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THE  
BAPTIST MESSENGER:

AN

*Evangelical Treasury*

AND

CHRONICLE OF THE CHURCHES.

FOR THE YEAR 1875.

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LONDON:  
F. DAVIS (LATE J. PAUL), 1, CHAPTER-HOUSE COURT,  
PATERNOSTER ROW

## TO OUR READERS.

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ANOTHER year, which has been crowned with loving-kindness and tender mercy, is fast drawing to a close, and we cannot attempt to summarise its blessings without being prompted to deep thankfulness for all the brightness and goodness shed upon our path. Gratitude for the past year inspires hope for the future, and nerves to the faithful and zealous discharge of each pressing duty. May God vouchsafe His grace and guidance during 1876! and may those dear friends who have so kindly contributed their help to this Magazine, realise in their hearts, homes and spheres of Christian activity, the fulness and warmth of our greeting when we wish them, in the name of the Lord Jesus, a HAPPY NEW YEAR.

WILLIAM ALEX. BLAKE,  
*Editor.*

THE BUTTS,  
BRENTFORD, MIDDLESEX,  
*December, 1875.*

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# THE BAPTIST MESSENGER.

## THE FAINTING SOUL REVIVED.\*

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

“When my soul fainted within me, I remembered the Lord.”—JONAH ii. 7.

WHEN man was first made there was no fear of his forgetting God, for it was his highest privilege and delight to have communion with his Maker. “The Lord God walked in the garden in the cool of the day,” and Adam was privileged to hold fellowship with God, closer, perhaps, than even the angels had in heaven. But the spell of that sacred harmony was rudely broken by man’s disobedience and his dreadful fall. Ever since our first parent tasted of the forbidden fruit which brought death into our world, and all its train of woes, his mortal race has been naturally prone to forget God. The evil propensities of flesh and blood have made it impossible to persuade man to remember his Creator. The complaint of God against the Jews is true as an indictment against the whole human family. “Hear, O heaven, and give ear, O earth: I have nourished and brought-up children, and they have rebelled against me; the ox knoweth its owner, and the ass its master’s crib, but my people doth not know. Israel doth not consider.” Man is foolish; he flies from the highest good. Man is wicked; he turns his back upon supreme holiness. Man is worldly; he forgets the kingdom of God and the world to come. Man is wilful; he follows his own vain imaginations, and with head-strong rebellion opposes himself to his God, that he may pursue his own wayward course and gratify his wanton passions.

To convince a man of his error, to arrest him in his evil pursuits, to reclaim him to the paths of righteousness—this is seldom accomplished without dire trouble and deep affliction. Some men, it is true, are brought to God by gentle means; they are drawn by soft but mighty bonds; still, a much larger class of persons remains, upon whom these silken cords would exert no influence. They must not be handled softly, but must be dealt with heavily. The picklock will never open their hearts; there must be the crowbar, and even the battering-ram, to give a furious cannonade. Some hearts can never be captured for God and for truth except by storm. Sword in hand, God’s law must scale the ramparts. With thundering report God’s Word must dash down the walls of their confidence, and make breach after breach in the bastions of their pride, and even then they will fight it out, and never yield, until, driven to an awful extremity, they see that they must either yield at once or else be lost for ever. It is with such persons that I now particularly want to deal. There are those who have forgotten God after having once known Him, and they are not likely to be brought back without great trouble; and there are others who never did know God, and they never will inquire after Him, unless they are driven

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to their wits' end by calamity, as when a great famine in the land where he dwelt compelled the prodigal to seek his Father's house for very lack of bread.

I. It is WITH THE BACKSLIDER I have first to remonstrate. Let me, however, before I go into the matter with you, describe a little more minutely the individuals I wish to address. There is no need to call out your names; it will suffice if we portray your character and describe your conduct. There are some of you who used to be members of Christian churches years ago, but you have gradually declined, and so reckless has your career at length become, that it is a wonder that you have not utterly perished in your sin. You seemed to run well on the outset, and for a time you held on in the way; but where are you now? Well, you happen at this present to be in God's house, and I do trust that God's own hour has come, when He will meet you and bring you back. What we have to say of Jonah, I do entreat you to apply to yourselves; if the cap seems to fit you, put it on and wear it, even though it should be a fool's cap: wear it till you are ashamed of yourselves, and are led to confess your folly before the God who is able to remove it and to make you wise unto salvation.

Observe, dear friends, that though Jonah remembered the Lord, *it was not till he got into the whale's belly*, nor even then till his soul fainted within him. He did not remember the Lord all the time he was going down to Joppa to find a ship, nor yet when he got on board that ship. His Master had said to him, "Jonah, go to Nineveh," but Jonah was a strong-willed, head-strong fellow. Though a true servant of God and a prophet, yet he fled from the presence of the Lord. To Nineveh, he resolved within himself, he would not go. He could foresee no honour to himself out of the journey, no increase of his own reputation, no deference that would come to him amongst those proud Assyrians, so, in direct defiance of the Divine command, he set off to Joppa, to take a ship and to flee from God's presence. Into the ship he got, paid the fare, and went sailing down the sea to go to Tarshish; but all this while he never thought of God. Not unlikely in this assembly there may be a woman who used to be a member of a Christian church, but she married an ungodly man; after that there was no going to the house of God, much less anything like keeping up her church membership. The shop was kept open on Sunday, or there was a pleasure party to be entertained at home, or an excursion taken into the country. All this seemed very pleasant. The disquietude of conscience she might feel at first, wore off as habit made it familiar; till, year after year, this woman who once seemed to be a true servant of Christ, lives in carelessness and indifference, not to say profanity, with hardly any thoughts of God. Perhaps she has not quite given up prayer; she could not absolutely become an enemy of Christ, or entertain a dislike to His people. Still, God was forgotten. So long as the business prospered, the husband was in good health, and the world smiled, God was never thought of. Can I be mistaken in supposing that there is a man here who in his youth was a loud talker, a vehement professor of religion, and a companion of those that fear the Lord? But after a time there seemed to be a way of getting money rather faster than the ordinary methods of honest labour or simple merchandize; so he entered into a speculation, which soon ate out the vitals of his piety. His new projects involved new companions; in their fellowship he stifled his

old convictions, and, as he would not play the hypocrite, he ceased to make any profession at all. Perhaps months have passed since he has been in a place of worship; even now he would rather be unrecognised, for he has only come here because a friend from the country asked his company to see the place and to hear the preacher. Ah, my dear sir, it is strange indeed, if you be a child of God, that you could have walked so contrary to God as you have. Yet so did Jonah. Do I, then, hold up his case before your eyes to comfort you? Nay; but let me hope that you will apply the bitter rebuke to your own soul and be led to do as Jonah did. All the while the ship sailed smoothly over the sea Jonah forgot his God. You could not have distinguished him from the veriest heathen on board. He was just as bad as they were. Yet was there a spark of fire among the embers, which God in due time fanned into a flame. Happy for you if this better part of his experience should tally with your own.

Such, too, was Jonah's blank forgetfulness, that he does not appear to have thought upon his God *all the while the storm raged, the billows rolled, and the ship was tossed with tempest*. The poor heathen sailors were all on their knees crying for mercy, but Jonah was asleep in the vessel, till the superstitious captain himself was amazed at his apathy: "What meanest thou, O sleeper: carest thou not that we all perish?" He went down and upbraided him, and asked him how it was that he could sleep while the passengers and crew were all crying. "Arise," said he, "and call upon thy God." He was stirred up to his danger and his duty even by a heathen! Now, maybe there are some here who have had a host of troubles. Is your husband dead? Are you a lone woman, with a family to provide for? Or are you a widower, looking on your children with pity, whom you once regarded with a homely pride? Possibly you may have another form of trial. Your business has gone to the bad: you expected to have realised large profits by it, but you encountered loss upon loss, till your little capital has been scattered. Still, all this while you have not thought about God. Mayhap that child after child has been taken from you, and yet you have not remembered God. Is it really so, that the Lord loves you, and, because He loves you, therefore chastens you? Mark my word, you will continue to suffer loss upon loss, till you have lost all you have and all you count dear, and you will be brought to death's door yourself, but He will save you at last. If you ever were His, He never will let you sink into hell; but, oh! it will be hard work for you to get to heaven. You will be saved, but it will be so as by fire. You will be saved as by the skin of your teeth—scarcely saved, and the way in which you are saved will be a most terrible one to you. Oh, friend, I wish you would turn while God is smiting you gently, for know of a certainty if rods will not do He will come to scourges, and if the scourge will not do He will take the knife, and if the knife will not do He will take the sword, and you shall have to feel it, for, as sure as God is God, He will never lose His child, and He will cut that child, as it were, into pieces, but He will save his soul. He will undermine your constitution by disease and make you toss upon the bed of anguish, but He will bring you back. Oh! that you had grace to come back by gentler means before these terrible afflictions are tried!

So then Jonah did not think of God all this time. Now at length the vessel begins to creak, and seems as if she must go to pieces. Then they

cast lots, and the lot fell upon Jonah. He is about to be thrown into the sea. At that moment a pair of huge jaws open wide, shut again, and swallow him up. "Where am I now?" says Jonah, as he is taken down deep by the motions of this monstrous fish, till the weeds come into the fish, and wrap about his head, and his life is only preserved by a miracle. Then, oh then, Jonah thinks upon his God. "When my soul fainted within me." Now, why did his soul faint within him? Was it not because he thought, "Now I am in a hopeless case; I shall never come out of this; it is a wonder I am not drowned; it is a marvel I was not snapped in pieces by those huge jaws; what a hopeless case I am in! I shall but linger a little while, then perish I must in this horrible prison of a whale's belly." I dare say he thought that never was man in such a plight before; never a person that was alive inside a fish; and how comfortless he must have felt with nothing but the cold deep round him. Instead of garments, weeds were wrapped about his head. How his heart throbbed, and his head ached, with no cheer, no light, no friendly voice, no succour, no help; far away from dry land, out on the boundless deep, without a comrade to sympathise his strange plight. Now, when a child of God goes astray, it is not at all unusual for God to bring him into just such a state as that, a condition in which he cannot help himself; forlorn and friendless, with no one that can relieve or minister to him. This dreary thought will meanwhile ever haunt his mind.—"I brought it all upon myself!" Hast thou not procured this unto thyself? Like a woman who has left her husband's house, deserted her home, and betrayed her kind and tender protector, what fruit can she expect to reap of her wickedness? When she is ready to starve, when the wind blows through her tattered raiment, when her face is swollen with weeping, and her soul is full of anguish, she has only herself to upbraid, as she cries,—"I have brought this upon myself; would God I had never left my cheerful homestead, however humble the lodgings might have been; would God I had never deserted the husband who loved me, and spread his ægis over me, however roughly he sometimes spake. Oh that I had been more scrupulously obedient, and less prone to discontent!" The afterthought of sin—I think they call it remorse. Thus it was that Jonah thought upon his God, when the shame of his transgressions overwhelmed him. Oh! how merciful our God is to allow us to think about Him, and turn to Him when in so pitiable a plight! "Yes," said a tradesman once to a customer for whose favours he felt little cause to be grateful, "You come to me, I know why; you have been to every other shop in the town for the article you require, and you could not obtain it; and now you come back to me whom you had no good cause ever to leave; I shall not serve you." This is not how the Lord speaks to us. He does not resent our ingratitude. "My child, my poor child," says He, "though you have gone and spent your substance; though you have been feeding swine; though you are all black, and foul, and filthy, yet you are my dear child still, and my heart yearns towards you." Without a word of rebuke, or even a taunting look, so soon as ever a poor sinner comes back to the Father's house, the Father's arms are round about his neck, and the kiss of pardon is pressed on his cheek. "I remember thee well," says He, "I have blotted out thy sins like a cloud, and like a thick cloud thine iniquities." Now, if there be a backslider here,—and I know there are several,—I can only hope that God will bring you into Jonah's peril. You

shall have no pity from me if He does, I will rather be thankful to God that He has brought you there, because I shall know then that He has some designs of love towards you. But, when you get into the regions of despair, do as Jonah did—think upon your God. What, do any of you object? Do you imagine that to think about God would make you worse? Well, think that you were once His child, and think again that He has found you out, and knows where you are. Jonah felt that God knew where he was because He had sent the fish. God knows your whereabouts, my good woman, he knows what quarters you are now in, my fellow sinner. Remember, too, that you are yet alive; what a wonder it is that you are still permitted to hear the voice which says;—"Return, return; oh! backslider, return." God is immutable, He cannot change, His covenant is steadfast; He will not alter it. If He has loved you once, He loves you now. If I bought you I will have you. Come back to Him, then, He is your Husband still—Return! Return! He is your Father still—return, return! But oh! my hearer, perhaps you have no pretensions to be a child of His! Perhaps you may have played the hypocrite and made a profession in your own strength. You turned back from the company of those who fear the Lord, because you never were truly converted. If it be so, let the mercy, which God shows to sinners embolden you to cry to Him. And may He break you to pieces now with the hammer of His Word. So may He save you and so shall His praise be exceedingly great in your salvation.

Though I have tried thus to reach the backslider, it is likely enough that I have missed my mark, honest as my intention has been. Oh, it seems so dreadful that any of you should perish in your sins, who know the way of escape! Some of you were dandled on the knees of piety. There are those now in heaven who look down upon you, and, could they weep, you might feel their tears dropping on your brow. You know very well that time was when the hope of a better world yielded you some kind of comfort and joy. You do not think, at any rate, that you were feigning piety then, but you did account yourself a sinner. By the compassion of the Most High, by the love of God, I pray you stop! Do not drink the cup of devils after having drank the cup of the Lord, and give not that soul to damnation which once seemed to bid fair for salvation. Eternal life is too rich a prize to trifle with. May the Spirit of God do what I cannot. May He send home these things to the persons for whom they are intended.

II. And now we have, in the second place, to deal with the careless, the thoughtless, the profligate,—with those who, moral or immoral in the world's reckoning, never were awakened. Jonah did not remember God till his soul fainted within him; and the reckless sinner, as a rule, never does remember God till under the stress of law, or the distress of pain and penalty; *his* soul is ready to faint within him. Now, I hope some of you will be brought to feel this faintness.

What kind of faintness do persons who are under the sacred discipline of the Spirit of God generally feel?

There is *a faintness of horror at their present condition*. I can imagine a person lying down on the edge of a cliff and falling asleep. On suddenly waking up, having moved during his sleep, he finds himself within an inch of the precipice, and looks down and sees, far beneath him, the jagged rocks and the boiling sea. How his nerves would quiver as he realised his

position and his jeopardy! Many a sinner has thus opened his eyes to discern his terrible hazard. He has suddenly woke up to find that he is on the brink of eternal wrath, standing where an angry God is waving a dreadful sword, and certain to plunge it into his heart before long. Every unconverted person here is poising over the mouth of hell upon a single plank, and that plank is rotten; he is hanging over the jaws of perdition by one rope, and the strands of that rope are snapping every moment. If a man does but apprehend this and feels it, I do not wonder that he faints.

Faintness, moreover, arises from a dread of horrors yet to come. Who can conceive the heart-sinking of those poor passengers on board that vessel which so lately foundered in the open sea, at the prospect of being swallowed up alive, and sinking they knew not whither! It would be no easy thing, one would think, to keep from fainting at a time when such a doom was imminent. So when God awakens the soul by the noise of the tempest, it looks out and sees the ocean of Divine wrath about to engulf it. The cries of lost spirits appal it, and it says to itself, "I shall soon mingle with those shrieks: my voice will aid the wailings of their dolorous company ere long; I shall be driven from His presence with a fiery sword at my heels before many hours are over." Then the soul faints with alarm at the thought of judgment to come.

Faint, too, is the soul of the sinner through a sense of *weakness*. "I cannot do anything to avert the catastrophe" seems to be the leading idea of a person when he has fainted. Over the awakened sinner there comes this sense of weakness. When a sinner does not know himself, he thinks that being saved is the easiest thing in the world. He supposes that to come to Christ to get peace is a matter that can be done just as readily as one snaps his fingers. But when God begins to deal with him, he says, "I would believe, but I cannot;" and he cries out, "Oh, God, I find that faith is as impossible to me as keeping Thy law, except Thou help me!" Once he thought he could reform himself, and become as holy as an angel; but now he can do nothing, and he cries out for very faintness—"Oh, God, what a poor, helpless, shiftless creature I am!"

