr. Fletcher, Metropolitan College.			Sheffield, J. Stevens, B.A., Naunton.		
G. C. Cooke, Ipswich, Regent's-park College.			Stockton-on-Toes, J. Duff, Rawdon College.		
Knighton, D. Lewis, Neyland.			Shrewsbury, St. John's-hill, J. Manning, Billingham.		
			Sudbury, Suffolk, H. H. Bourne, Ipswich.		

PLACE.	NAME.	WHENCE.	PLACE.	NAME.	WHENCE.
Talgarth,	H. Price,	Haverfordwest College.	Walsingham,	M. Morris,	Metropolitan College.
Tew, Oxon,	E. Priks,	Hanley.	Wyken,	R. Morris,	Garway.
Todmorden,	W. Chapman,	Louth.	Whitstable,	G. Stanley,	Leechdale.
Tenterden,	W. H. Smith,	Bourne.	Whitechapel (Alice-street),	C. Masterson,	Hoxne.
Trowbridge,	T. Stevens,			Suffolk.	
Treorkey,	Glam. D. Davies,	Llanfihangel.	Winchester (City-road),	Mr. Brain,	Bristol College.
Tirgah,	Mon. T. Hirwain,	Pontypool College.	Winslow,	Bucks. J. Smith,	Billingboro'
Waterbeach,	A. B. Morgan,	Grantown.	West Retford,	Notts. J. J. Dalton,	Doncaster.
Waterford,	W. Owen,	Haverfordwest College.	West Gorton,	H. L. Overbury,	Rawdon College.

### NEW CHURCHES FORMED.

Arthur-street, Peckham	Eastbourne	Hay-hill, Bath	Rothbury
Chalk Farm-road	Forest-gate	Hornsey-rise	Thornhill-hall, Islington
East Dulwich	Harrow-road, Cambridge-hall	Northumberland	Uiverston

### NEW CHAPELS.

Accrington	Dalston	Leicester
Armley, Leeds	Devonport-st., Commercial-rd.	Little Stukeley
Barnet	Devonshire-square, London	Maesycwmmer
Bath	Dronfield	New Wimbledon
Blackwater	Eastbourne	Nelson, Lancashire
Barrington-road	Eastington	Newcastle-on-Tyne
Brixton	Enfield	Penarth
Bradford	Farnborough	Reading
Berkeley-road	Greenford	Retford
Battersea	Greenwich	Salcombe, Devon
Bristol	Gold-hill, Bucks	South Shields
Cheam	Great Eccleston	Sheffield
Cosham	Gloster	Stoughton
Darlington	Harston	Wem
Derby	Hounslow	West Retford
Droitwich	Leeds	Wisbouch
		Yarmouth

### COLLEGES.

**BRISTOL**.—Founded 1770. President, Rev. F. W. Gotch, LL.D. Classical and Mathematical Tutor, E. W. Claypole, Esq., B.A., B.S.B. Treasurer, E. S. Robinson, Esq. Secretary, Rev. N. Haycroft, D.D. Number of Students, twenty.

**BAPTIST THEOLOGICAL INSTITUTION** (Chamber Hall, Elton, Lancashire).—Founded June 1866. President and Tutor, Rev. H. Dowson. Professor of Ecclesiastical History, Rev. B. Evans, D.D. General Literature, Rev. J. Webb. Treasurers, Samuel Howorth, Esq., and William Watson, Esq. Financial Secretary, Rev. J. Harvey. Minute Secretary, Rev. E. Parker. Number of students, thirteen.

**RAWDON** (near Leeds).—Founded at Bradford, 1894; removed to Rawdon, 1859. President, Rev. S. G. Gason, D.D. Classical Tutor, Rev. W. Medley, M.A. Treasurers, Thomas Akod, Esq., and William Stead, Esq., Bradford. Hon. Secretary, Rev. J. P. Chown, Bradford. Number of Theological Students, twenty.

**REGENT'S PARK**.—Founded 1810. Number of Students, 80. President, Rev. J. Angus, D.D. Classical Tutor, Rev. B. Davis, LL.D. Mathematical Tutor, Mr. John Bridges, M.A. Treasurer, J. Gurney, Esq. Secretary, Rev. G. W. Fishbourne.

**PONTYPOOL**.—Founded 1867; removed to Pontypool, 1836. Students, 20. Theology, Rev. T. Thomas, D.D. Classics, Rev. G. Thomas, M.A. and J. Sully, Esq., A.M. Treasurer, Henry Phillips, Esq. Secretary, Rev. F. Price.

**Haverfordwest**.—Founded 1830. Students, 20. President, Rev. T. Davies, D.D. Classical and Mathematical Tutor, Rev. G. H. Rouse, M.A., LL.B. Secretary, Rev. T. E. Thomas, Treballo. Treasurers, William Rees, Esq., and Joseph Thomas, Esq. The College Term begins on the third Wednesday in November, and ends on the first Wednesday in September.

**CHILWELL** (near Nottingham).—Instituted in 1797, and conducted successively in London, Wisbeach, Loughborough, Leicester, and Nottingham; removed to Chilwell, 1861. Present number of Students, 11. Theological and Resident Tutor, Rev. W. Underwood, D.D. Chusical Tutor, Rev. W. R. Stevenson, M.A., Nottingham. Secretary, Rev. H. Crasweller, B.A., Derby. Treasurer, Mr. T. W. Marshall, Bank-house Loughborough.

**PASTOR'S COLLEGE, METROPOLITAN TABERNACLE**.—Instituted at Camberwell, 1856; removed to Tabernacle, 1861. President, C. H. Spurgeon; Vice-President, Rev. J. A. Spurgeon. Lecturer on Natural Science, W. R. Selway, Esq. Tutors, Rev. G. Rogers, Mr. A. Fergusson, and Mr. Gracey. Tutors of Evening Classes, Mr. Fergusson, Mr. Gracey, and Mr. S. Johnson. Present number of Students, 80, Students in the Evening Classes, 113. Amount required annually, 5,000.

**LLANGOLLEN, OR NORTH WALES**.—Instituted at Llangollen, 1862. Present number of Students, 12; Tutor, Rev. Hugh Jones, M.A. Treasurer, Thomas Hughes, Esq., Vrondeg, Llangollen. Secretaries: Rev. A. J. Parry, Liverpool, Rev. Owen Davies, Llangollen. Session begins in the last week in August, ends the last week of July. Collecting time, the latter part of March, April, and the first fortnight in May.

*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 Pastor's College) are entitled to give certificates, qualifying for matriculation at the University of London; and many of the students have already taken degrees and honours there.

## RELIGIOUS AND BENEVOLENT SOCIETIES.

**BAPTIST MISSIONARY SOCIETY**.—Joseph Tritton, Esq., is Treasurer; and Dr. E. B. Underhill and the Rev. C. Bailhache, Secretaries. The Mission House is 19, Castle-street, Holborn.

**YOUNG MEN'S BAPTIST MISSIONARY ASSOCIATION** is in aid of the Baptist Missionary Society, by forming Sunday-school and other Juvenile Auxiliaries. President, Sir S. M. Peto; Vice-President, Rev. Dr. Angus. Treasurer, J. E. Tressidder, Esq. Secretaries, Mr. W. Tressidder and Mr. J. Bacon.

**GENERAL BAPTIST MISSIONARY SOCIETY** was formed in 1816, to carry on Missionary work on the principles of the New Connection of General Baptists. Treasurer, T. Hill, Esq., Nottingham. Secretaries, Rev. J. C. Pike and Rev. H. Wilkinson, Leicester.

**BAPTIST HOME AND FAITH MISSION FOR GREAT BRITAIN AND IRELAND**.—Treasurer, G. B. Woolley, Esq. Secretary, Rev. C. Kirtland. Office, 19, Castle-street, Holborn.

**GENERAL BAPTIST HOME MISSION**.—Treasurer, W. Stevenson, Esq., Greenhill, Derby. Secretary, Rev. J. Alcorn, Loughboro'.

**BIBLE TRANSLATION SOCIETY** has for its object—"To aid in printing and circulating those translations of the Holy Scripture from which the British and Foreign Bible Society has withdrawn its assistance, on the ground that the words relating to the ordinance of Baptism have been translated by terms signifying immersion; and, further, to aid in producing and circulating other versions of the Word of God, similarly faithful and complete." Treasurer, Rev. Edward Steane, D.D., Rickmansworth. Secretary, Rev. Alfred Powell, 19, Castle-street, Holborn. Travelling Agent, Rev. David Thompson, Appledore, Devon.

**BAPTIST TRACT SOCIETY** was formed to disseminate the truths of the Gospel by means of small treatises or tracts, in accordance with the subscribers' views, as Calvinists and Strict Communion Baptists. Treasurer, J. Oliver, Esq. Secretary, Rev. J. T. Briscoe. Depot, 3, Bolt-court, Fleet-street, E.C.

**BAPTIST UNION**.—The objects of this body are said to be—To extend brotherly love and union among those Baptist Ministers and Churches who agree in the sentiments usually denominated evangelical; to promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist Denomination in particular: to obtain statistical information relative to the Baptist Churches and Institutions throughout the world; to prepare annual Reports of its proceedings, and of the state of the Denomination. It fully 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. Secretaries, Rev. Dr. Steane and Rev. J. H. Millard, B.A., 19, Castle-street, Holborn.

**BAPTIST BUILDING FUND** assists by gifts, or loans without interest, in the building, enlargement, and repair of Baptist Chapels. Treasurer, James Benham Esq., 21, Wignmore-street, W., Honorary Secretary, Mr. Alfred T. Bowser. Secretary, Rev. R. Webb, Hammersmith. Offices, 19, Castle-street, Holborn; Hon. Solicitor, S. Watson, Esq.