And then there will sometimes come over him faintness of such a kind as I must call *horrible*. Well do I remember when I was in that state! I thought I would give up prayer, because it seemed of no use to pray, and yet I could not help praying; I must pray, and yet I felt that I did not pray. I thought I would not go to hear the Gospel any more; there was nothing in it for me, and yet there was a fascination about the preaching of the Gospel that made me go and hear it. I heard that Christ was very gracious to sinners, but I could not believe that He would be gracious to me. Little did it matter whether I heard a promise or a threatening. I liked the threatening best. Threatenings appeared to me to be just what I deserved, and they provoked some kind of emotion in my breast. But when I heard a promise I shuddered with a gloomy feeling that it was of no use to me; I felt condemned already. The pains of hell got hold upon me, so tortured was my soul with the forebodings of an endless doom. I heard, the other day, of a young minister becoming an infidel, and I prayed for him. What, think you, was the burden of my petition? I prayed that God would make him feel the weight of His hand; for I cannot imagine that a man who has once felt the weight of God's hand can ever afterwards doubt His Being, His sovereignty, or His power.

Believe me, brethren, there is such an unutterable anguish, as a man could not long endure without becoming absolutely insane, which God makes some people feel in order to crush their love of sin, to purge them of their self-righteousness, and bring them to a sense of their dependence on Himself. Some men can never be brought in any other way. I may be addressing the patients I am describing. I sincerely hope I am. You are feeling God's hand. The whole weight of it rests upon you, and under it you are crushed, as a moth is crushed beneath one's finger. Now, I have a message from God for you. When Jonah was in your case he remembered his God. Tell me, what sayest thou, poor heart—what sayest thou to remembering thy God? The case I am going to describe is not exactly that of John Newton, but it is from his experience that I gather my picture. There is a young man with a very good father, a holy father. As the young man grows up he does not like his trade; he cannot bear it, so he says to his father, "While I succumb to your government I mean to have my own way; other people enjoy themselves, and so will I; and as I cannot do it under your roof, I will follow my fancy elsewhere." He goes to sea. When he is at sea he discovers that all is not quite to his taste; the work he has to do is very different from what he had been accustomed to; still he doesn't flinch. At the first port he reaches he gives loose to his passions. "Ah!" says he, "this is a jolly life! This is far better than being at home with my father, and being kept tied to my mother's apron-strings all my days. I say a merry life is the thing to suit me, sir." He goes on board again, and wherever the vessel puts in, each port becomes an outlet for his vices. He is a rare boy to swear and drink, and when he comes back to England he has no words too bitter to utter against religion in general, and against his father's scruples of conscience in particular. It so happens, that one day there comes on a dreadful storm. He has to take a ~~long~~ spell at the pumps, and when that is over he must begin to pump again, for the ship is ready to founder, and every man must keep hard at it hour after hour. There is a driving wind and a heavy tempest. At last they are told that nothing can save them; there are breakers ahead, and the vessel will be on shore! He lashes himself to the mast, and floats about all night, and the next day, and the next, with faint hope of life. He has some twitches of conscience now; he cannot help thinking of his father and mother. However, he is not going to be broken down by a trifle. He has a hard heart, and he will not give way yet. He is washed on shore, and finds himself among a barbarous people. He is taken care of by the barbarians; they give him food; albeit his meal is scant, and he is presently set to work as a slave. His master proves harsh to him, and his master's wife especially cruel. He gets but little to eat, and he is often beaten. Still he bears up, and hopes for better days. But, half-starved and hard worked, his bodily health and his mental energy are reduced to a low degree. No marvel that fever overtakes him. Who has he to nurse him? What friend to care for him? The people treat him as a dog, and take no notice of him. He can neither stir nor move. In vain he pines for a drop of water in the dead of the night; he feels that he must die of thirst. He lifts his voice, but there is nobody to hear him. To his piteous appeal there is no answer. Then it is he thinks: "Oh, God, if I might but get back to my father!" Then it is, when he is at the last extremity, that he thinks of home. Now, what did happen in

the case of John Newton, will happen and has happened in the case of many a sinner. He never would come back to God, but at last he felt that it was no use trying anywhere else. He was driven to utter desperation. In this dilemma his heart said, "Oh, that I might find the Lord." Hark, now: I will tell you a tale. A lot of sailors were going to sea. When about to start, the owner said, "There! I have bought a life-boat; put it on board." They reply, "No, never! We don't believe in life-boats; they are new-fangled things. We do not understand them, and we shall never use one." "Put it on board, and let it bide there," says the captain. "Well, captain," says the boatswain, "a tom-fool of a boat—isn't it? I cannot think what the owner meant by putting such a thing as this on board." Old tars, as they walk along the deck, say to themselves, "Ah! I never saw such a thing in all my life as that! Think of old Ben Bolt taking a life-boat with him! Don't believe in such gimcracks!" Presently a stiff breeze springs up; it comes to a gale—a hurricane—a perfect tornado! Now let down the life-boat, captain. "No, no, no; nonsense!" Let down the life-boat! No, the other boats are got out, but they are stove in one after another, and capsized. They bring out another; she cannot ride out the storm. There she goes, right up on the crest of the waves, and she has gone over, bottom uppermost. It is all over with them! "What shall we do, captain?" "Try the life-boat, boatswain." Just so: when every spar is gone, when every other boat is washed overboard, and when the ship is going down, they will take to the life-boat. So be it. The Lord wash all your boats overboard. May it please God to wreck your vessel; may He shiver every timber, and make you take to the life-boat. I fear me some of you will never take counsel till you reach the crisis. May there come, then, such a storm that you will be driven to take to Christ. That done, there is no storm you need ever fear. That done, let the loudest tempest roar, you are safe; you have Christ in the vessel with you.

Two or three more words, and I have done. God has been pleased to give His dear Son, His only-begotten Son, to die a most dreadful death, not for righteous ones, but for sinners. Jesus Christ came into the world to seek and to save that which was lost. If you are a sinner, you are the sort of person Christ came to save. If you are a lost one, you are the sort of man that Jesus Christ came to seek. Let your present sorrow comfort you, because it is an indication that you are the kind of person that Christ will bless. Let your despair deliver you from despair, for when you despair, there is hope for you. When you can do nothing, God will do everything. When you are empty of your own conceits, there is room for Christ to enter your heart. When you are stripped, Christ's garments are provided for you. When you are hungry, the bread that cometh down from heaven is provided for you. When you are thirsty, the water of life is yours. Let this broken-heartedness, this terror, this alarm, this faintness, this weakness of yours, only lead you to say,—“I am such as Christ invited to Himself. I will go to Him, and if I perish, I will perish only there;” and if you trust Jesus, you shall never perish, neither shall any pluck you out of His hand.

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## Essays and Papers on Religious Subjects.

### POPULAR PREACHERS OF OUR OWN TIME.

BY JABEZ BURNS, D.D., LL.D.

NO. I.—WILLIAM JAY, OF BATH.

THIS eminent writer and popular preacher was almost self-educated. He was a remarkable instance of what may be accomplished by a devoted and persistent application to self-improvement. A quarry lad in Wilts, he was accustomed to go to MEETING, and where his good conduct and steady attention to the Word preached attracted the notice of the excellent Cornelius Winters, who was ever on the look out for pious young men who might be brought into the Christian ministry. Such he took to his own residence, which was a sort of domestic college for ministerial students, and where he adapted the course of study to the capacities and probable future of young men, a system so effectually developed by Mr. Spurgeon in his Metropolitan Tabernacle College. It is evident that many young men are unfitted for classical pursuits, and that to others the region of metaphysics would be one of impenetrable mystery. Yet these men may be well qualified, by their good sense, and logical power, and adaptedness both to learn truths in general, and also may be eminently qualified to convey knowledge to others. Such was Mr. Jay, who, by extensive reading and diligent study, became a remarkable writer of almost a library of books; and one of the ever attractive preachers of his times. His modest and calm demeanour, his well thought-out sermons, and equally well delivered, made him

a favourite from the first. Well might the heads of colleges be surprised to find this rustic youth, when he was in his twentieth year, called to occupy the important pulpit of Argyle Chapel, Bath, then one of the most select cities in the United Kingdom. Here, for the long period of sixty-four years, he was the respected pastor, the popular preacher, not only of his own city, but one of the regular supplies at Surrey Chapel, London, and occupying for occasional services nearly all the more distinguished pulpits of the Congregational body. I had the unspeakable happiness of hearing Mr. Jay on some three or four occasions, and was not surprised that he was so esteemed as a preacher and teacher of the Gospel of the Lord Jesus Christ. His doctrinal views were moderately Calvinistic, if they could be called Calvinistic at all; for he had the utmost loathing for the high-seasoned opinions of some who professed to hold those views.

A clear exhibition of the Gospel, earnest appeals to the unconverted, and a builder up of believers in experimental holiness, seemed to be the great aim of this servant of Christ. He must have studied the old divines and Puritan fathers from the very first, for you find constantly, melted down and reproduced, and often much improved, the thoughts of Adams, Mead, Sibbes, Brooks, Thomas Watson, while much of the spirit of Richard Baxter permeated the whole. He was well read in every department of theology, and his tact in selecting subjects and themes, and then

venering them with Scripture quotations, and presenting them well arranged and well divided, and also well thought out, surpassed that of any other preacher I ever knew or heard of. He possessed great dignity of presence, and while he often had flashes of wit and veins of humour, he never desecrated the pulpit by stale jokes or puerile and fanciful illustrations. Some men of our day have a remarkable gift of depreciation, and I have heard many speak with no little disparagement of Mr. Jay and his preaching, who were not worthy, in any sense, to fasten his shoe-strings. Pompous sounds and inflated, bombastical display, Mr. Jay never attempted, and therefore did not shine; and fine rhetorical flourishes, and many coloured and variously scented flowers he never gathered; but sound good sense, forcible ideas clearly expressed, rich illustrations, always in good taste and illustrative of his subjects, with the devout pathos of a man of God Mr. Jay did exhibit during his long life and abundant labours as a minister of the Lord Jesus Christ. Never stale, never dull, or heavy, never shallow, never vain or pretentious, never egotistical, never exalting self, never vapid or foolish, it will be a long time before his place will be equally well supplied. We thank God for Mr. Jay, and for the ministry he so well filled, and the really valuable Christian library of books that he wrote.

An amusing incident is related in reference to a place where he was sent as a supply for the pulpit for the day, from *Recollections of Mr. Jay*, by his son, Cyrus Jay. The following anecdote, in relation to Mr. Jay's early preaching, I had from his own lips:—"Mr. Winter being unable, through ill-health, to comply with an engagement to

preach a few miles in the country on the following day (Sunday), requested me to officiate for him. I told my tutor that, although he had given me but little time for preparation (it then being late in the evening), yet I would do the best I could to acquit myself of the duty. On reaching the village where the service was to be performed, quite fatigued, having travelled on foot, I inquired for the residence of Winter's friend, a wealthy farmer, who was the head of the religious interest of the place and the surrounding neighbourhood. On arriving there, I gave a timorous rap at the door, and on its being opened, informed the female servant that I wished to see the gentleman of the house. The domestic asked me what I wanted with her master at so late an hour. My reply was that Mr. Winter had sent me in his place to supply the chapel on the Sunday, and had desired me personally to see her master on the subject. The servant, after bidding me go into the kitchen, said she would deliver my message, which she did with a smile on her countenance, telling her master that Mr. Winter had sent a farmer's boy, with hobnail shoes and worsted stockings, to preach in his stead. Upon the gentleman farmer making his appearance in the kitchen, he, after eyeing me from head to foot, said, 'So my young friend, Mr. Winter, has sent you to preach here; is it so?' 'Yes, sir,' was my reply. The gentleman, without entering into further conversation with me, said in a low tone of voice to the servant, which I overheard: 'Who will Winter send here next?' and then, after bidding the servant to give me some supper, and get a bed ready for me in the top room of the house, abruptly took his departure.

"The next morning, whilst I was on the road on foot to the chapel to perform my duties there, a carriage passed by me, containing the rich farmer and his lady, who, although they saw, yet would not recognise me. This slight did not much disconcert me, for my mind was intent upon the preparation of my discourse, from a text which had occurred to me whilst in bed, as being appropriate to the circumstances of my reception, my appearance as to dress, and my youth. The text was from the sixth chapter of John, ninth verse: 'There is a lad here which hath five barley loaves and two small fishes.'

"In the course of my extemporaneous discourse which soon rivetted the deep attention of the rural audience, I exclaimed, 'Did God despise a lad who supplied the Son of Man with food for the great multitude in number about five thousand? No. Was it not a lad—a ruddy-faced lad—who slew Goliath the giant, and afterwards cut off his head with the great sword of that Philistine, thereby giving deliverance to Israel? Yes. And was it not a lad by whose lips God reproved the aged and hoary-headed Eli? Yes. Why, then, despise a lad?'

"When I retired to the vestry, the wealthy farmer, who was there waiting for me, shook me heartily by the hand, thanked me in the most flattering terms, for what he was pleased to style my excellent discourse, and made me his guest, until my departure on the following day. I need hardly mention that instead of returning from the chapel to the gentleman's residence on foot, I was invited into the carriage, and treated with the greatest hospitality."

An instance of his large-hearted Catholicity is given in the same

work:—"The sermon which I heard was delivered in the early part of the year; the text of it was, 'O taste and see that the Lord is good;' it was worthy of the preacher's best days, and the subject matter of it was most ably handled. The following passages, in which liberality and singularity were blended together, attracted my attention:—"Tasting" has several things connected with it, worthy of renewed and continual attention. It is very distinguishable from party zeal. There are some individuals who are never satisfied without bringing others over to their own peculiar views and feelings. It is not enough for them that persons should follow Christ, they must walk with them. It is not enough for them that a man should say, 'Sibboleth,' but he must say 'Shibboleth,' or they will slay him as an Ephraimite." There is too much of this low, base kind of spirit that would increase proselytes to a party instead of increasing disciples to Christ; but

"Let names, and sects, and parties fall,  
And Jesus Christ be Lord in all."

I remember the words of Mr. Cecil to a female who addressed him, saying, "Sir, I once was a dissenter, but am now turned to the Church." "Madam," said he, "take care; you are not turning from nothing to nothing."

On liberty, take the following:—

A sermon from the text, "Our liberty, which we have in Christ Jesus." "Liberty is our subject this morning. Liberty has always been highly prized, and can never be prized too highly. There is something animating and ennobling in the very sound of liberty. The word is sweet, but the thing itself much sweeter. Slavery is always disgraceful and hateful. By de-

priving a man of his freedom, you reduce him to a brute, or a mere machine. He is unworthy to bear the name of a man who can be reconciled to the absence of it. And, as Cowper finely says—

‘Who lives, and is not weary of a life  
Exposed to manacles, deserves them  
well.

’Tis liberty alone that gives the flower  
Of fleeting life its lustre and perfume,  
And we are weeds without it.’

“Well, we have liberty; we have civil liberty; we have spiritual liberty; we have liberty as Britons, and we have liberty as Christians. Yes, we have liberty as Britons. You would suppose, from the language of some that we live in the regions of wretchedness and slavery, and that we have the notion of liberty rather than the reality. But Britain is free. We acknowledge that everything is imperfect under the sun, and whatever is human will always betray its origin by its defects. But while we have the four P.’s, even in the degree in which we have them, Britain can never be enslaved. We have a free Parliament, a free Pulpit, a free Press, and a free Platform.

“But what, now, is liberty? It is as remote from licentiousness as it is from despotism. It is not a permission for us to do as we would; but for us to do what we ought. Perfect beings may indeed be indulged with the former; depraved beings can only be entrusted with the latter. Burke finely said, that ‘Persons are enabled to enjoy civil liberty in proportion as they impose moral fetters on themselves.’ And Newton has said—

‘Men toil for freedom in a senseless  
mood;

But he who loves it most must first  
be wise and good.’

“All persons prize liberty. The most tyrannical beings I have met, during a long life, have been, in their own connections and dependencies, the most zealous for liberty—that is, for their own. But you must not suppose that I am going to speak this morning only or principally of civil liberty; no, but of spiritual. Not the liberty we have as Britons, but of the liberty we have as Christians; or, as the apostle finely phrases it in the text, ‘the liberty we have in Christ Jesus.’”

We conclude with a brief notice of his last discourse from his valuable *Autobiography*, edited by Mr. James and Dr. Redford.