**THE UNION BAPTIST BUILDING FUND**.—Formed 1865; Treasurer, W. B. Bembridge, Esq., Ripley. Secretary, Rev. J. T. Gale, Leeds. This Society has been formed by our General Baptist brethren, and is so constituted that upon the removal of certain legal difficulties it may unite with the Baptist Building Fund.

**BAPTIST BUILDING FUND FOR WALES**.—This Fund was established in connection with the commemoration in 1862 of the Ejected Ministers of 1662 to assist in paying for the Baptist Chapels of the Prin-

cialty. Mr. L. Jenkins, Maesycwmwy, was appointed Agent to the Society, and soon discovered that the churches were not only able but willing to contribute a much larger sum. Edward Gilbert Price, Esq., Aberdare, Treasurer; L. Jenkins, Maesycwmwy, Secretary; Asa J. Evans, Esq., Cardigan, Hon. Solicitor; with 24 Committees-men selected from all parts of the Principality.

**LONDON BAPTIST ASSOCIATION.**—Treasurer, James Harvey, Esq. Secretary, Rev. S. H. Booth. The object of this Association is the extension of the denomination in the metropolis and its suburbs, the Committee having pledged themselves to build a Chapel every year.

**THE BAPTIST MAGAZINE FUND** is for the benefit of the Widows of Baptist Ministers, recommended by the contributors. Treasurer, Joseph Tritton, Esq., 54, Lombard-street; Secretary, Mr. Gilbert Bligh, 13, Castle-street, Eolborn.

**THE SELECTION HYMN-BOOK FUND** is applied to the Relief of Widows and Orphans of Baptist Ministers and Missionaries. Treasurer, J. H. Tritton, Esq., 54, Lombard-street; Secretary, Rev. W. G. Lewis, 52, Norfolk-terrace, W.

**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, Mr. Justice Lush, J. Cox, Esq., and J. J. Smith, Esq.; Secretary, Mr. R. Grace, 2, Tudor-villas, Lyndhurst-road, S.E.

**THE BAPTIST WESTERN SOCIETY FOR AGED OR INFIRM BAPTIST MINISTERS** is another Institution for affording Ministerial relief, managed chiefly by residents in the Provinces. Treasurer, Mr. C. I. Wittuck, Bristol; Secretary, Mr. G. Ashmead, 19, Small-street, Bristol.

**THE BOARD OF EDUCATION.**—Formed 1866. Object: "To aid the ministers of both sections of the Baptist denomination, with limited incomes, in the education of their children." Treasurer, J. P. Bacon, Esq., 67, Fleet-street, London, E.C.; Secretary, Rev. Samuel Green, Hammersmith.

**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*l.* 3*s.* a-year, from time of entrance, and back from 30, if above that age. At 60 years of age, upon relinquishment of the pastorate, and under some circumstances at an earlier period, the member becomes entitled (in accordance with provision of Rule 6) to 30*l.* or 35*l.* per annum. The Society also proposes to give 20*l.* a-year to the widows of deceased members. Treasurers, W. Middlemore and C. T. Shaw, Birmingham. Secretaries, Rev. C. Vince, J. I. Brown, and B. C. Young, Cosesley.

**WARD'S TRUST.**—John Ward, LL.D., Professor in Gresham College in 1754, left 1,200*l.* Bank Stock for the education of two young men for the ministry at a Scotch University, preference being given to Baptists. Trustees, Rev. Dr. Steane, Rev. Dr. Angus, J. J. Smith, Esq., Joseph Tritton, Esq., and Rev. I. M. Soule.

## GENERAL BENEVOLENT SOCIETIES.

### IN WHICH BAPTISTS ARE MORE OR LESS INTERESTED.

**AGED PILGRIM'S FRIEND SOCIETY.**—Asylum, Westmoreland-place, Peckham. Treasurer, J. Abbis, Esq.; Secretary, Mr. M. Murphy, 10 Poultry.

**APPRENTICESHIP SOCIETY.**—Formed 1829. Treasurer, Alderman Challis; Secretary, Rev. I. V. Mummery. Office, 18, South-street, Finsbury.

**ARMY SCRIPTURE READERS' AND SOLDIERS' FRIEND SOCIETY.**—Object: "To spread a saving knowledge of Christ amongst our soldiers, without denominationalism." President, Major-General Sir A. J. Lawrence, K.O.B.; Treasurer, Vesey Weston Holt, Esq., 17, Whitehall-place; Bankers, National Provincial Bank of England, Waterloo-place, Charing-cross, W.C.; Secretaries, Colonel Robert Pitcairn and Rev. W. A. Blake.

**ASYLUM FOR FATHERLESS CHILDREN,** Reedham, near Croydon.—Instituted 1844. Treasurer, Baron L. de Rothschild; Hon. Secretary, Rev. Thomas Aveling; Sub-Secretary, Mr. G. Stancliff. Office, 10, Poultry, E.C.

**BRITISH AND FOREIGN SCHOOL SOCIETY,** Normal-school, Borough-road.—Formed 1808. Treasurer, J. G. Barclay, Esq.; Secretary A. Bourne, Esq. Central School, Borough-road, S.E.

**HOME AND SCHOOL FOR THE SONS AND ORPHANS OF MISSIONARIES,** Blackhoath, S.E.—Established 1842. Treasurer, H. W. Dobell, Esq.; Secretary, W. G. Lemon, Esq., LL.B.

**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 CHRISTIAN SOCIETY,** 32, Sackville-street, W.—Secretary, Mr. A. W. Stone.

**MILL-HILL SCHOOL,** Hendon, N.W.—Treasurer, Thomas Scrutton, Esq.; Hon. Secretary, Rev. R. H. Martin, B.A.; Head Master, R. F. Weymouth, Esq., M.A.

**ORPHAN WORKING SCHOOL,** Haverstock-hill.—Instituted 1753. Treasurer, J. K. Welch, Esq. Secretary, Mr. Joseph Soul. Office, 73, Cheapside.

**RAGGED CHURCH AND CHAPEL UNION.** Object:—"To raise funds to assist in providing buildings for places of worship on Sundays, and general school purposes during the week, for the destitute poor of the Metropolis." Patron, the Right. Hon. the Earl of Shaftesbury; President, the Right Hon. the Lord

Ebury; Treasurer, A. Sperling, Esq.; Hon. Secretary, Rev. Dr. Hugh Allen; Secretary, Rev. W. A. 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 Founders'-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 18*l.* per annum. Mr. Robinson also created a fund, called "Robinson's Relief," from which annuities of 10*l.* are paid to sixteen Independent and eight Baptist Ministers. Trustees, Messrs. G. B. Woolley, J. Harvey, E. Viney, B. Dixey, and J. Carter.

**ROBINSON'S RELIEF FUND.**—For Calvinistic Ministers, Baptist or Independent, resident in England and Wales. Ebenezer Viney, Esq., Treasurer, Upper Norwood. Two-thirds are to be Independents, and one-third Baptists. The grants are 10*l.* per annum. The trustees are the same as for "Robinson's Retreat." Present number of recipients, thirty-two.

**SOCIETY FOR THE RELIEF OF AGED AND INFIRM PROTESTANT DISSIDENTING MINISTERS.**—Formed 1818. Treasurer, P. Cadby, Esq.; Secretary, Rev. G. Rogers, 6, Frederick-terrace, Commercial-road, Peckham.

**SOCIETY FOR THE RELIEF OF NECESSITOUS WIDOWS AND CHILDREN OF PROTESTANT DISSIDENTING MINISTERS.**—Formed 1793. Treasurer, W. Edwards, Esq.; Secretary, Mr. C. T. Jones, 23, Brunswick-crescent, Camberwell, S.

**SURREY MISSION.**—Established 1797. Treasurer, J. Tritton, Esq.; Secretaries, Rev. E. Ashton and I. M. Soule

**WEST OF ENGLAND DISSIDENTS' PROPRIETARY SCHOOL, Taunton.**—President, J. P. Spencer, Esq., Oakhill; Treasurer, J. C. Musgrove, Esq. Bristol; Secretary, Rev. J. S. Underwood, Taunton; Principal, Rev. W. H. Griffiths, B.A.

## NOTICES OF DECEASED MINISTERS.

1. **REV. THOMAS MEE** was born at Smalley, in Derbyshire, in 1816. In early life he gave his heart to God, and was baptized at the age of twelve and a half years. It was through the influence and advice of the late Rev. H. Hunter, of Nottingham, that Mr. Mee was led to give himself entirely to the work of the ministry. He became pastor of the church at Whittelea in 1855, and removed to Islesham in 1857. In 1867 Mr. Mee accepted the call of the church at Retford. Here his labours, though of short duration, were blessed of God. On the 17th and 18th of July, 1870, the jubilee of the Sabbath-school at Retford was celebrated. On the following Lord's-day he preached three times, twice at Retford and once at Gamston. He retired to rest in his usual health, but after being in bed about an hour, he awoke in a struggle, and said the word "stroke," after the utterance of which he sank back in the bed and spoke no more. On the Sunday following the funeral, a sermon, bearing on the event, was preached at Retford by the Rev. Giles Hester, of Sheffield.