“Text, ‘Behold, I am vile’ (Job. xl. 4.

“1. *The nature of the self-accusation*, ‘I am vile.’

“1. What it included. Vile signifies base, mean, despicable, worthless, and it can only be applied to that which is sinful.

“2. The person by whom it was uttered. It was not by a notorious sinner, nor by a penitent brought for the first time to a conviction of his sin, nor by a backslider returning to God, but by Job, an eminently pious man.

“3. The time when it was uttered. It was after he had had manifestations of the glory of God.

“II. *The way in which this perception of vileness is obtained.*

“1. The Spirit of God operating upon the mind.

“2. The medium is the Word of God, convincing of sin, and showing the spirituality of the law of God.

“3. The manner is sometime instantaneous, but more commonly gradual.

“III. *The effects of this perception.*

“1. Conviction of sin.

"2. A sense of our own inability to save ourselves.

"3. A conviction of the necessity of salvation by Jesus Christ.

"4. A persuasion of the importance of regeneration by the Holy Spirit.

"5. Candour and tenderness in judging of the faults of others.

"6. Hatred to sin, and an increasing desire of holiness.

"IV. *The way to endure this persecution.*

"1. Are you vile? This vileness is not peculiar to yourself.

"2. Are you vile? If a Christian, you are only vile considered in yourself, but not in Christ Jesus.

"3. The time will soon come when this vileness will be done away.

'Yet a season, and you know,  
Happy entrance will be given;  
All your sorrows left below,  
And earth exchanged for heaven.'

Christians, is not this worth dying for? These were the last words of the last sermon preached by the venerated deceased, he being then in his 85th year.

## THE OMNIPOTENT WORD.

*Encouragement for the New Year.*

BY JOHN COX.

The word to which we refer is the word "ABLE;" and we propose to consider it in relation to the Divine perfections, and in some of its connections in the New Testament. Having done this, we will endeavour to *apply* it, in order to excite and direct the graces of the people of God, and to induce concern in others.

It will not, we trust, be deemed fanciful, and may, perhaps, serve to impress the subject on the memory if we take the *four letters* of which the word "able" is composed, to

exhibit four aspects of the character of God, or to bring out to view some of the Divine perfections. We shall endeavour to put this in four Scripture phases, as follows: "THE ALMIGHTY GOD;" "THE BEAUTY OF THE LORD;" "THE LOVE OF GOD;" "THE ETERNAL GOD." What a Being to trust, adore, love, and have communion with. "I know that thou canst do every thing." "Let the beauty of the Lord our God be upon us." "The love of God is shed abroad in our hearts by the Holy Ghost who is given unto us." "The everlasting God fainteth not, neither is weary." The first word in the Bible, the learned tell us is—God. Gen. i. 1; it should be read: "God, in the beginning, created the heavens and the earth." First, the Divine Being Himself is introduced, His existence is not *proved* by reasoning, but *assumed* as a fact. Then comes a discovery of His almightiness, or a display of His creating *power*. The infinite and eternal Jehovah alone had no beginning; He was blessed fully in Himself. The very word "*God*" ("*Elohim*") is plural, and implies the *social* nature of "the Most High." After the mention of His name, and a reference to that deeply mysterious subject, "*the beginning*," comes the word "*created*." God created all things out of nothing. Before that, God alone was. Most mysterious thought—

"In Thine own essence all that *was to be*;

Sublime, unfathomable Deity!"

But in the beginning, "by the word of the Lord were the heavens made, and all the host of them by the breath of His mouth. He spake, and it was done; He commanded, and they stood fast." When *power* had put forth its marvellous energies, then came *beauty*. How it was

with other parts of the universe we know not, but as regards our earth, we are told that it was "without form, and void, and darkness was upon the face of the deep." Light, beautiful light, the chosen emblem of God's excellency, sprung up at His voice, and then followed one act after another, bringing forth beauty, sublimity, and harmony; evincing profound wisdom and consummate goodness. God Himself, THE GOOD ONE, pronounced the works of His hands to be good, "very good." We do not say of God that He is beautiful, but that He is BEAUTY. "How great is His goodness, how great is His beauty!" (Zechariah ix. 17). We think most of His moral character as we use this word now; though *creation* gives us a wonderful revelation of God's idea of beauty as regards material things. But "the beauty of holiness" is most dwelt upon in Scripture. It is important to bear in mind that the phrase, "Worship the Lord in the beauty of holiness" is not so much descriptive of the frame of the worshipper as of the excellency of Him who is worshipped, even "THE HOLY ONE." How comforting is the thought that a Being so almighty, so perfectly wise, and infinitely holy, is "LOVE;" not *loving* merely, but LOVE.

God is as intense in affection as He is infinite in power. He not only loves those who are like Him with a love of *complacence*, but loves guilty men who are unlike Him, with a love of compassion. We see proofs of the former in the happiness of holy angels in heaven, and of the latter in the cross of Christ. "Ye know the grace of our Lord Jesus Christ, who, though He was rich, yet for your sakes became poor, that ye through His poverty might be rich" (2 Cor. viii. 9). Now this glorious Being in whom power,

intelligence, holiness, and love are thus combined in perfect harmony, is ETERNAL. His energies never decline; His wisdom is never dimmed; His love changes not, and the impress of ETERNITY is upon all His perfections. (See Deut. xxx. i. ; Isaiah xl. 23). It should be borne in mind that all these attributes belong also to HIM, who "was in the beginning with God." Who stood on our earth and said, "I am light and love; I am holy; I and the Father are one;" and Who speaking from heaven, says, "I am alive for evermore." He also says, "All things that the Father hath are Mine." They are as true of that Eternal Spirit, "who searcheth all things, even the deep things of God," of whom Jesus saith, "He shall glorify Me, for He shall take of Mine, and show it unto you." Therefore, whatever we may further say respecting the Divine *ability* will be applicable alike to the Father, the Son, and the Holy Spirit, according as in infinite love each Divine person fills up those offices of *grace*, and those loving relations attributed to them in the Scriptures. And for whom is this glorious, gracious triune God thus ABLE? In whom will He display His might? For those who feel their weakness; to those "who have no might, He increaseth strength." His strength is "made perfect (fully developed) in weakness." Yea, the Divine ability comes forth to act on inability and unworthiness combined. And seeing that God has manifested His eternal power towards and in those who were His enemies, who resisted Him madly and rebelliously, but whom His grace conquered, we may be quite sure that He will not overlook those He has taught to look to Him and lean upon Him. For them, and in them, power will be the minister of *grace*. "All things work together

for good to them who love God." The eyes of the Lord run to and fro through the whole earth, to show Himself strong on behalf of those whose heart is perfect towards Him. Yes, believer, "All things are for your sakes, that the abundant grace may, through the thanksgiving of many, redound to the glory of God."

Let us now listen to what is said in the New Testament respecting the *actings* of this "ABILITY," the *nature* of which we have in some small degree indicated. Our father Abraham is commended for being fully persuaded that what God had promised, He was ABLE also to perform (Rom. iv. 21). Nor did this persuasion at all abate, when God so sorely tried his faith in calling him to offer up his beloved Isaac, "accounting that God was ABLE to raise him even from the dead, from whence also he received him in a figure" (Heb. xi. 19). To all the family of faith the same God is "ABLE to do exceeding abundantly above all that we ask or think" (Ephes. iii. 20). He is ABLE to make all *grace* abound towards us. ABLE to make the feeble ones stand (Rom. xiv. 4). Our High Priest above also is "ABLE to succour them that are tempted" (Heb. ii. 18). Yea, "He is ABLE to save them to the uttermost (or for ever, or thoroughly) who come to God by Him" (Heb. vii. 25), and that, because God the righteous lawgiver "is ABLE to save as well as to destroy" (James iv. 12). "He is ABLE to keep you (even all true saints) from falling, and to present you faultless before the presence of His glory with exceeding joy" (Jude 24).

Therefore we may live in the assurance that "He is *able* to keep that which we have committed to Him against that day" (2 Tim. i. 12).

"ABLE to build us up, and to give us an inheritance among them that are sanctified" (Acts xx. 32). And when that day shall come, it shall be proved to the joy of the universe, and to the highest glory of God, that He who died below, and who pleads above; who, in the days of His flesh offered up prayers and supplications, with strong crying and tears unto Him who was ABLE to save Him from death, and was heard in that He feared (Heb. v. 7, 8); "will change all His people into His own image, according to the working whereby He is ABLE to subdue all things unto Himself" (Phil. iii. 21).

Omnipotent, indeed, is He in connection with whom we find this word, which so often occurs, which means so much, and which has been verified in the preservation, comfort, and victory of so many, and which *shall be verified* in the eternal salvation of "a multitude that no man can number." Let us seek grace, like Abraham, to mix faith with the Word, so shall we find that "the Scriptures are ABLE to make us wise unto salvation through faith which is in Christ Jesus" (1 Tim. iii. 15). Thus, being "strong in the Lord and in the power of His might, we shall be ABLE to stand in the evil day" (Eph. vi. 13). We shall be comforted of God, and "be ABLE to comfort those who are in any tribulation" (2 Cor. i. 3, 4). Resting on Divine faithfulness, we shall prove "that no one is ABLE to pluck us out of the hands of our Good Shepherd and Heavenly Father" (John x. 29). Yea, we shall be persuaded that "neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be ABLE to separate us from the love of God which is in

Christ Jesus our Lord" (Rom. viii. 38, 39).

When the Lord Jesus was on earth performing His mighty and merciful works, two blind men stood before Him who was the life-giver, and the opener of blind eyes. Fixing His gaze on those who longed to look on Him; He said, "believe ye that I am ABLE to do this?" Their answer was prompt and positive, and well pleasing to the Lord; it was a simple "YEA, LORD." (Matt. ix. 28.) "Then touched He their eyes, saying, *according to your faith be it unto you*; and their eyes were opened." He who came with "Verily, verily," loved to hear the sinner's "Yea, LORD." And he loves to hear it still. He waits for it, "if thou canst believe; all things are possible to him that believeth;" and he will work in response to it, as in the case of him who cried out, "Lord I believe, help thou my unbelief." You, like Peter, are not able to keep yourself from sinking, or like Paul able to dismiss the messenger of Satan; but you can cry to Him who has the strong hand to grasp, and support, and who in infinite wisdom will overrule your weakness, and Satan's power for the manifestation of his own *ability*. You may, perhaps, look at yourself and your concerns, and say with Jehoshaphat, "we have no might against this great company, neither know we what to do;" but remember like him to say, "none is ABLE to withstand thee." "To forget God's mighty acts, to distrust His faithful words, to limit the Holy One of Israel," to ask; "can God do this or that?" is very displeasing to him. His own people have been sorely chastised for thus misjudging His wisdom, and doubting His love. Sarah was rebuked with, "wherefore did Sarah laugh? is anything too hard for the Lord." To faint-hearted Moses, the question was

put, "*is the Lord's hand shortened, thou shalt see*" (Numb. xi. 23). Zachariah was struck dumb, because "he believed not those words which were to be fulfilled in their season." Mary when she heard the Angel's assertion, "With God nothing shall be impossible," said, "Behold the handmaid of the Lord, be it unto me according to thy word."

Therefore we find the believing Mary singing with wondrous joy, while questioning, doubting, Zachariah remained dumb. It may be that in the path of simple trust, and of that obedience which is the proof of its reality, there may be sore trials. Thus it was with those who were threatened with "the burning fiery furnace" if they would not renounce the true God, and worship an idol. The alternative was dreadful. "Our God whom we serve is ABLE to deliver us," was the calm reply. But if in His sovereignty He sees fit *not* to do so, "We will not serve thy gods." We all know the result. Take another case. See Darius at the mouth of the den of lions, asking with a lamentable voice, "Is thy God, oh Daniel, *able* to deliver thee?" There was a satisfactory answer given from that dismal place by the man of faith. Thus faith quenched the violence of fire, and stopped the mouths of lions. We may not have trials such as these, but there may be fiery trials and Satanic temptations which require the same faith to overcome. There are floods and fires yet to go through, but there is a sure promise to rest on, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee, when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee" (Isaiah xliii. 2). He who gives the promise calls for

faith in it, and to all trusters He will surely make it good.

“Thou trust me, and fear not, thy life is secure;  
My wisdom is perfect, supreme is My power.  
In love I correct thee, thy soul to refine,  
To make thee at length in My likeness to shine.”

By those who know not the God of Abraham, and who have not believed on Him who raised up the Lord Jesus, the question may well be asked, “Who is **ABLE** to stand before this Holy Lord God.” 1 Sam. vi. 20. Yea, God himself, pointing to one of His works, says, “None is so fierce as dare stir him up, **WHO THEN IS ABLE TO STAND BEFORE ME?**” Woe unto him who striveth with his Maker. Cease, O man,

to do this, lay down at once the weapons of sin, and be reconciled to God, then all will be well. “Enter into the rock and hide thee in the dust now;” for the day of wrath is coming fast, and if thou art “not found in Him,” where safety and blessing alone are, then thou wilt have to exclaim, “the great day of His wrath is come and who shall be *able* to stand!” Then rocks will not hide thee, nor mountains cover thee. Thou wilt prove that the Law Giver upon whose authority thou hast trampled, and the Mighty One whose Gospel thou hast despised, is against thee, *able* to destroy. Surely, it will be “a fearful thing to fall into the hands of the living God.” But “blessed are all they who trust in Him who is **MIGHTY TO SAVE.**”

*Watford.*

## Tales and Sketches.

### YORKHILL BAPTIST CHURCH: ITS RISE AND PROGRESS.

BY SCRUTATOR.

#### CHAPTER I.—*Home Mission Work.*

In the deacons' vestry of one of the largest Baptist chapels in Yorkshire were assembled the Committee of the Aggressive Home Mission Society. Sixteen in number, and composed of ministers and leading members of the various churches in the Association, they had met to receive the reports of churches aided by the Mission, to have the accounts read over, to appoint deputations as they might be needed, and to assist in setting on foot new inte-

rests wherever there might be providential and auspicious openings. It was gratifying to learn that, on the present occasion, the reports from the churches were, on the whole, of a cheering character. Of the eight churches receiving aid, four returned grateful thanks for the help afforded, and trusted that their grants would be renewed. Two were happy to state that in a short time they hoped to be self-supporting, but would need reduced grants a little longer. One reported with great joy that after having received help from the society for ten years, it could at last stand on its own legs, and would henceforth show its gratitude practically by doing what it could to enable other

weak churches to attain the like satisfactory position. The last church could not report so favourably. Thankful for the grant last voted, it hoped that the next half-year's grant would be doubled. A small and feeble interest in the agricultural districts, with a sparse population, and antagonistic clerical tactics to contend with, it needed all the help that the society could afford. The Church minister and the squire were the avowed enemies of Dissent: every effort was used to root Nonconformity out of the parish: Dissenting ministers were branded as heretics, schismatics, and wolves in sheep's clothing, seeking to scatter the flock: all the poor that dared to attend the Meeting-house were charitably deprived of church coals, church blankets, church wine, and church soup: in a few cases, poor members had been ejected from houses rented under Church landlords: two had suffered by distraint and auction sale the loss of a fitch of bacon, a good-sized ham, a set of fire-irons, and a baby's cradle, on account of their conscientious refusal to pay Church-rates, tithes, or Easter dues; and one member of the congregation—a small but industrious farmer—had received notice to quit his farm after having spent the whole of his capital in improving the land, because he had not seen his way clear to vote for the patriotic Tory candidate, whose flaming motto was, "Our Protestant Queen, our Catholic Church, and our glorious Constitution." In addition to these pleasant "penalties of Dissent," persons known to receive the pastoral visits of the Dissenting minister in cases of sickness or sore bereavement, were informed that if the visits were repeated, the help hitherto afforded from the Parsonage would

cease to be given, and in cases of extreme poverty, the threat too often sufficed to keep the villagers under clerical domination. Instigated by both clergyman and squire, one or two farmers in the neighbourhood had been induced to turn off half a dozen labourers for criminally declining to attend church, on the ground that they profited more at chapel, and who, therefore, to secure employment, had to walk great distances daily, morning and night, to and from more favourable localities. Under these circumstances, an increased grant was applied for; and the reader will be pleased to learn that the sum solicited was willingly voted. The accounts then read over were assumed to be correct, and this the more readily inasmuch as it was proved that after all the grants had been voted there was still left a balance on the right side. Several deputations were appointed to visit the feeble churches and give them encouragement, special attention in this respect being paid to the struggling cause that had excited so much interest in clerical quarters. The next business was to consider any application that might be made by any church in the Association for aid in extending its boundaries. It was found that one such application was now made, and that it came from the ancient and well-known church in Yorkley.