2. **REV. HUGH HUNTER**, for many years minister of Stoney-street Chapel, Nottingham, was born about the year 1797, at Donaghadee, in the county of Down, in Ireland. His mother was an eminently godly woman, and partly through the influence of her conversation and prayers, and partly as the result of a severe affliction, he was led whilst a young man to devote himself to the service of the Saviour. Shortly after his conversion, with characteristic zeal he began to speak to others of the love of Christ and their need of salvation, and his labours proved so acceptable and useful, that he was ere long encouraged to give himself wholly to evangelistic work. He had joined the New Methodist Connexion, and his first appointment was to a Mission station in the county of Monaghan. In 1824 he was removed to Belfast, where he availed himself of the opportunity of attending classes at the Presbyterian College, then under the presidency of Dr. Edgar. Shortly after this event, having made the acquaintance of Mr. J. F. Winks, he was baptised, he himself preaching the sermon, Mr. Winks being the administrator. About this period the church in Stoney-street, Nottingham, having largely increased in numbers, having moreover several stations in the villages which needed greater supervision, resolved to obtain for their pastor, the Rev. W. Pickering, the assistance of a colleague. Their attention was directed to Mr. Hunter, and the result was his settlement at Stoney-street as junior pastor. This was in the latter part of 1830. For eighteen years they laboured together as father and son; the chapel in Nottingham, notwithstanding considerable enlargement, was regularly full, and many were added to the Lord; whilst the cause of Christ in connection with the village branches prospered greatly. At length the senior pastor was removed by death. But the sense of his own declining bodily vigour, in the year 1866, led Mr. Hunter to resign the pastorate at Stoney-street, and to accept instead the charge of the congregation in Old Basford. This was one of the most flourishing offshoots of the church over which he had so long presided.

3. **REV. THOMAS W. MATHEWS**, for so many years pastor of the church at Boston, was the youngest son of the late John Mathews, Esq., barrister, of Tynemouth, Northumberland. He was born 18th August, 1798, and was educated as a member of the Established Church. At the age of sixteen he was brought to the knowledge of the truth, through the instrumentality of the Rev. Richard Ceell, a congregational minister. At a comparatively early age he entered on a course of study, with a view to the Christian ministry, at Rotherham College. In August, 1821, Dr. Bennett was asked to send a supply for the Reformed Church at Hamburg. He sent Mr. Mathews, whose preaching was so satisfactory to the congregation that they unanimously desired him to accept the pastorate. He did so; only returning for

a short time to England to complete his college course. He was ordained at Hamburg by the Rev. W. Gilbert, then of Hull. In 1828 his views underwent a change. The subject of believers' baptism, as practised by the primitive church, engaged his attention, and in 1830 he was baptized at Hamburg. The bitterness then felt towards the Baptists in Germany our brother did not altogether escape. Having relinquished the pastorate of the church over which he had been ordained, he opened his own house for preaching the gospel, and several persons were baptized by him, though contrary to the laws then in force. To hold religious services in private dwellings was an offence punishable by fine and imprisonment. Twice was Mr. Mathews fined; and apprehensive of being imprisoned, he left Germany for Great Britain. He took charge of a Baptist church at Glasgow, remaining there about ten years. In 1839, at the instance of Dr. Burns, he was invited to take charge of the church at Boston. His deep piety, his Christian catholicity, and his cheerful urbanity, winning a way for him to the hearts of all who knew him. In the town of Boston he was a man of mark; as a citizen, and as a Christian minister, he was foremost in benevolent and philanthropic enterprise.

4. REV. GEORGE ISAAC was born at Bramley, near Guildford, Surrey June 17, 1811. When little more than an infant he was removed to Godalming, and afterwards to Chobham, in the same county. We find him at the age of sixteen leaving his home and entering a house of business near London, an entire stranger to God and to himself, and to those things with which the true happiness of the soul is connected. Seized, a few months after, with a serious attack of pleurisy, he was taken, upon his recovery, to hear the late Mr. Joseph Irons, at Camberwell. Here it pleased the Lord to open the eyes of his understanding, and subsequently, being brought under the ministry of Mr. Glauville, at the Baptist Chapel, at Horsell Common, he avowed his faith in Jesus, and was baptized; and at the same time and place was baptized Sarah Hudson, who subsequently became his wife. Mr. Isaac preached his first sermon at Chobham, and from that time appears to have continued to preach every Lord's-day. While holding a situation at Guildford, he often walked eleven miles after preaching the Gospel in the evening. In 1837 he began business in Woking, after which he married his late wife, the daughter of a deacon of the Horsell Church. To the claims of business and to the work of the ministry he could not, however, at the same time, give all that attention that each required, and the former was relinquished for the latter. Our brother sustained the office of pastor successively to Baptist Churches at Otley, Suffolk; Over, Cambridgeshire; Chatham, Kent; and then was removed to Brighton, where for the last seventeen years he laboured in the Gospel.