"I believe, Mr. Chairman, that the brother appointed by the Yorkley church to present this case to us is now waiting in the minister's vestry. Shall he be called in?"

"Certainly. Who is he?"

"He usually goes by the name of 'Old Jacob': his real name, I believe, is Jacob Gill; and some say he is a remote descendant of the famous Dr. Gill."

"I know him: he is one of their

most shrewd and respected members. Call him in, please."

On entering the room, the brother thus referred to proved to be a tall, well-built, grey-headed old man, with a massive head and forehead, and a countenance indicating thoughtfulness and intelligence. Wearing a rather old fashioned dress, breeches and gaiters, he had every appearance of being a well-to-do farmer, and might have been taken as such. But this he was not, his real occupation being that of a flock seller, and in that department of trade he was content with doing a small business. As a Biblical student, much in love with the Old Puritans, he was often charged with being better acquainted with divinity than with the state of the market, and his numerous losses at various times seemed to afford good ground for the allegation. As a Christian man, however, and church member, his character stood high; and that was the chief reason why he had been selected by the Church at Yorkley to bring their application before the Home Mission Committee.

"We are led to understand Mr. Gill, that you have been appointed by the Yorkley Church to make an application to us. Our time is nearly gone, so we shall be obliged to you if you will be good enough to state it briefly."

Mr. Gill, thus appealed to, in slow and measured tones, and with a moderate use of his native Yorkshire dialect proceeded to make his case known: \*

"Gentlemen,—No doubt you are all pretty well posted up with the history of our church. It has been

in existence now near a hundred and fifty years, is the mother of three churches, yet still further desires, by 'lengthening her cords and strengthening her stakes,' to become the mother of a fourth. You all know the village of York-hill. It's about two miles and a hauf from our chapel at Yorkley; it has a population of five thousand; and there's only a small Methody chapel and the owd church in it. Now as a dozen of our members live there, including mysen, and a few of our congregation as well, and as we have to walk two or three times every Sunday to Yorkley and back, not to speak of week neets, we thought it was nowt but reight that, to save our legs and make them last longer, we should have a chapel of our own. So we brought the matter up at one of our church meetings nine months ago, and to our joy we found that our Covenant Head had gone before us. Our minister, who is always for branching out and extending the borders of Zion, said he would give the movement all the support he could, and so said many more. This brought out one of our most liberal members, who, through abounding grace, 'has sufficient in all things and abounds to every good work,' and he said that if the church would agree to build a small chapel that would seat about four hundred, serve for the time being for a Sudday skooil, and not cost more than a thousand pounds at the outside, he would give £400 towards it, and would 'down with the brass at once.' This encouraging beginning set us all alive and eager to go on; so, before another month was over, what with large promises and small ones, we reckoned up, payable by the time the new chapel would be opened, a little over eight hundred pounds:

\* As this is a Yorkshire tale, a little of the native dialect will be occasionally introduced, but no more than will serve to make the language intelligible. Broad Yorkshire would not be understood by the mass of readers.

and the rest we hope to get, with the Lord's help, at the opening. But that was not all. One of our members who has property in the village said he would give us a good site, and make us a present of the deeds into the bargain. With such prospects, gentlemen, you may be certain we were not long before we had the foundation-stone laid, and as some of our hard-working members have given the masons plenty of gratuitous help in the erection of the building, we hope to be able to open in about a couple of months or so. And now we want you, if you please, to 'come to the help of the Lord.' When the chapel is opened, and we are joined into a church, there will be a dozen of us, besides three who are waiting to be baptised on the occasion—just fifteen to start with. Now it stands to reason that such a few of us cannot undertake of ourselves to engage and support a minister, and we cannot ask the Yorkley church to do more. But we are prepared to do this. We want to give our minister a salary of a hundred a year to begin with, and if you will be good enough to start us the first year with a grant of fifty pounds towards his support, we will engage to get up the other fifty. Now, gentlemen, that's our case. What do you say?"

"What we say is this, Mr. Gill, that it delights the committee to hear that you have made such a good beginning, and that, in establishing the new cause, we shall be glad to help you to the utmost of our power. But may we ask, Have you a minister in view?"

"No, sir. Can onny of you gentlemen recommend us one?"

"I think I can, Mr. Chairman. I believe I know the very man they want."

"Who is he, Brother Wiseman?"

"The Rev. Job Ernest, of Grumbletown. He is a young minister, with good connections, whose career I have, to a certain extent, been acquainted with for a few years. In one month he will cease to be the pastor of the Baptist Church in that town; and I should have much pleasure in recommending him to the friends in Yorkley. From all accounts he has not had a very enviable life of it in the Church there; and I should much like to see him in a Church where they would give him fair play. We want a few more earnest men, such as I know he is, in these thriving districts; and I feel persuaded that if he comes amongst us we shall all give him a hearty welcome. I would therefore suggest that if the friends at Yorkley and Yorkhill are willing to give him a trial, that they send for him as soon as possible, before he makes any other engagement."

Mr. Gill having retired, after a brief discussion the sum applied for was voted unanimously. Of this he was immediately informed; and then, with a sober gait and joyful heart, Old Jacob wended his way back to Yorkhill, to inform his anxious friends that not only had half the minister's salary been voted, but that a good minister had been recommended, "guaranteed to suit" if they could but get him.

(To be continued.)

## Sayings of the Wise and Great.

### HOW GOD STRENGTHENS.

SIR WALTER SCOTT relates, in his autobiography, that when he was a child one of his legs was paralysed, and when medical skill failed a kind uncle induced him to exert the muscles of the powerless limb by drawing a gold watch before him on the floor, tempting him to creep after it, and thus keeping up and gradually increasing vital action and muscular force. So God deals with us in our spiritual childhood and the weakness of our faith. He holds the blessings before us, so as to tempt us to creep after them. How weak our efforts; how slow our movements! But spiritual vitality is elicited, developed, strengthened by those efforts and movements, slow and weak as they are.

### HOW TO BE JOYFUL.

It is true that the Word of God declares joy to be one of the fruits of the Spirit. Peace and joy in the Holy Ghost are a part of the kingdom of God in us. And yet I think that if any man in any part of his Christian life sets out to find joy it will be fictitious; it will be some form of excitement, or something other than joy. It certainly will not be that joy which the Word of God contemplates, and which is unconscious; which comes, as it were, unawares; which comes not in the form of exhilaration and ecstasy, but in those milder forms which constitute satisfaction rather than intense pleasure. What then are the great ends which a man is to seek? If he becomes a Christian merely that in another way he may derive that pleasure which other men find in worldly things, his experience will be simply that of moral selfishness; but if he is

living really to glorify God, to do good to men, to be more manly—more manly in thought and feeling and motive—and to be truer, better, and more noble, then joy will come to him. The effect of the whole of religious living is to produce joyfulness. If you single that out and hold it up as the special thing after which you seek, you will come short of it, or you will only get a spurious kind of joy; but if you make it your highest end and aim to live for the glory of God, and for the welfare of men, and seek your own soul's highest manhood, in seeking these things you will be happy.

H. W. BEECHER.

### WHAT TO DO WITH LITTLE CARES.

LITTLE cares should be brought to the Lord. Some persons, however, will bring their great cares to Him, but not their little cares. But this is foolish. It is the little cares of life that wear the heart out. One of the most cruel torments of the Inquisition was to place the poor victim beneath a trap, and let the cold water fall upon the head drop by drop. This was not felt at first, but at last the monotony of the water dropping always on one spot became almost unendurable; the agony was too great to be expressed. It is just so with little cares. When they keep constantly falling drop by drop upon one individual they tend to produce irritation, calculated to make life well nigh insupportable. To prevent this then God would have us take our little trials to Him as well as our great trials, and that, too, because we often bear up more bravely under the greater and faint under the lesser.

H. W.

*Prize Pictorial Readings in Prose and Verse.* By various writers. (Kempster and Co., 9 and 10, St. Bride's Avenue, Fleet-street.)

This charmingly got up volume is intended to illustrate all phases of the Temperance Movement. Here we have some twenty-nine writers, each bringing a quota of telling truth, in this ever growing important subject, and as each of these papers has secured a prize, it may be assumed, that it is no ordinary collection. The illustrations are very striking and good. It ought to find a place in every temperance family and library in the kingdom, and should be introduced into all our Sunday-schools; and is a beautiful gift book for the season.

*Outlines of Church History, from the First Century.* By Joseph Fernandez, LL.D. (Printed and published for the Pastors' College, by Passmore and Alabaster, 1874.)

An invaluable compendium of ecclesiastical history, and given in a volume of two hundred and sixty pages. Thus it will be exceedingly useful to persons of limited means, whose time can only be given to a work of this size. We have not had time to give this work a very critical examination, but feel assured that Mr. J. A. Spurgeon's preface to it will be a guarantee of its reliable accuracy, and therefore we have no hesitation in giving it our very hearty commendation. Our Sunday School teachers and young men in general ought to possess a work of such importance, especially at the present crisis.

*Pearls from the Golden Stream. For 1874.* (Houlston and Son.) 1s.

A nice volume and both good and cheap. We hope it will be widely circulated.

*Old Jonathan for 1874.* Handsome stiff cover, with fine engravings, 1s 6d. (All Booksellers.)

We have been delighted with this excellent monthly all through the year, and now, in this handsome form, we hope its sale will be very largely extended. Those who give presents to cottagers and others at Christmas cannot do better than introduce *Old Jonathan*, who will be a guest wherever he is admitted both to cheer and bless. Everything in the volume is good, engravings, articles, and getting up of them, and remarkably cheap.

## PERIODICALS AND PAMPHLETS.

*The Church's War with National Intemperance.* By Jno. Clifford, M.A., LL.B. (Elliot Stock. 1d. or 5s. per hundred). This very superior paper was read at the Conference of the Baptist Total Abstinence Association, held at Newcastle, October 8th, 1874, and possesses so many excellencies, as to make it worthy of circulation in all our families and Sunday-schools.

*The Ragged School Union Magazine.* Ever faithful to its important and special responsibilities.

*The Baptist Newspaper* maintains its vigour and earnestness on all State ecclesiastical questions of the day, and its leaders have both spirit and power.

*The Freeman* was never better or more worthy of denominational support.

*A Peep and a Protest.* By John Lindsey. (Linslade, Leighton, Beds. 3d.) Our author is fond of allegory, and therefore applies the passage of "Seven women who shall take hold of one man," &c., to Romanism, Ritualism, Arminianism, &c. He says Arminianism ought to be called Cainism, because Cain thought God would accept him through the fruits of the accursed

ground. Now this specimen will indicate the spirit of this exponent of God's Word. His various works—and they are many—can only be had from his own residence.

*Almanac and Christian Handbook for 1875.* By Rev. J. W. Genders Luton. (1d.) A very good compilation, and adapted to exert a good local influence.

*Truth and Progress.* This excellent South Australian monthly is published at Kapunda. The October number contains, besides other good things, addresses read at the Baptist Association, held in September last, all of which indicate both talent and vigour.

*Baptist Magazine.* Rev. Charles Vince, in Memoriam, is worth the cost of the number, and the article on Preaching Christ is remarkably good. The reviews are always honest, sound, and reliable.

*The Sword and Trowel,* as usual, vigorous, varied, and racy, with dashing notices of books.

*Sunday School World.* (Elliot Stock, Part I. 6d.) It would be very difficult to get up a periodical for our Sunday-school teachers more valuable

than this. Indeed, we know of nothing comparable to it. It is thoroughly adapted to its mission. The articles embrace all that the teacher needs to help and suggest for the effectual carrying on of his work. The range of topics is great, and, as a rule, the papers are well written. It is got up in excellent style, and we hope it will be a great power for good in all our Sunday-schools.

*The Baptist Almanac* (Robert Banks. 2d.) is full of useful information, and ought to meet with a grateful acceptance, as a great help in supplying useful and important information to our ministers and churches, and it is certainly better every year.

*The Hive* is a great favourite of ours, and is never empty of the really good honey.

*Biblical Museum* (Part 48). We trust its popularity is spreading in the ratio of its great worth.

*The Manual of Sunday School Addresses.* (Elliot Stock. No. I. Price 2d.) Capital helps; short, telling, and on striking themes.

## Poetry.

"In My Father's house are many mansions; I go to prepare a place for you."—  
JOHN xiv. 2.

AND shall I dwell in heaven above,  
In yonder world of light,  
And see my Saviour face to face,  
Fill'd with intense delight?

And shall I walk the golden streets,  
And wave the victor's palm;  
And shall I strike a golden harp,  
And wear the conqueror's crown?

Shall I, a weak and erring one,  
Who am so prone to stray,

Join in the song the angels sing  
Throughout an endless day?

Yes, there shall come a time  
When, freed from sin and pain,  
Jesus before assembled hosts  
Shall own my worthless name.

Washed in the precious blood of Christ,  
His saints and He are one;  
He leads them on from strength to  
strength  
Till they arrive at home.

Forsham.

E. S.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

REV. T. E. SKUSE has signified his intention to resign the pastorate of the church, Cork, Ireland.

Rev. T. Harwood Pattison, of Rochdale, in accordance with the intimation which we gave some time ago, has since his return from the United States demitted his charge in England, and will enter on his duties in America early in 1875. The church at Rochdale, which has prospered greatly during his four years' ministry, put on record an expression of its confidence in Mr. Pattison, and its profound regret at losing his services.

Mr. Rowland Hill Powell, of the Bristol Baptist College, has accepted the invitation from the church and congregation at Zion Chapel, Bradford-on-Avon, to become their pastor.

Rev. James Cave, late of King's Heath, Birmingham, being sufficiently strengthened by his enforced rest, has accepted the unanimous invitation of the church at South Parade, Tenby.

Mr. R. T. Lewis, of Hanslope, after seven years' labour in that place, has intimated his intention to relinquish his duties there early in the new year.

Mr. C. Evans, late of Rickmansworth, has accepted an unanimous call to the church in Cross Leach-street, Stalybridge.

Rev. John Whittaker has intimated his intention of resigning the pastorate of Parkshot Church, Richmond, in March next.

### NEW CHAPEL.

CAMBRIDGE.—At a cost of about £2,000, the chapel known as Eden, situate in Fitzroy-street, has been rebuilt, and was on Wednesday, Nov. 25, opened. The building is a decided improvement on the old-fashioned, inconvenient ill-ventilated place of worship erected upon the site some fifty years ago. The whole of the ground available has been occupied, and the

building, of course, is much larger than the old one, and, constructed with all the modern improvements, is one of the most admirable of the kind. It will comfortably accommodate 750 persons, and the seats are on the incline, giving the hearers a good view of the minister. The chapel was opened with a debt upon the outlay of only £500, and before the day's proceedings were over this had been removed in promises and cash paid. At eleven o'clock in the morning the chapel was formally opened, when Mr. William Crowther, of Gomersall, Leeds, preached. The collection came to £36 3s. 11½d. After the service there was a luncheon in the schoolroom, at which 250 sat down. In the afternoon the sermon was preached by Mr. Thomas Jones. Then came the tea and the public meeting, which took place in the chapel at seven o'clock, presided over by the pastor, Mr. John Bunyan McCure. Amongst the speakers were Mr. Forman, of March, Mr. Warren, Mr. Willis, Mr. Holland, &c. On the Thursday there was a special tea-meeting for the children.

### NEW CHURCH.

A CHURCH was organised at Ramsden-road Chapel, Balham, on Nov. 18th, and Rev. B. C. Etheridge was elected as pastor. Rev. J. A. Spurgeon presided, and Rev. D. Jones, President of the London Baptist Association, and W. Olney, Esq., as representative of the Metropolitan Tabernacle, took part in the proceedings.

### PRESENTATION.

REV. GEORGE PARKES, pastor for the last two years of the church in Northgate, Louth, having through ill-health been compelled to retire for a time from the ministry, has been presented with a testimonial exceeding £110.

## RECOGNITIONS.

**SOUTHSEA, EBENEZER.**—Rev. James Billington was publicly recognised as pastor, on Monday, Nov. 30. Rev. H. Kitching, H. E. Arkell, R. F. Jeffery, H. Barron, W. Page, B.A., R. Y. Roberts, and W. Griggs took part in the service.

**NAILSWORTH, GLOUCESTER.**—On Wednesday, Dec. 2, a tea and public meeting was held at the Tabernacle, Nailsworth, to welcome as pastor Rev. R. Kerr, late of Avening. The attendance was good, and addresses were delivered by the neighbouring ministers, the Revs. W. T. Price, W. H. Tetley, J. E. Brett, H. A. James, W. Taylor, and G. R. Tanswell.

Mr. Isaac Near, of the Pastors' College, was recognised on Nov. 19th, as pastor of the church at Stadwick, Northamptonshire. Rev. R. E. Bradfield preached from John i. 4, and Mr. Milligan, of Dean Kimbolton, presided at the public meeting in the evening.

Mr. C. Douglas Crouch, of the Pastors' College, was publicly welcomed, on Nov. 10, as pastor of the church at Bulwell, Notts. Mr. F. Folkin presided, and £10 were collected for the contemplated new chapel.

**SEVENOAKS, KENT.**—On Tuesday, November 24, services were held in connection with the settlement of the Rev. John Field as pastor of the church. After a goodly number of friends had taken tea in the schoolroom, a public meeting was held in the chapel. Speeches were delivered by the Revs. J. Jones, W. Sampson, H. M. Gunn, W. Tredray, W. Mummery, and J. Jackson, late pastor.

Rev. James Smith, of the Pastors' College, was publicly recognised on December the 2nd, as pastor of Charles-street Church, Woolwich. William Mack, Esq., of Bristol, presided, and addresses were given by Revs. W. Hercus, Thomas Sissons, G. E. Arnold, Philip Gast, J. T. Dnnn, William Adams, Mr. S. S. Kelly, Colonel Travers, and the pastor. During the past nine months thirty-six friends have been baptized, and since March the offerings have amounted to over £100.

Rev. John Matthews was recognised as pastor of Milton-road Church, Wokingham, at a meeting held on November 19th, under the presidency of the Rev. C. D. Ginsburg, LL.D. It was stated that the church had now existed for a hundred years. The present pastor was commended to them by the President of Regent's Park College, and was elected in August, 1873. The address to the church was delivered by the Rev. J. Wood; Revs. W. Anderson, E. S. Wallis, and J. W. Dawson also took part in the proceedings of the meeting. Preparatory sermons were preached by the Revs. Dr. Landels and Dr. Angus.

**CRANFORD.**—The recognition service of Mr. Curtis, as pastor of the Baptist Church here, took place on Tuesday, Dec. 15, 1874. Mr. Sawday, of King's-cross, preached in the afternoon. Tea was provided. Prior to the commencement of the public meeting a short prayer meeting was held to implore the Divine blessing in the neighbourhood, after which the meeting was held. Mr. Sawday presided, and spoke of his knowledge of Mr. Curtis many years ago, and the great blessing which attended his labours among the young men of London, and subsequently at Chalfont St. Peter's where he was afterwards located. Mr. Sidwell was the next speaker, and referred to the reasons why the Church invited Mr. Curtis amongst them. He was followed by Mr. Curtis, who first of all read letters of apology from some who had promised to attend, but were unable: Mr. Fellows, Trinity Chapel, Edgware-road; Mr. Blake, Brentford, who was prevented by a meeting he was obliged to attend in London that same day; Mr. Burgess, Hillingdon Heath, who was now laid aside by illness. Mr. Curtis then spoke of the gratification it afforded him in being amongst old friends, and to be surrounded, on the present occasion, by those who had gathered together to show sympathy with him. He could well remember the time when they met in the old house opposite, long before this chapel was built. He then took a rapid review of his past history, from the first day he entered the ministry

until now. At Chalfont he was very greatly blessed, and mentioned some striking instances of conversion; at Brixham, in like manner, large numbers were added to the Church; until he was brought to this place, and here he looked for great blessings upon the work in which he was engaged. Mr. Maning, Harlington, and Mr. Smith, Brentford, also spoke, and made capital speeches. So concluded what proved to be a very happy season.

### MISCELLANEOUS.

**CHRISTCHURCH.**—A Baptist chapel is in course of erection in this town for the church at Parley, the memorial stone of which was laid by Alfred Pegler, Esq., J.P., on Tuesday, Dec. 1, when an appropriate address was delivered by H. C. Leonard, A.M., of Boscombe. At 5.30 p.m. a public tea was provided in the Town Hall, of which 130 partook. At 7 p.m. a public meeting was held in the hall, which was numerously attended. The chair was taken by Rev. J. B. Burt, of Beaulieu. After singing, and prayer by Rev. W. Emery, stirring and powerful addresses were delivered by the chairman and the Rev. R. G. Badcock (Wesleyan), W. Emery, and R. Caven, B.A., and Mr. J. P. Godwin, of Poole. The report, given by the pastor, H. V. Gill, showed that £140 is needed to enable them to open the chapel free of debt, which they are bound to do, since £120 is promised on that condition. The collection at the laying of the stone, headed by £10 from Mr. Pegler, amounted to £15 4s. 11½d., and at the evening meeting to nearly £10. The day will be long remembered by very many in Christchurch with devout gratitude and pleasure.

**PORTSMOUTH, LANDPORT, LAKE-ROAD.**—The second anniversary of the pastor's Bible-class was held on Tuesday evening, December 1st. T. W. Medhurst presided; Rev. R. F. Jeffery prayed; Mr. S. A. Harris, secretary, read the report. During the year the members of the class have collected

the sum of £99 2s. Of this sum £14 1s. 1d. was for the Baptist Foreign Missionary Society, and £12 8s. 3d. for the Stockwell Orphanage. Mr. W. R. Light, in the name of the president, presented six reference Bibles, one Bible dictionary, and seven copies of Houry's *Outlines of Church History* to members of the class as prizes. Over 300 were present to tea, and after tea a crowded audience was gratified with a musical entertainment efficiently given by members of the Bible-class. The large schoolroom was prettily decorated with flags, evergreens, and diagrams.

The twenty-first anniversary of the Rev. T. J. Coles entering upon the ministry was celebrated on Nov. 18th, at Lausanne-road Chapel, Hatcham. Addresses expressive of fraternal regard were delivered by several ministers.

At the services in celebration of the ninth anniversary of the Park-road Church, Ryde, Isle of Wight, of which Rev. John Harrison is pastor, it was stated that £100 have been raised and spent on the schoolroom, and that twenty-three had been added to the church during the year.

**SARRATT, HERTS.**—The chapel, after extensive alterations, was reopened on Thursday, Nov. 19. The Rev. Clement Bailhache preached in the afternoon. After tea a public meeting was held, when the enlarged building was crowded. Rev. Dr. Steane presided, and Mr. W. J. Dyer, of the Pastors' College, gave an account of the work that had been done. He stated that the cost of the entire renovation of the chapel was £205. The congregation had raised nearly £100; while the contributions of other friends had already brought the amount up to £185. Addresses were also given by the chairman, the Rev. H. T. Spufford, J. Palmor, S. Couling, A. Powell, W. H. Rolls, and Mr. J. J. Smith, of Watford, who took the chair when Dr. Steane left the meeting. On Sunday, Nov. 22, three sermons were preached by the Rev. W. H. Rolls.

## BAPTISMS.

*Aberdare*.—November 22, at Carmel (Eng-lish) Chapel, Twelve, by Thomas Jones.

*Alloa*.—November 15, Two, by James Scott.

*Barrow-in-Furness*.—November 29, at Ab-bey-road Chapel, Three, by James Hughes.

*Bath*.—November 29, at Manvers-street Chapel, Eleven, by J. Davies.

*Belfast*.—November 5, at Regent-street Chapel, Ten; November 12, Six, by G. W. Cross.

*Belfast*.—November 26, at the Regent-street Chapel, Eleven, by G. W. Cross.

*Bideford*.—November 11, Nine, by E. T. Scammell.

*Birmingham*.—November 25, at the Circus Chapel, Bradford-street (kindly lent for the occasion) Six for Warwick-street Mission Church, by S. W. Martin.

*Blackley, Yorks*.—November 21, Five, by R. Briggs.

*Bocdon*.—November 29, Two, by S. Lle-wellyn.

*Bradford-on-Avon*.—December 2, at Zion Chapel, One, by B. H. Powell.

*Bulwell, Not's*.—December 6, Seven, by C. Douglas Crouch.

*Bury, Lancashire*.—December 6, at Knows-ley-street Chapel, One, by W. Bury.

*Clay Cross*.—November 19, Five, by W. Wil-iams.

*Crewe*.—December 2, Six, by F. J. Greening.

*Dowlais*.—November 22, at the Tabernacle, Two, by A. Humphreys.

*Dumfries*.—November 25, One; December 9, One, by John Rae.

*Eday, Orkney Isles*.—November 16, Four, by G. McDonald.

*Faringdon, Berks*.—December 6, Three, by Thomas Wheatley.

*Finchley, North-end*.—December 2, One, by J. Chadwick.

*Golcar*.—December 6, Two, by T. Bury.

*Gorton*.—December 6, Nine, by W. B. Vasey.

*Great Grimsby*.—November 29, at Upper Burgess-street Chapel, Four, by E. Lauderdale.

*Halwill, Devon*.—November 22, Two, by W. Thomas.

*Harlington, W.*—December 3, Six, by James Manning.

*Harston, Cambridge*.—November 19, Three, by S. H. Akehurst.

*Hartlepool, E.*—November 22, One, by F. H. Newton.

*Hillsly*.—December —, Three, by W. H. Buller.

*Holt*.—December 2, One, by W. Durban, M.A.

*Holyhead*.—November 29, at Bethel Chapel, Four, by Richard Thomas.

*Iford, Essex*.—November 29, Three (for Chadwell Heath), by D. Taylor.

*Kenninghall*.—November 22, One, by T. J. Ewing.

*Luxfield, Suffolk*.—December 6, One, by R. E. Sears.

*Leeds*.—December 3, at South Parade Chapel, Three, by W. T. Adey.

*Little Leigh, Cheshire*.—November 22, One, by A. Spencer.

*Liverpool*.—November 29, at Soho-street Chapel, Three, by E. E. Walter.

*Llandudno*.—November 22, at the Welsh Chapel, Eleven, by D. Davies.

*Llanillyd, Fardre*.—December 6, at Salem Chapel, One, by B. Williams.

*Luton, Park-street*.—December 3, Ten, by J. W. Genders.

*Metropolitan District*.—

—November 29, at Commer-cial-road Chapel, Four, by J. Fletcher.

*Enfield Town, N.*—November 29, Four, by George W. White.

—December 3, at the East London Tabernacle, Seventeen, by Mr. Frank White (for the pastor).

*Lambeth*.—November —, at Upton Chapel, Barkham-terrace, Four, by J. Roberts.

*Metropolitan Tabernacle*.—November 26, Twenty-three; December 3, Fourteen; De-cember 14, Twelve, by J. A. Spurgeon.

*Penge Tabernacle, S.E.*—December 2, Three, by J. Collins.

*Woolwich*.—November 19, at Charles-street Chapel, Ten, by James Smith.

*Middlesbro'*.—November 30, at the First Church, Boundary-road, One, by W. H. Ains-worth.

*Milwood*.—November 1, One; December 6, Two, by R. Briggs.

*Nantwich*.—November 15, Three, by R. P. Cook.

*Newport Pagnell*.—November 22, the wife of the pastor, by the pastor, Henry E. Tydeman.

*North Shields*.—November 8, Two, by T. Pipe.

*Oldham*.—November 15th, at King-street Chapel, Nine, by R. Howard Bayly.

*Oswaldtwistle, Lancashire*.—December 6, Eight, by J. Naylor.

*Portsmouth*.—December 2, at Lake-road Chapel, Landport, Five, by T. W. Meilhurst.

*Presteign, Radnorshire*.—November 29, Three, by S. Watkins.

*Ramsgate*.—November 22, at Cavendish Chapel, Four, by J. D. Rodway.

*Reading*.—November 29, at King's-road Chapel, Fourteen, by W. Anderson.

*Redhill, Surrey*.—November 29, Three, by W. Usher.

*Ross*.—December 2, at Broad-street Chapel, Two, by J. Smalley.

*Scapocot Hill*, near Huddersfield.—December 6, Six, by D. Lewis.

*Sheerness-on-Sea*.—December 3, One, by J. R. Hadler.

*Southsea*.—November 29, at St. Paul's-square Chapel, Three, by B. Foster Jeffery.

*Stafford*.—November 15, Four, "One a blind girl;" November 22, Five, by H. Dolamore.

*St. Helen's, Lancashire*.—November 29, Two, by J. Harrison.

*Stogumber, Somerset*.—December 6, Four, by George Hider.

*Sunderland*.—November 29, at Enon Chapel, Four, by Albert Smith.

*Thirby-in-Ashfield*.—November 16, Three, by J. S. Lacy.

*Trawo*.—December 1, Two, by J. H. Patterson.

*Tyres*.—November 1, in the Island of Tyree, Twenty-three; November 2, Thirty, by D. M. McFarlane.

*Wendover, Bucks*.—November 3, One, by Thos. Thomas.

*West Retford, Notts*.—November 29, Four, by J. T. Roberts.

*Winchester*.—October 29, at City-road Chapel, Two, by A. Braine.

*York*.—December 6, at Priory-street Chapel, Three, by Dr. Bill, of Nova Scotia.

*Istrad, Pontypridd*.—December 6, Four, in the Rhondda River, by L. Lewis.

## RECENT DEATH.

MR. THOMAS AMOS, a devoted and hearty Christian worker in connection with the Baptist church, Bugbrook, Northamptonshire, retired to rest in his usual health on the evening of September 25, and on his wife awakening early the next morning she found that he had passed away in his sleep. The deceased was superintendent of the Baptist Sunday-school, leader of the choir, and an elder in the church; he was also a member of the Bugbrook School Board, and much respected and esteemed. While sturdy and uncompromising in Baptist principles, he was also a friend of all who love our Lord Jesus Christ in sincerity and truth. On the following Sunday his death was improved by the pastor, the Rev. W. H. Payne, from Psalm cxxvii. 2, "So He giveth His beloved sleep," and 2 Samuel xix. 34, "How long have I to live?" In his case the words of Solomon are singularly appropriate, "The memory of the just is blessed" (Prov. x. 7).

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from November 20th to December 15th, 1874.

£ s. d.		£ s. d.		£ s. d.	
Mr. D. G. Patterson ...	0 5 0	Mr. & Mrs. Pasfield ...	0 10 0	A Friend, per Mr. L. Evers ...	0 10 0
Mr. J. Edwards ...	50 0 0	Miss Walker ...	0 11 3	Collected by Master C. Welton ...	0 5 0
V. W. Sunderland ...	6 0 0	Mr. W. Booth ...	1 0 0	Collection at Eythorne, per Rev. J. Stubbs ...	6 10 6
Mr. S. Newton ...	0 5 0	Mr. G. Startin ...	5 0 0	Weekly Offerings at Metropolitan Tabernacle: Nov. 22	47 13 6
Mr. T. S. Child ...	5 0 0	J. R. B. ...	1 0 0	" " "	29 20 11 1
Mrs. Akehurst ...	0 5 0	Miss Miller ...	0 10 0	" " Dec. 6	36 0 6
Mr. C. Griffiths ...	1 1 0	Mrs. Gosling ...	0 10 0	" " "	13 40 0 3
Mr. J. Banger ...	1 1 0	E. & A. W. ...	1 0 0		
O. O. ...	0 5 0	Mr. W. Campion ...	10 10 0		
S. S. ...	0 4 0	Mr. J. S. Wade ...	1 0 0		
Per Mrs. Withers:—		Mr. J. P. Marsh ...	0 5 0		
Messrs. Helass & Co. ...	1 1 0	Mrs. Haro ...	0 8 0		
Mrs. Leach ...	0 10 0	Miss S. Peachey ...	1 0 0		
Mr. J. H. Fuller ...	0 5 0	Mrs. Legge ...	5 0 0		
Mr. Gostage ...	0 5 0	Messrs. Fisk & Son ...	0 10 0		
Mr. Withers ...	0 5 0	Rev. S. F. Bridge ...			

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

## A PROSPECT OF REVIVAL.\*

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

“For the Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.”—ISAIAH li. 3.