5. REV. J. KEED, the energetic and much-beloved pastor of the Baptist Church, Acton. His death took place on Tuesday, April 11, after an illness of only a few days. The deceased, during his residence at Acton, collected around him a numerous and influential congregation, and by his persevering efforts in the cause, was instrumental in raising considerable sums towards the liquidation of the debt on the chapel, incurred by its complete renovation. His preaching was of that earnest and heart-stirring character that invariably commands attention; and by his unvarying kindness and geniality of temper he was respected and beloved by all who knew him. The funeral service was held at the chapel, Church-road, on Saturday, April 15, when the Rev. G. W. Lewis, the Rev. F. Tucker, and others took part. The burial afterwards took place at the Hanwell Cemetery. The funeral sermons were preached on Sunday, April 23rd, by the Rev. W. G. Lewis and J. Olliford.

6. REV. BENJAMIN EVANS, D.D., who was for many years known to a large section of the religious world, died very suddenly, at Scarborough, on Thursday, 6th April. He was sitting at home with his family about ten o'clock, when he fell back in his chair, and expired in a few minutes. He had been in a delicate state of health a considerable time. A few years ago he was attacked with paralysis, and he has long suffered from an affection of the heart, which compelled him some years since to resign the pastorate of the church at Scarborough. He was thirty-eight years his minister, and was in the sixty-eighth year of his age. Dr. Evans first visited Scarborough in 1825, as a student from college, to supply the pulpit of the Rev. Joseph Forster, then minister of the church above-named. At Mr. Forster's death Mr. Evans received an invitation to the pastorate, which he accepted.

7. REV. BENJAMIN GODWIN, D.D., died on Monday, February 20th, at Rawton, near Leeds, the residence of his son, Mr. Alderman Godwin, of Bradford. The deceased, who had reached the age of eighty-five years, was a distinguished minister in the Baptist body, and had in the days of his vigour laboured with much zeal in connection with the anti-slavery movement and the cause of Reform. At one time he was classical tutor at the College, then at Great Horton, but since removed to Rawdon. For fourteen years he was pastor of Ston Chapel, Bradford, now occupied by the Rev. Mr. Chown, and afterwards held a pastorate at Oxford. Since 1846 he has resided at Bradford, where he took an active interest in all the local educational and philanthropic institutions. Dr. Godwin had a considerable reputation for ability and learning.

8. REV. W. HERITAGE, of Canterbury.—Mr. Heritage succeeded Mr. Kirtland in 1865, and after a pastorate of five-and-a-half years, he was suddenly cut off. He conducted the missionary prayer-meeting in his own place of worship on Monday, March 6th. The next day he was slightly indisposed, and had a restless night. Wednesday saw him downstairs, and his medical adviser was sent for. On Thursday he expired. "The righteous dieth." Our departed brother was a man of large sympathies and public spirit. The societies have lost a warm friend and an active supporter. Mr. Heritage was a good man and an attractive preacher.

9. REV. JOHN GIBSON, nearly twenty years pastor of the Church, West Drayton, died on February 8th. He retired from his ministry about three years since, and at intervals suffered from failing health. His removal at length was almost sudden, in a few hours from the time he was seized having passed away. The event was improved to a large and attentive congregation, on the Sunday week following, by the Rev. W. Perratt.

10. **REV. ROBERT JOHN WILKINSON**, for two years pastor of the Church, Syston, near Leicester. A man whose departure from our midst demands more than a simple record. It is now somewhat over two years since Mr. Wilkinson, then a student in the Metropolitan College, was unanimously invited to take the oversight of the newly-formed church in that village. When he came to Syston he found a few members, who were dismissed from the church, worshipping in Belvoir-street, Leicester, under the pastoral care of the Rev. J. P. Mursell. He commenced his labours right earnestly, seeking to organise the forces at his command that he might bring them to bear on the surrounding population. His memory will long be fragrant to those who knew him, while his more immediate friends mourn the loss of a brother greatly beloved.

11. **REV. DR. BELL**, pastor of the church at Sheldham-street, London, died on Sunday, September 10. His end was peace.

12. **REV. W. T. SARGEANT**, Baptist minister, Newhaven, went to his rest and reward on Thursday, June 22nd. He was deeply respected by all his fellow-townsmen. About three years ago, Mr. Sargeant, who was then a student at Mr. Spurgeon's College, accepted a pressing invitation to undertake the oversight of the church and congregation at the Baptist Chapel, where, as long as strength permitted, he laboured with much success. In the midst of active ministerial work, however, symptoms of consumption manifested themselves. Friends from Lewes and elsewhere took services for him, but with a slight return of health he was only too happy to be at his loved work again. On returning from Ramsgate, where he had attended a Baptist association meeting, when on London Bridge he was seized with vomiting of blood. He was at once taken to Guy's Hospital, and there he died; at ten minutes past nine on the following night, surrounded by his mother and other relatives who had been telegraphed for. Mr. Sargeant was only twenty-five years of age, and had his life been spared he bade fair to have become a useful minister. He was interred in the parish church ground. The rector of the parish, Rev. E. P. Southwood, with much Christian kindness, conducted the service.

13. **REV. WILLIAM MIDDLETON**.—The Baptist church at Consett, County Durham, and the denomination generally, have sustained a great loss by his sudden death, which took place on Saturday, June 17th, after an illness of four days, at the early age of thirty-four. He had, in union with the Wesleyan bodies in Consett, commenced an open-air mission, which he inaugurated on Sunday, the 11th, by a sermon he preached to a large audience in his usual clear and convincing style. He had only been two years connected with the Consett Baptist Church, which was originally a Home Mission station, but by his labours the church has been formed, and the congregations increased so that it was proposed to build a chapel. A large concourse of friends of all denominations attended the funeral on Monday last; the clergyman of the parish, and several ministers of the Wesleyan bodies were also present.

14. **REV. J. PEARCE**, died in the faith and hope of the Gospel, at Newington, Surrey, November 4th. Our departed brother was for many years a member of the church in New Park-street, and now meeting in the Metropolitan Tabernacle. He was successively pastor of the church at Lesness Heath, Kent, and Malden, Surrey. He was much respected by all who knew him. His remains were interred at the Norwood Cemetery, his long attached friend, Rev. W. A. Blake, Editor of the BAPTIST MESSENGER, conducting the service.

15. **REV. THOMAS MORRIS**, for nearly twenty years the much esteemed pastor of the Baptist church at Whitechurch, Hants, and Senior Secretary of the Southern Association of Baptist Churches. He fell asleep in Jesus on Lord's day, November 5th, aged 68 years. All who knew him mourn his loss. Our loss is his eternal gain. He has gone to be with the Jesus he loved to preach.

16. **REV. THOMAS PHILLIPS**, formerly of Earl's Barton, Northamptonshire, and Lichfield, Staffordshire, died on Saturday, September 30th, at his residence, South Hackney. At the time of his death he was pastor of Grove-street Chapel, South Hackney, where he had attracted around him many warm and sympathising friends. He had long been associated with various movements connected with religious and social progress, being principal organising agent of the National Temperance League, also Secretary of the Anti-Slavery Society. He also took a prominent part in the work of the Freedman's Aid Association, and in the labours of the Peace Society. His decease, which was accelerated by heavy mental labour, was of only a few days' duration. He was sixty-one years of age.

## PUBLICATIONS.

## WEEKLY.

*The Freeman.* Twopence. Yates and Alexander, Church Passage, Chancery Lane.

## ANNUAL.

*Baptist Hand-book.* One Shilling. Yates and Alexander, Church Passage, Chancery Lane.

——— *Year-book and Almanack.* Twopence. Paul, 1, Chapter House Court.

——— *Almanack.* Twopence. Banks, 30, Ludgate Hill.

## MONTHLY MAGAZINES.

*Baptist Magazine.* Sixpence. Yates and Alexander.

——— *Messenger.* One Penny. Paul.

*The Church.* One Penny. E. Stock. Paternoster Bow.

*General Baptist Magazine.* Twopence. Marlborough and Co.

*Earthen Vessel.* Twopence. Stevenson.

*Missionary Herald.* One Penny. Pewtress and Co., and E. Stock.

*Juvenile Missionary Herald.* One Halfpenny. E. Stock.

*Gospel Herald.* Twopence. E. Stock.

## THE ROYAL FAMILY OF GREAT BRITAIN.

QUEEN ALEXANDRINA VICTORIA, born 24th May, 1819, succeeded to the throne 20th June, 1837; married 10th February, 1840, to the late Francis Albert, Prince of Saxe Coburg and Gotha. *Issue:* 1. Princess Victoria Adelaide (Princess Frederick William of Prussia), born Nov. 21st, 1840.—2. Albert Edward, Prince of Wales, born Nov. 9th, 1841 (married to Princess Alexandra of Denmark, 1863).—3. Princess Alice Maude Mary (Princess of Hesse Darmstadt), born April 25th, 1843.—4. Prince Alfred Ernest Albert, Duke of Edinburgh, born August 6th, 1844.—5. Princess Helena Augusta Victoria, born May 25th, 1846 (married to Prince Christian of Augustenberg, July, 1866).—6. Princess Louisa Caroline Alberta, born March 13th, 1848 (married John, Marquis of Lorne, March 21, 1871).—7. Prince Arthur William Patrick Albert, born May 1st, 1850.—8. Prince Leopold George Duncan Albert, born April 7th, 1858.—9. Princess Beatrice Mary Victoria Foodore, born April 14th, 1857.

George William Frederick Charles, Duke of Cambridge, cousin to the Queen, born 26th March, 1819.

George Frederick Alexander, Duke of Cumberland, cousin to the Queen, born May 27th, 1819.

Princess Augusta Caroline of Cambridge (Duchess of Mecklenburgh-Strelitz), born July 19th, 1822.

Princess Mary Adelaide of Cambridge, born 27th November, 1833; married to Prince Teck, June, 1866.