THE pedigree of God's chosen nation Israel may be traced back to one man and one woman—to Abraham and Sarah. Both of them were well stricken in years when the Lord called them, yet, in the fulfilment of His promise, He built up of their seed a great nation, which, for number, was comparable to the stars of heaven. Take heart, brethren; these things are written for our example and for our encouragement. His Church can never sink to so low an ebb that He cannot soon build her up again, nor in our own hearts can the work of grace ever decline so grievously that the same mighty power which once quickened cannot revive and restore us. Think of Abraham and Sarah, childless till they were old, then rejoicing in one son, who became their heir. Hence sprang the great multitude that peopled Palestine. With such a panorama unfolding before you there is no excuse for despair; but you may find ten thousand reasons for confidence in God.

I. With such preface the Lord proceeds to unfold to His people a series of delightful promises. As we have no time to spare, and no words to waste, we shall plunge at once into the thick of the text, and observe, first, that you have before you HEAVENLY COMFORT PROMISED.

This is a promise to God's Church. There are some who would have us always restrain Isaiah's prophecies to the Jews, as though this was their exclusive application. I have no objection to your so understanding them in their original and literal sense, nor have I any objection to our friends labouring for the Jews especially, as a class; far rather would I commend them. Only, I would have them recollect that no Scripture is of private interpretation; that, in God's sight, neither Jews nor Gentiles are recognised under this dispensation of the Gospel, for He has made both one in Christ Jesus. I, therefore, as a Christian minister, when I preach the Gospel, know neither Jew nor Gentile, male nor female, bond nor free, but I simply know men as men, and go out into the world to “preach the Gospel to every creature.” It seems to me that this is the order in which God would have His Church carry out every evangelical enterprise, forgetting and ignoring all fleshly distinctions, understanding that now men are either sinners or saints. As to circumcision or uncircumcision, vast as its importance in the kingdom of Israel, it is of no account in the kingdom of God. The text, we believe, whatever may be its relation to the Jews as a people, belongs to the Church of God and the disciples of Christ; for “*all things are yours.*” Zion was the stronghold of Jerusalem. Originally a fortress of the Jebusites, it was taken by a feat of arms by David and his

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valiant men. It became afterwards the residence of David, and there, too, was the residence of the Great King; for in it was built the temple which became the glory of all lands. Hence the Church of God—which has been captured by Christ from the world, which is the palace where He dwells, which is the temple where He is worshipped—is frequently called “Zion,” and the Zion of this passage, I believe, we are warranted in interpreting as the Church of the living God.

We are told here, then, that the Lord will comfort His Church. Let *the object of this comfort*, therefore, engage your attention. “The Lord will comfort Zion.” Well He may, for she is His chosen. “The Lord hath chosen Zion.” He would have those upon whom His choice is fixed be glad and happy. The elect of a great king have cause for thankfulness, but the chosen of the King of Kings should rejoice continually in the God that chose them. He would have His Church rejoice because He has not only chosen her, but He has cleansed her. Jesus has put away the sin of His people by His blood, and by His Spirit He is daily renewing the nature of His children. Sin is the cause of sorrow, and when sin is put away, sorrow shall be put away too. The sanctified should be happy. The Lord will, therefore, comfort them, because He has cleansed them. The Church of God is placed where God dwells—

“Where God doth dwell sure heaven is there;  
And singing there should be.”

What can ye conceive of weeping and lamenting in the house where Jehovah dwelleth? It was a rule with one of the old monarchs that no one should come into his presence sad. In all our afflictions we may draw near to the Lord, but His presence should dispel our sorrow and sighing; for the children of Zion should be joyful in their King. If the Lord dwelleth in the midst of His people, there ought to be shoutings of joy. The presence of the King of Heaven is the heaven of their delight. Moreover, Zion enjoys her Monarch's love, and therefore He would have her comforted. We know not how dear to the heart of Christ His Church is, but we do know this: that for His Church He left His Father's house and came down to earth, and was poor, that she, through His poverty, might be made rich. A man leaveth father and mother, and cleaveth to his wife, and they become one flesh; but what shall I say of the great mystery of this glorious Lover, who left His Father's house, and did cleave unto His Church, and became one flesh with her that He might lift her up and set her upon His own throne, that she might reign with Him as the Bride, the Lamb's Wife? Well may, therefore, the Lord desire His Church to be happy. Eternal love has fixed itself upon her. Eternal purposes cluster around her. Eternal power is sworn to protect her. Eternal faithfulness has guaranteed eternal life to all her citizens. Why should she not be comforted? I do not wonder that the text says the Lord will comfort the people whom He has thus favoured.

And the Lord Himself is the Comforter. “The Lord will comfort Zion.” Beloved, we make but sorry comforters for God's people unless Jehovah puts His own hand to the work. I have sometimes tried to cheer up my brethren when they have been desponding, and I hope not without success; yet I have always felt that to relieve and refresh a desponding saint, I must fetch the remedies from my Master's pharmacy. So, doubtless, those

of you who have ever sought to obey the Lord's command, "Comfort ye, comfort ye my people," must have found that the Lord's word is not your word that could comfort Zion, nor your sympathy, but God's word which applied by God's Spirit, for this alone can comfort Zion. Oh, blessed promise! "The Lord will comfort Zion; He will comfort her with His voice." He that made the heavens will become the Comforter of His Church. The Holy Ghost who brooded over chaos, and brought order out of confusion, the mighty Spirit who came down at Pentecost in tongues of fire with a sound like a mighty rushing wind,—that same blessed Spirit will come to the hearts of the members of His Church and comfort them. There are sorrows for which there is no solace within the reach of the creature; there is a ruin which it would baffle any mortal to retrieve. Happy for us that the Omnipotent comes to our aid. It is "He who telleth the number of the stars; calleth them all by their names;" who also "healeth the broken in heart, and bindeth up their wounds!" There He is, rolling the stars along, filling heaven with wonder as He creates majestic orbs, and keeps them in their pathways, making the comet fling its gorgeous light across space and startle nations, holding the burning furnace of the sun in the hollow of His hand; yet He stoops down to minister to a desponding spirit, and to pour the oil and wine of heavenly comfort into a poor distracted heart! Yes, it is Zion that is to be comforted, but it is Jehovah Himself who has promised to be her Comforter!

And how does the Lord propose to comfort Zion? If you read the verse through you will find it is by making her fertile. He will turn her barren deserts into fruitful gardens, and her unproductive wilderness into a blooming Eden. The true way to comfort the Church is to build her synagogues, restore the desolation of former times, to sow her fields, plant her vineyards, make her soil fruitful, call out the industry of her sons and daughters, and fill them with lively, ardent zeal. There is an everlasting consolation for the Church in those grand doctrines of grace revealed to us in covenant, such as election, particular redemption, effectual calling, final perseverance, and the faithfulness of God. Resting in His love, God forbid that we should ever keep these grand truths back; they are the wells of salvation from which we rejoice to draw the water of life. But there are other truths besides these, and we could not make full proof of our ministry if we overlooked the rain, even the former and the latter rain, which God gives in due season, or withholds in His chastening anger. I have often remarked that those persons who are always crying after the comfort that is to be derived from the stability of God's purpose, are strangely lacking in that present joy and jubilant song which revels in the goodness of the Lord, who clothes the pastures with flocks and covers the valleys over with corn. I have also remarked that the best way to make a Christian man happy is to make him useful, ploughing the fields which God has watered, and gathering the fruits which He has ripened. A Christian Church never enjoys so much concord, love, and happiness as when every member is kept hard at work for God, every soul upon the stretch of anxiety to do good and communicate, every disciple a good soldier of the Cross, fighting the common enemy. Thus the Lord will comfort Zion, and He comforts her by turning her desert into a garden, and her wilderness into Eden. And oh! my brethren, how happy is the Church when all the members are active, all the trees bearing fruit; when

sinner are converted, and are added to the fellowship of the saved; when, instead of the thorn, there comes up the myrtle, and instead of the briar there comes up the fig. When God is turning hard hearts, that were like rocks, into goodness, where the corn of the Kingdom may grow. There is no joy like this; you can be happy in seeking your own good, without caring for the good of others, I pity you. If a minister can be content to go on preaching without converts or baptisms, the Lord have mercy upon his miserable soul! Can he be a minister of Christ who does not win souls? A man who will be a huntsman and never take any prey, a fisherman and always come home with empty nets, a husbandman and never reap a harvest! I wonder at some people's complacency. When God never blesses them they never fail to bless themselves. "Divine sovereignty withholdeth the increase," they say. But it really is their idleness that tends to poverty. The promise of God is to the diligent, not the indolent. Let Paul plant, and let Apollos water, God will give the increase. It may not come to-day, nor to-morrow, nor the next day, but come it must. The Word cannot return unto God void. It must prosper in the thing whereto He has sent it. Had God sent us on a listless, bootless errand, we might well complain, but He doth not so. Only let us preach Jesus Christ with the Holy Ghost sent down from heaven, and we shall, doubtless, come again rejoicing, bringing our sheaves with us. Although when we went forth, we wept because of our inability and our want of confidence, yet this is the way in which God comforts us.

The promise, you will observe, is given in words that contain an absolute pledge. He *shall* and He *will* are terms that admit of no equivocation. What an emphasis that man of God, the late Joseph Irons, used to lay on the words when he got hold of a "shall" and a "will" from the mouth of the Lord. Though some people say we must not make too much of little words, I will venture to make as much as ever I can of these two potent monosyllables. "The Lord *shall* comfort Zion; the Lord *will* comfort all her waste places." How much better and brighter this reads than an "if," or a "but," or a "perhaps," or a "peradventure!" He *shall* comfort Zion! Oh! how those dear saints, the Covenanters, when they were hunted about, and fled into dens and caves, said, "Ah! but King Jesus *will* have His own; He *shall* comfort Zion!" And our Puritan forefathers, when priests threatened to harry them out of the land, could see with prophetic eye the time when the harlot Church would yet be driven out, and the true, legitimate children of God would take her place; they could say, "The Lord *shall* comfort Zion," and they looked forward to happier halcyon days. No less did those glorious Albigenses and Waldenses, when they stained the snows of the Alps with their blood, feel confident that the Church of Rome would not gain the day, that God would yet return and avenge the blood of His martyred saints, and give the victory to His true people. And surely you and I may take comfort too. "The Lord *shall* comfort Zion; He *will* comfort her waste places." Brethren, there are brighter days to come. The day breaketh, and the shadows flee away! Our hope is in God. Never doubt the true progress of the Church. Believe that, notwithstanding every discouragement that checks our progress, the cause of God goes on; it must go on, and it *shall* go on, till King Jesus is universally acknowledged King of Kings and Lord of Lords. We have not to serve a master who

cannot take care of his own. To your tents, ye Philistines, when the God of Israel comes to the battle! Where will ye be? Your ranks are broken: ye flee like thin clouds before a Biscay gale! When God comes forth He has but by His Spirit to blow upon His enemies and they fly before Him like the chaff before the wind. The Lord *shall* and the Lord *will*; who, then, shall disannul it? Though foes may hoot and fiends may howl, He will keep His word; it shall come to pass, and He will get to Himself renown in fulfilling His own good pleasure.

II. Having thus enlarged upon the heavenly comfort promised, we proceed to notice the MOURNFUL CASES FAVOURED.

*"He will make her wilderness like Eden, and her desert like the garden of the Lord."* Now, are there not to be found in the visible Church persons whose character is here vividly depicted? I think there are three sorts of people in such a case, to all of whom I trust the blessing will come. *There are those who once were fruitful, but are now comparable to wastes.* If God should visit His Church, He will be pleased to comfort the waste places. Do I not address some who must needs recognise their own portrait? You used to be Church members, and then you did seem to run well; what did hinder you? You were, apparently, brave soldiers once, but you deserted and went over to the enemy. Still, if you are the Lord's people, one of the signs of God's grace to His Church will be the recovery of backsliders. I remember one Monday afternoon, when we had been waiting upon the Lord in prayer ever since seven o'clock in the morning, that there came a most remarkable wave of prayer over the assembly. And then two backsliders got up and prayed one after the other. According to their own account, they had been very bad fellows indeed, and had sorely transgressed against God; but there they were, broken-hearted and fairly broken down. It was a sight to make angels rejoice as their tears flowed. Certainly their sobs and cries touched the hearts of all of us who were assembled. I thought to myself, "Then God is blessing us, for when backsliders come back it is a proof that God has visited His people." You recollect when it was that Naomi returned to Israel with Ruth, her daughter-in-law. They never came back during the time of famine; they stopped in Moab then, but they came back when they heard that the Lord had visited His people in giving them bread. Even then Naomi said, "Call me not Naomi." She seemed to come back from her exile groaning and full of bitterness, and yet she came back because God was with His people. Backsliders, come back, come now, for God is with His Church, and He has promised to comfort her waste places. Oh, you who have forgotten your Lord, remember your first Husband! It was better with you then than now. Though you have gone astray, yet the Lord saith, "Return, thou backsliding Israel, for I am married unto you, saith the Lord." You may break the marriage bond with God, but He will not break it with you. He claims that He is married to you, and He bids you return to Him. I hope that some backslider will be encouraged by this promise to return, with full purpose of heart, to the God of his salvation.

Then a second department of the promise is, "He will make her wilderness like Eden." I take the wilderness here to be a place of scanty vegetation. The oriental wildernesses are not altogether barren sand, but there is a feeble herbage which struggles for existence. We are told, you

recollect, that "Moses kept his father's sheep in the wilderness." Oh, how many there are in the Church of God who are just like that! They are Christians, but sorry Christians they are. They do love the Lord Jesus Christ, but it is with a moonlight love—cold, very cold, and chill. They have light, but it is dim and hazy. If they do anything for Christ, their service is scanty; their contributions mean; their charity grudging. They bring Him no sweet cane with honey. They do not fill Him with the fat of their sacrifices, but they make Him to serve with their sins, and they weary Him with their iniquities. Ah, dear friend, if thou art indeed a child of God, then there is this comfort for thee. He will make her wilderness like Eden. Even you who have borne so little for God shall yet be visited, and made fruitful, when the Lord comforts His people.

A third character is implied in the desert—the deserted places where no man dwells, where the traveller does not care to linger. How many professors of religion, how many who attend our chapels, answer to this description of the soil! They are like deserts. You not only never did bring forth fruit, but you never concerned yourself to do so. No man seems to care for you, and you appear to yourselves as though you were like the sand, which it would be a hopeless task to plough, for the gleaner would never fill his hand from the produce, much less the reaper his bosom with the sheaves. Ah! well, but God has a word for these desert souls. He will make her desert like the garden of the Lord. I pray—nay, I know—that during the gracious season which God has given us we shall see many a desert heart made to blossom like the rose. These be they whom the Lord will specially transform—backsliders, scanty Christians, and those who have often heard, but never yet proved the power of the Gospel at all.

Ask ye now, what does the Lord say He will do for them? He says (hear it and marvel!) that He will make the wilderness like Eden. You know what Eden was. It was the garden of the earth in the days of primeval purity. Fruit and flower, lofty tree, and lively vegetation abounded there in profuse luxuriance. I know not how its groves and shrubberies were tenanted by graceful creatures and lovely birds, but I can well imagine that every sense of man was regaled by its unfailling charms. No thorns or thistles cursed the soil, no sweating brow with arduous toil forced the crops from barren sods. The land laughed with plenty. The river, branching into many heads, watered the garden. God Himself was pleased to water it with the mists, and to make the fruits grow, to swell in rich abundance, and early come to mature perfection. So the Lord says that when He visits His Church He will make these poor backsliders, these immature Christians, these nominal professors, like Eden. Oh that the Lord would do it! Oh that he would make them healthy, fruitful, prolific in fruitfulness, and spontaneously fruit-bearing, so that we should almost have need to say; "Hold, Lord!" just as Moses and Aaron did when the people brought in the offerings for the Tabernacle, until there were more than enough. Oh that the Church of Christ may be enriched with all spiritual gifts, with all heavenly graces, with all that can minister to the welfare of the saints, to the advantage of the world, and to the glory of Him who created and redeemed us! God grant it may be so!

Moreover, as if to strengthen the volume of His grace and our hope, He

says that He will make her desert like the garden of the Lord. He shall come to you and delight your heart and soul with His converse. If ever you should be an Eden, you shall be like to Paradise for a yet higher reason, because your fellowship shall be with the Father and with His Son Jesus Christ. There shall be upon you the smell of a field that the Lord hath blessed. The Lord shall water His Church, shall water it every moment. He shall make fat our bones, and cause us to be as a watered garden, as a well of water whose waters fail not. Oh! some of you may well envy those happy days you once enjoyed! Would you like them back again? Then plead with God the promise of the text. You were once blessed with nearness to and communion with Christ. You once prayed with fervour, and your souls prospered. Go to God with this promise, and say, "Lord, I am a desert; I am a wilderness; I am a waste place; but comfort Thy Church, and let me partake of the consolation by making me fruitful in every good word and work to Thy glory!" The Lord will do it, for the promises of God shall certainly be fulfilled.

Who but Jehovah Himself can do this? I have already noted this. "He will make her wilderness like Eden." It is He only that can perform it. The minister cannot. The Church cannot, with all her efforts. Talk of getting up a revival! It were unsufferable arrogance to make the attempt. It belongeth not to us to do this. Unto the Lord our God alone doth this belong. "Not by might, nor by power, but by my Spirit, saith the Lord." If He will but visit His Church, then we shall see the wilderness rejoice, but if not, we may plough, as is our duty, and we may work upon it, as is our calling, but there shall be no joy and no rejoicing.

III. We conclude with the view of CERTAIN DESIRABLE RESULTS WHICH ARE PREDICTED.

"Joy and gladness shall be found therein; thanksgiving and the voice of melody." You notice the doubles. The parallelism of Hebrew poetry, perhaps, necessitated them. Still I am prone to remember how John Bunyan says that "all the flowers in God's garden bloom double." We are told of "manifold mercies," that is, mercies which are folded up one in another, so that you may unwrap them and find a fresh mercy enclosed in every fold. Here we have "joy and gladness, thanksgiving and the voice of melody." Just so; the psalmist tells us of our soul being satisfied with "marrow and fatness,"—two things. Elsewhere, he speaks of "loving-kindness and tender mercy,"—two things again. The Lord multiplies His grace. He is always slow to anger, but He is always lavish of His grace. See here, then, God will give His people an overflowing joy, an inexpressible joy, a sort of double joy, as though he would give them more joy than they could hold—joy and then gladness, thanksgiving and the voice of melody.

Oh, *what a delightful thing must a visitation from God be to His Church!* Without God all she can do is to groan. Nay, she will not always do that. She sometimes indulges a foolish conceit, and says: "I am rich and increased in goods, and have need of nothing." After that will soon be heard the hooting of dragons and the cry of owls. Let God visit His Church, and there is sure to be thanksgiving and the voice of melody. It has been remarked that all revivals of true religion in ancient as well as modern times have been attended by revival of psalmody and song. The joy that makes the heart grateful, enlivens the spirits, and diffuses

happiness, will seek and must find some tuneful strains. Not to speak of the Hebrew Psalter or of the Greek Hymnals, in Luther's day his translation of the Psalms and his chorales did more, perhaps, to make the Reformation popular than even his preaching; for the ploughman at his field-labour, and the housewife at the cradle, would sing one of Luther's Psalms; so, too, in our own country in Wycliffe's day fresh psalms and hymns were scattered all over the land. And you know how, in the last century, Wesley and Whitefield gave a new impetus to congregational singing. The hymns were printed on little fly-sheets after each sermon, and at length these units swelled into a volume. Collections and selections of hymns were published. So fond, indeed, were the Methodists of singing, that it became a taunt and a by-word to speak of them as canting Psalm-singers. But this is the mark of a revived Church everywhere. New impetus is given to the service of song. When the Bridegroom is gone we may well mourn and fast, and hang our harps on the willows: it is when the Bridegroom cometh that joy and feasting seek the aid of vocal music, and the people of God break forth into thanksgiving with the voice of melody. I do fervently hope, beloved, that we shall have this thanksgiving and this voice of melody in our midst for many a day to come! Would God that all the Churches enjoyed it! Need I say that from all parts of the country there are tokens of it now? We do not desire at any time a monopoly of blessing. May every Christian denomination and every Christian community be favoured with the dew of heaven, and have their roots watered by that river which is full of water. Oh! that all the Churches of Christ were fruitful! Instead of wishing any of them to be weak, I would say, with Moses, "Would God that all the Lord's people were prophets," and that the Lord would put His Spirit upon them! Oh that Jesus might be extolled from the uttermost parts of the earth to the highest heavens! Brethren, let us ask God to fulfil this promise to the Church at large. Let us say to Him: "Lord, comfort Thy Zion! She has many waste places—comfort her! Thou knowest she has many barren spots—turn them into gardens of the Lord! Oh, let the heavenly rain descend, and the Divine dew come from Thee, that the wilderness and the solitary place may yet be glad!"

But what shall I say to those of you who are not saved? If you want to become as these gardens of the Lord, it is only the grace of God which bringeth salvation that can work in you this mighty change. Look to the Lord. He it is who must do it. He hears prayer. A negro was once sent by his master on an errand that did not suit him: he did not want to go. So when he came to a river he turned back, and said: "Master, I came to a river, and I could not swim across it." "Well, but was there not a ferry-boat?" "Yes, there was a ferry-boat, but the man was on the other side." "Well," said the master, "did you call to the ferry-man to come and take you across?" No, he did not think of doing that, for, as he did not wish to go over, he was glad to find an excuse. Now, it is true, sinner, that you cannot save yourself, but there is One who can. There is a ferry-boat and there is a Ferry-man. Cry to Him! Cry to Him,— "Master, across this river be pleased to take me; I cannot swim it, but Thou canst bear me over it. Oh! do for me what I cannot do for myself. Make me to be accepted in the Beloved!" If you seek the Lord He will be found of you. He never did set a soul a-seeking but what He meant to

bless it. But if you will not seek, what should be said of you but that on your head should lie your own blood? I know many of you to be greatly impressed this week. I hope the impression will not be blown away like smoke out of a chimney. May God make a deep work in your souls! Oh, some of you were easily impressed, but you quite as easily forgot the impression. You are like Ephraim's cake that was baked on one side; you do not get thoroughly cooked. You do not feel the power of the Gospel permeating your whole nature in every part. You are like a cake not turned, and God accepts you not because of this. Oh! that there might be a thorough work of the Spirit in your souls, a work of grace that should bring you to Jesus to be rooted and built up in Him and established in the faith, abounding therein with thanksgiving. Amen.

## Essays and Papers on Religious Subjects.

### POPULAR PREACHERS OF OUR OWN TIME.

BY JABEZ BURNS, D.D., LL.D.

No. 2.—ROBERT HALL, M.A.

(PART I.)

No two persons could present a greater contrast than Mr. Jay, whose ministerial portrait we gave in our last, and Mr. Hall, the subject of our present sketch. Jay's youth was one of humble obscurity, and in quarry work he toiled for his daily bread; he was almost self-educated, and had to battle with great difficulties, before he attained the high eminence he so distinguishedly held for a long life. Mr. Hall was born under the fostering care of an eminently pious father, good preacher, and no mean theologian; his education was from first to last thorough, and of a high order. Keeping in mind the ministerial post he was destined so popularly to fill, the accessories of his youth were not only those so well adapted to train his mind, but to develop the excellencies of his moral nature. Born May 2nd, 1764, at Arnsby, near Leicester, where he spent his

childhood, going to school at Wigston, a village some four miles distant, when he was six years of age. At eleven he became a pupil of the celebrated John Ryland, at Northampton. He had acquired some celebrity by this time, both as a reader and speaker, and had given indications of a devotional spirit. He was then placed in the Bristol Institution, and afterwards he became a student of King's College, Aberdeen. He took his degree of M.A. in 1785. Here he became the companion of Sir James Mackintosh, and both were doubtless profited by the friendship which was formed. His honoured father being satisfied both as to his piety and ministerial gifts, he was set apart for the work by the unanimous decision of the Church, August 13th, 1789. He accepted the co-pastorate with Dr. Caleb Evans at the Broadmead Church, in Bristol, in 1783. In 1791 he was invited to take the charge of the Baptist church at Cambridge, and where he became distinguished as "the eloquent minister and popular writer." From Cambridge he removed to Leicester,

where he spent nearly twenty years, the best and largest portion of his life. In 1825, on the death of Dr. Ryland, he was invited to return to the first sphere of his ministerial labours at Broadmead, Bristol, where he remained to the time of his death, in the early part of 1831. As a preacher and writer he paid the greatest attention to the style of his compositions, both for the pulpit and press, and in this he attained an almost unrivalled pre-eminence—a style that may be described as purely classical; so that men of the highest intellectual refinement listened to his discourses with the greatest conceivable delight.

Probably with a style less ornate and more Saxon in its composition, he might have told more effectively on the minds of the common people. We fancy it is mainly to this that the six noble volumes of his works are seldom seen on the book-shelves of the masses, but rather in the libraries of the more learned few. In this particular he differed most strikingly from Mr. Jay, whose colloquial paragraphs and familiar illustrations made him a favourite with all. As an educated thinker, he left the Argyle minister far behind, and no one was more willing to confess it than himself. Mr. Jay thus speaks of Mr. Hall, "It is needless to dwell on Mr. Hall as 'the eloquent orator.' But in his preaching there was not only eloquence, which charmed numbers who sought for nothing else, but the fervour of the man of God. It was impossible to hear him and not be impressed with his earnestness and concern to do good, rather than to be admired, and the entire forgetfulness of himself in his subject.

"Some men's minds seem to resemble a reservoir, large and deep, yet, having been filled, capable of being emptied. But Mr. Hall's

mind always intimated a mighty spring; not made, but created, always full, yet pouring forth streams of clear and living water. There was not only a constant supply, but a constant freshness of communication."

These are high testimonies, from one so capable of forming a correct judgment as Mr. Jay. The power of his pulpit eloquence has often been described, and no one could judge of it better than the two witnesses we shall cite to give their testimony.

Rev. Thomas Grinfield, M.A., who often heard him, and who published a volume of fifty sermons from the notes he had taken, says: "Posterity will not cease to admire his classic compositions; few and brief, they will be treasured like the poetic gems of Gray. But posterity must take on trust what all his more intelligent hearers have attested, that his living eloquence was unresembled in its perfection and its charm. The sermons themselves may be delineated, but the delivery cannot be painted, cannot be preserved: it is gone, 'like the remembered sound of a mute lyre.' Between the thoughts, the words, and the tones of Mr. Hall, there was a perfect unison, like that which we admire between an air of Handel, as given by a fine vocalist, or between the diction and harmony of Milton's verse as given by a tasteful reader, and the inspired sentiments with which the air or the verse is associated. If we regard the silent thoughts as the sons of heaven, the vocal words as the daughters of earth, never can there have been a finer example of their congenial and felicitous union: of the most just and noble thoughts wedded to the most appropriate and graceful words and tones."

It is said—"The preacher uniformly began his sermons in a low

voice, and with sentences of the utmost plainness both of thought and language. It was not, I believe, in observance of any precept of the rhetoricians, or with any conscious intention that he did so: it was simply the manner in which his mind naturally set in for the consideration of an important subject. This perfect plainness of the introduction, quietly delivered in a voice deficient in tone and force and difficult to be heard at first by a large part of the congregation, occasioned surprise and disappointment sometimes to strangers drawn by curiosity to hear 'the celebrated orator,' in the expectation, perhaps, of powerful sallies, flourishes, and fulminations. 'Can this be he?' has been the question whispered between some two such expectants seated together. A short comment on the facts in Scripture history found in connection with the text, or which had been the occasion of the words; or on circumstances in the condition of the primitive Church; or on some ancient or modern error relating to the subject to be proposed, would give, within the space of five or ten minutes, the condensed and perspicuous results of much reading and study. Sometimes he would go immediately to his subject after a very few introductory sentences, and the attentive hearer was certain to apprehend what that subject was. It was stated precisely, yet in so simple a manner as to preclude all appearance of elaborate definition. The distribution was always perfectly inartificial, cast in an order of the least formality of division that could mark an intelligible succession of parts very seldom exceeding the number of three or four, which set forth the elements of the subject in merest natural form. If I may express it so of their subsistence generally, each of these parts was illus-

trated in two or three particulars, noted as first, second, and perhaps third. He had one full single view of his subject before him, the parts lying in natural contiguity as a whole, and advanced straight forward in pursuance of a plain leading principle, looking to the right and the left just so far as to preserve the due breadth of the illustrations. He displayed, in a most eminent degree, the rare excellence of a perfect conception and expression of every thought, however rapid the succession. There were no half-formed ideas, no misty semblances of a meaning, no momentary lapses of intellect into an utterance at hazard, no sentences without a distinct object, and serving merely for the continuity of speaking; every sentiment had at once a palpable shape and an appropriateness to the immediate purpose. If now and then, which was seldom, a word or a part of a sentence slightly failed to denote precisely the thing he intended, it was curious to observe how perfectly he was aware of it, and how he would instantly throw in an additional clause which did signify it precisely.

"Every cultivated hearer must have been struck with admiration of the preacher's mastery of language—a refractory servant to many who have made no small efforts to command it. I know not whether he sometimes painfully felt its deficiency and untowardness for his purpose; but it seemed to answer all his requirements, whether for cutting nice discriminations, or presenting abstractions in a tangible form, or investing grand subjects with splendour, or imparting a pathetic tone to expostulation, or inflaming the force of invective, or treating common topics without the insipidity of commonplace diction.

"Nothing can be more erroneous

than the idea entertained by a few persons that Mr. Hall recited his sermons *memoriter*, from the study of a previously-written composition. His eloquence was the spontaneous result of his vigorous and richly-stored intellect, and needed not the aid of the usual expedients of men of ordinary mind. There is great reason to believe that during the entire extent of his ministry he only committed one sermon to memory from a previously-composed manuscript, and that was the sermon, 'Reflections on War.' It was preached on a day of thanksgiving at the termination of a long and dreadful war. It was a publicly-announced sermon, to aid the funds of a benevolent society; persons of different religious and political sentiments were expected to be assembled; at the time when the violent party feelings excited by the French Revolution of 1789 had but little subsided, and Mr. Hall, afraid of yielding to his own emotions on such an occasion, and perhaps of disturbing the feelings of harmony which it was hoped would prevail, thought it advisable for once to deviate from his usual course. That course was very briefly to sketch (commonly upon a sheet of letter paper, in a few cases rather more fully) the plan of the proposed discourse, marking the divisions, specifying a few texts, and sometimes writing the first sentence. This he regarded as 'digging a channel for his thoughts to flow in.' Then calling into exercise the power of abstraction which he possessed in a degree I never saw equalled, he would, whether alone or not, pursue his trains of thinking, retrace and extend them, until the whole were engraven on his mind, and when once so fixed in their entire connection, they were never after obliterated. The result was on all

occasions the same, so that without recurring to the ordinary expedients, or loading his memory with words and phrases, he uniformly brought his mind, with an unburdened vigour and elasticity, to bear upon its immediate purpose, recalling the selected train of thought and communicating it to others in diction the most felicitous, appropriate, and impressive. This was uniformly the case with regard to the tenor and substance of his discourses; but the most striking and impressive passages were often strictly extemporaneous."

I only had the opportunity of hearing, or rather attempting to hear, Mr. Hall once, and that was a missionary sermon in Great Queen-street Chapel, Jan. 20, 1827. But the building was too large, and the congregation so restless in trying to catch his words that I did not hear a sentence for the first fifteen minutes, though in the first side pew opposite to the pulpit, and therefore I could form no judgment of the renowned orator from that occasion.

(To be continued.)

## CONSECRATION.

A Sermon delivered at Queen-street Chapel, Woolwich, Sunday evening, August 30th, 1874, by the Rev. J. TEALL.

"Who is willing to consecrate his service this day unto the Lord?"—1 CHRON. xxix. 5.