## POST-OFFICE SAVINGS' BANK REGULATIONS.

1. Open every day, Sunday excepted.—2. Even shillings to any amount, from one shilling upwards, may be put in; but not more than 30*l.* in a year, nor more than 150*l.* altogether.—3. No charge made for depositors' books (except when lost), then 1*s.* will be charged for replacing.—4. Interest 2½ per cent. *i.e.* ¼*d.* per pound per month direct Government security.—5. Friendly and Charity Societies and Penny Banks may deposit to any amount.—6. Other savings' banks (not being post office savings' banks) may be required to transfer accounts to this post-office savings' bank.—7. This post-office savings' bank may be required to transfer accounts to other savings' banks which are not post-office savings' banks.—8. Persons opening an account at one bank may take their books and make deposits at any other post-office savings' banks, or withdraw deposits.—9. No charge made for the postage of correspondence with the chief savings bank at the London post-office.—10. All or any part of the amount deposited can be withdrawn in a few days after application.—11. Provision is made for deposits by trustees, minors, and married women.—12. Officers of the post-office are strictly prohibited against disclosing the name of any depositor, or any amount paid in or taken out.

## STAMP DUTIES, ETC.

**RECEIPTS.**—For sums of 2*l.* or upwards..... 1*d.*  
 Persons receiving the money are compellable to pay the duty.

For every delivery order for goods of the value of 4*0s.* and upwards, lying in dock, wharf, or warehouse,  
 1*d.* Dock Warrant, 3*d.*

**DRAFT BILLS, ETC.**—*Draft, or Order* for the payment of any sum of money to the bearer, or to  
 order, on demand, including bankers' cheques ..... 1*d.*

*Inland Bill, Draft, or Order* payable otherwise than on demand—

		£	£	s.	d.			£	£	s.	d.		
Not exceeding		5	0	0	1	Exceeding	500	and not exceeding	750	0	7	6	
£5,	and not exceeding	10	0	0	2		750	"	1,000	0	10	0	
10,	"	25	0	0	3		1,000	"	1,500	0	15	0	
25,	"	50	0	0	6		1,500	"	2,000	1	0	0	
50,	"	75	0	0	9		2,000	"	3,000	1	10	0	
75.	"	100	0	1	0	3,000	"	4,000	2	0	0		
and 1 <i>s.</i> for every £100 up to £500.							For every additional £1,000		0			10	0

**HOUSE DUTY.**—Inhabited house, of the value of 20*l.* or upwards..... 9*d.* in the 1*l.*  
 If occupied as a farm-house by a tenant or farm-servant, or for purposes of business ... 6*d.*

## POST-OFFICE REGULATIONS.

**Rates of Postage—**

**INLAND LETTERS** to any part of the United Kingdom, if not exceeding one ounce ... .. 1*d.*

Exceeding 1 ounce, but not exceeding 2 ounces ... .. 1½*d.*

" 2 ounces " " 4 ounces ... .. 2*d.*

And so on, an additional halfpenny for every additional two ounces up to twelve ounces. Unstamped or unpaid letters are charged double postage on delivery; those insufficiently stamped, double the amount of such insufficiency.

**Money Orders** are granted and paid at every Post Town in the United Kingdom, the commission for which is 1*d.* for sums not exceeding 10*s.*; 2*d.* for sums not exceeding £1; 3*d.* for not exceeding £2; 4*d.* for not exceeding £3; £10 is the highest sum for which a single Order is granted. Money Orders can now be sent to Canada, West Indies, Victoria, Western Australia, South Australia, Queensland, Cape of Good Hope, Western Coast of Africa, and New Zealand.

Payment of an inland order must be obtained before the end of the second month, exclusive of the month the order was issued in, or a fresh commission must be paid; under any circumstances an order will not be paid after twelve clear months.

In cases of the miscarriage or loss of a Money Order, a duplicate is granted on a written application (with the necessary particulars, and enclosing the amount of a second commission in postage stamps to the Comptroller of the Money Order Office where the original Order was issued.

**Registered Letters.**—By prepayment of 4*d.* any inland letter, on which the postage has been prepaid, may be registered. (The fee on Colonial and Foreign letters remains 6*d.* as before.) The Post Office cannot undertake the safe transmission of valuable enclosures in unregistered letters. All letters unquestionably containing coin, even though they be posted without registration, will be treated as registered, and charged on delivery with a double registration fee, that is, with a fee of 8*d.* in addition to the ordinary postage.

**Newspapers, Book Packets, Pattern or Sample Packets, and Post Cards** may be sent by post in the United Kingdom, at the following rates of postage:—On a registered Newspaper, not exceeding, with any supplement, and with any cover, six ounces in weight, ½*d.* On a book packet, if not exceeding two ounces in weight, ½*d.*; if exceeding two ounces in weight, for every additional two ounces, or fractional part of two ounces, ½*d.* On a post card, ½*d.*