THERE is nothing that the religion of Jesus Christ enforces upon its friends and followers but which may be justly regarded as a "reasonable service." It is true much is said in the Scriptures of the *duties* of the Christian, of the *labours* of the Christian, as well as of the *privileges* of the Christian; still, let

religion demand what it may, it asks for nothing but which, if attended to, will promote our present and eternal welfare. Many individuals are met with who express some concern relative to the love of God, and the salvation of their souls; but when under such influences, Satan induces them to believe that the requirements of religion are so many, its duties so imperative, its commands so binding, that to attend to this matter would involve them in serious difficulties. Now, we readily admit that religion *has* its duties. Yes! And we add, the system would not be complete without them. Had the Head of the Church established a plan for conferring upon His people vast and incalculable honours and distinctions, and yet, connected with these honours and distinctions, had enforced no commands, where would have been the evidence of our attachment? the proof of our sincere regard? We should have had no opportunity of displaying our willingness to attend to what God has enjoined; while our reception of the Saviour might have been attributed, and that very properly, to selfish motives. While, therefore, an interest in Jesus confers upon us the highest dignities, and the most exalted favours, one of its chief and best characteristics is that it enjoins certain duties; and thus tests our attachment to its Divine and illustrious Founder. It is evident, beloved, that this is the view that ancient saints took of our holy religion. David enjoyed the pleasures of intimacy with Jehovah; but at the same time he was anxious to fulfil the duties which that intimacy enjoined. Hence his desire to erect the temple of the Lord, and the concern manifested to make suitable provision for so vast and important an undertaking. It is to

this matter he alludes in the language of our text. Just before his decease, when old and full of days, having provided all that was required for the erection of the house of the Lord, he was desirous of committing the work to hands capable *of*, and willing *to*, carry it forward. Thus, with his dying breath, he observes: "Now I have prepared with all my might for the house of my God, the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance. Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal: the gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. And who, then, is willing to consecrate his service this day unto the Lord?"

My brethren, although such was the first meaning of the passage, still it is to be regarded as containing truths to us far more important than any of those already referred to. Yes; self-consecration to the cause of truth, beloved, is the subject which from this text claims our especial attention. Over this open baptistery, to each is addressed the question, "Who is willing to consecrate his service this day unto the Lord?"

Let us consider, in the first place, — *The duty which the words under review enjoin.* This, you must perceive, is consecration to the work of the Saviour. And, amid all the subjects introduced to our notice by the inspired writers, not one can possibly be more important or interesting than this. To be fully devoted to the cause of truth, to be one with Jesus, and inseparably connected with His work, is the surest way to promote our present enjoyment, to secure our future felicity. Hearken! “The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments.”

Now, over this text, we may be allowed to ask, — In what does the consecration here alluded to consist? What is it to follow out, in this particular, the requirements of our exalted Redeemer? And let me say, to “consecrate,” is to offer, to devote anything to God’s worship and service; it is, in short, to become, both by feeling and exertion, a friend of Jehovah.

In dwelling a little upon this matter, let me tell you, *First of all, it affects the mind, and includes the surrender of the heart to the Saviour.* Yes; this is the first thing demanded, and the first matter to have attention. Whatever else we may have observed, in what other respects we may have attended to the Divine precepts, if there has not been an entire surrender of the heart to Christ, nothing has been effected at all likely to make us either useful or happy. My hearers, let this truth produce its intended results. You may be busy in the cause of Jesus. You may feel an interest in every matter that concerns the welfare of Zion, but, after all, if the heart is not given to the service of the sanctuary, cheerfully given up to the government of the

Anointed One, *all is wrong!* “For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” There is reason to fear that this solemn truth is seriously overlooked. Yes; men forget that circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.” The truth, however, remains the same. God’s first request is, “My Son, give me” — what? Thy talent? Thy influence? No. “Thine heart.” Of early saints, too, it stands upon honourable record that “They first gave themselves to the Lord,” and then attended to those other matters which such a consecration includes. I hope none of you who have already “put on Christ” have overlooked this important matter. Remember where the heart is retained, the surrender of the text is not made; and in this particular we would enforce the inquiry of David, “Who, then, is willing to consecrate his service this day unto the Lord?”

We remark, secondly, That while this consecration includes a surrender of the heart to God, it also demands *that all the powers of the body be devoted to His service.* Yes; we are not allowed to be members of the household of faith in heart, and then left to our own choice as to whether or not we shall live for Christ. So far from this, we are to be diligent, laborious, and useful. Hearken! “I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies,” or, literally, “your body, a living sacrifice, holy, acceptable unto God, which is your reasonable service.”

Allow me here to particularise.

This consecration of body will include—An open avowal of the name of Jesus. No individual who is a Christian ought to exclude

himself, or to be excluded, from the privileges connected with union to the visible Church of God. We admit that there is no salvation to be gained by this profession. Upon this point we are at issue with many of our neighbours. We do *not* believe in "baptismal regeneration," but we *do* believe in baptism. Yes; and, although we cannot obtain salvation thereby, at the same time, as it is a command, it ought to be diligently and willingly obeyed. We fear that, in our day, this subject is but too slightly considered. Individuals love Jesus. They have entered into a solemn compact that, as long as they live, they will be "the Lord's;" but say a word to them about union with Christ's people, and oh! the excuses! They will plead—the displeasure of friends, the fear lest they should "fall away," and "concerning faith make shipwreck," and so on. Might I not as reasonably say that, when the other day I put a fence around my garden, I gave the cattle grazing in the adjoining park a better chance of getting in than they had before? My friend, I fenced it round to keep them out. And so with you. Oh! let us fence you round. Your excuses lead me to fear that you have not sufficient respect for the commands of Jesus. Suppose a kind parent to leave to his son a valuable estate, provided that he obeys certain commands; these, surely, would be attended to. But suppose there was one command more, or, rather, a request, respecting which the dying father were to say, "I wish you to attend to this also; it is my desire, although I shall not disinherit you if you refuse compliance." Now, do you not feel persuaded that the son would carry out that desire as cheerfully as he would any of the others. "Well, sir," say you, "he would be

an ungrateful wretch if he did not." Ah! it struck me you thought so. I saw it in your eyes. But, brethren, thus ungratefully acts the man who loves Christ, but keeps away from His people. He commands you to repent and believe His Gospel, and this, through Sovereign grace, you have done. Heaven could never have been yours without it. He commands you also to be baptised, and you are ungrateful if you refuse. "If ye love me, keep my commandments." Mark, the Master says that, not the pastor. Moreover, the first, the most eminent followers of Jesus always confessed Him. Yes; of Paul it is distinctly stated that as soon as he believed he was baptised; and then became fully a servant of the Most High God. Such, too, was the case with the eunuch. The preaching of deacon Philip was blessed to the conversion of his soul. Did you notice? I said "deacon Philip." All honour to our deacons. They are in the "succession." My venerable friend in the chair beneath me is in the succession. He has been there a long time too, for it is fifty-six years ago, this very evening, that Adam Freeman led him down into that baptistery. "If our brethren be inquired of, they are the messengers of the Churches, and the glory of Christ." May God spare to us our deacons! Well, under deacon Philip the eunuch became converted; and then, constrained by the love of Jesus, he exclaimed, "See, here is water; what doth hinder me to be baptised?" Mark you, there are no excuses here! He does not say, What will the servants think? Will they mention it at court? If they do, what answer can I give to the Queen? Oh, nothing of the kind. Not the Queen to-day, but the King, and "the King's business requires

haste." So "Philip baptised him." As already intimated of the early Church, Paul says, "As we hoped, they first gave their own selves to the Lord, and unto us by the will of God." Permit me to remark, this, I believe, is one reason why the Christian Church was instituted. It was in order that believers, by forming religious communities, and so making up one grand body, might present to the world a good front, a well-trained army, coming up "to the help of the Lord, to the help of the Lord against the mighty." Let this fact be borne in mind by all present; and if any of you have wavered, may this evening witness your decision. Say you, as you will sing presently—

"Should it rend some fond connection,  
Should I suffer shame or loss,  
Yet the fragrant, blest reflection,  
I have been where Jesus was,  
Will revive me  
When I faint beneath the Cross."

But, beloved brethren, the consecration of body of which we now speak will not include a profession of religion merely, but *it will be the dedication of all we possess to the Saviour*. Yes, as soon as a man becomes a Christian he is at once placed under the most solemn obligations to live to God. He is no longer to be regarded as being at his own disposal, but all he is and all he possesses, become the property of Jesus. Then the sentiment is fully believed—"Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." This idea is supplied by the text—"Who, then, is willing to consecrate his *service* unto the Lord?" Alas for the Church that this serious truth is so frequently neglected and forgotten! There are many, very many, who appear to believe that

all that devolves upon them is being baptised in the name of the Sacred Three. Till this is done they are all diligence and attention. Everything we could desire to see is manifested, and they bid fair to become "pillars" among the brethren. But ah! often how soon, how *very* soon, our fondest hopes are blighted! There is no consecration of *service* to the Lord. They make a profession! they grow cold: they become lax, and, at length, retire into their own self-sufficiency and unconcern. Oh, I fear such parties secure to themselves the judgments denounced against those who are "at ease in Zion." Brethren, to act thus is only a solemn mockery of God! "As soon as Zion travailed, she brought forth her children." But there was the "travail" first. Beloved, this baptismal service is not the termination of the Christian career. No! it is merely its commencement. This is not receiving the honours and the reward due to the conqueror. No! it is only putting on the armour—only entering into the field of conflict and difficulty. Yes! And every one of us should hearken to the word of the Lord, which says—"Let not him that girdeth on his harness boast himself as he that putteth it off." My professing Christian brethren, do allow me to speak to you on this point with affectionate freedom. Your acknowledgment of consecration to God was your own spontaneous act, and by that solemn vow you became bound to live so as to extend the kingdom of our exalted Redeemer. The soldier is not compelled to enlist into the army of his sovereign. He was so once, but the days of Napoleon and the press-gang have passed. Now his enlistment is his own deed, but, having enlisted, it becomes his duty to defend the interests of his country. Yes! And this is only the precise representation

of the soldier of the Cross. Having entered into the army of the King of Kings, he is no longer his own, but must be jealous for the welfare of Zion; must do what he can to aid the triumphs of his Divine Lord. And, really, we are at a loss to know how a man can be a Christian and not feel like this! If he bear in mind the favours he has received, the punishment he has escaped, and the reward he hopes to enjoy; as he thinks of the gates of pearl through which he is to enter, the pavement of gold upon which he is to walk, and the river of water of life by which he is to be supplied, I

fancy he must speak of the value of an interest in Jesus. Then, too, the sight of sinners all around, as we have them in thousands around this sanctuary, perishing, not for lack of supply but for want of inclination to partake, should induce the believer to "consecrate his service unto the Lord," to devote talent, influence, and time to the cause of Jehovah:—

"High Heaven, that heard the solemn  
vow,  
That vow renewed shall daily hear:  
Till in life's latest hour I bow,  
And bless in death a bond so dear."  
(To be concluded in our next.)

## Tales and Sketches.

### YORKHILL BAPTIST CHURCH: ITS RISE AND PROGRESS.

BY SCRUTATOR.

#### CHAPTER II.—*The Minister on Trial.*

No sooner was it publicly known that the Rev. Job Ernest had decided to leave Grumbletown than several offers were made to him to supply the pulpits of destitute churches, with a view to the pastorate. But none of them gave him more pleasure than did an invitation which he received, three weeks prior to his departure, from the pastor of the Baptist Church in Yorkley. This invitation, coming from a totally unexpected quarter, he considered as singularly providential, and more so as it seemed probably to open up for him just such a sphere of labour as he had desired for some time past to occupy. The letter informed him that the pastor in Yorkley would, three weeks from that date,

leave for a month's holiday; that he was desired to preach for him during the four Sabbaths that he expected to be away, and that the special object in inviting him was to see if, in the good providence of God, arrangements could not be made to secure him as the pastor of a new church about to be formed in the thriving village of Yorkhill. He was also informed that he had been recommended to them for that purpose by the Rev. John Wiseman, a member of the Home Mission Committee, who had, to that committee, given it as his decided opinion that he was just the minister they required to fill the new post. Having himself personally but a casual acquaintance with Mr. Wiseman, derived from meeting him on a few occasions when he had been called either to preach anniversary sermons with him, or to hear him preach, he could not but feel surprised that, without any correspondence with him whatever, he should tender to the committee, on his behalf, this

hearty recommendation. This striking fact, combined with his long-cherished desire to be the pastor of a church which he might have the privilege of training on Scriptural principles, made both himself and Mrs. Ernest feel that it was his duty to accept the invitation thus cordially sent; and the consequence was that on the very first Sunday after he had bidden a joyous farewell to Grumbletown, he was found preaching in Yorkley to a large and deeply-interested congregation "the unsearchable riches of Christ." Who can help wondering that, under the circumstances of the case, he preached well, and that the Word delivered fell with great power on the hearts of his hearers? In good trim, and having bidden adieu to many sorrows, and feeling within that his belief in God's wondrous providence was about to be crowned with honour, he preached as one who felt in his inmost soul all he said, and had unswerving faith in the glorious truths it was his highly-favoured lot to proclaim. But to show what sort of effect was produced by the first two sermons, we cannot do better than introduce the reader to a homely conference held in the large vestry of the chapel after the close of the evening service.

From time immemorial it had been the custom of the members of the Church, both male and female, to sit for hours, either between the services, or before and after service, round a fire big enough to roast an ox, and there, while the elder brethren calmly and sedately smoked their long pipes, to spend their time most profitably in discussing the sermons they had heard, the doctrines preached, and the various views that were entertained by the renowned theologians of the day. In the middle of an interesting

group of this kind, chiefly composed of Yorkhill members, now sat Old Jacob, with his legs crossed, one elbow reposing on the arm of the chair, and the other hand employed in supporting the long pipe, from which, at intervals, he drew out clouds of smoke, which he majestically waved like incense in the surrounding atmosphere. As there were a few others that copied the good old man's example, and, in the indulgence of their whiff, "puffed away," the group appeared more like a social party enjoying themselves in a friendly parlour than a company gathered in the Lord's house; and it was not surprising to find that when they were occasionally visited by their more formal brethren from the South, they were sometimes charged by them for doing so with committing an act of desecration. But this charge they were by no means inclined to admit. Their reply invariably was that they did not worship bricks and mortar; and if they did smoke, it was *only* in the vestry, and surely the vestry was not to be looked upon as being the "holy place!" And then, was it not far better for them to be found enjoying their pipe in a part of the Lord's house, while discussing religious topics, than to be found smoking and drinking in the public-house, discussing worldly or evil topics? They regarded these arguments as unanswerable, and therefore, as did their fathers before them, so did they; in spite of all objectors, in their favourite spot they talked away and smoked on. Whether their defence was a sound one or not, we do not stay to inquire. At present we good-naturedly try to banish all thoughts of the smoke, that we may listen with interest to the solid opinions of the worthy people concerning the new minister they had just heard.

"Now, Jacob, what hast thou got to say for thesen? What dost thou think ov the new parson now, eh?"

"What dost thou think, John? Let's have thy opinion first."

"Just like thee, Jacob: cautious as ever; allas wantin' other foaks to give their views before thou dost give thy own. Well, I say he's the man. He's the man; that's my opinion, and I don't care who says owt else?"

"And so say I, John. His sarmon this mornin' did my soul good: he fair lifted me reight up. Wot wi' my poor owd man fallin' into the quarry and nearly breakin' his neck, and Betty comin' hoame from her plaice wi' a gathered thumb, an' our Bob been out ov work for the last six weeks, an' the rent due next month, and not knowing where it's to come from, for the last few days I've had a sore time on't. But, as the parson said, 'The Lord will provide,' and I've no doubt but He will in His own time. He's been true so far, an' he'll not forsake me now. I thowt this noonin' that the parson might ha' made that sarmon just for me, an' the Lord ha' tow'd him to do it. So I say wi' John, 'he's the man.' But what dost thou say, Hannah? let's ha' thy thoughts."

"I'm ov same opinion as thesen, Jane. He'll suit me, will yon. He's young, it's true, but he's got an owd head on his shoulders. And it's my belief he's seen a bit ov trouble in his day. I could tell from several things he dropped that he's been in deep waters and knows what it is for the Lord to bring him throo 'em. I shall pray for the Lord to bring him among us, and to mack him useful."

"Do you think he's sound in the faith, John?"

"Sound in the faith, dost thou say, Frank? If he isn't I'll eat my

pipe. But what macks thee ask that question?"

"Because I know if he gives the 'call of the Gospel' often, as he has done to-day, you'll soon say he isn't 'square,' and ha' done wi' him. So I wanted you to be sartin on that head before you held up your hand for him. Mack sure, John, he's sound in the 'five points,' for your own comfort and his too. Mack sure ov that."

"I'm not frightened, man, after the sarmon he's preached to-neet. He's sixteen ounces to the pound or not far short. Directly I heard him give out his text, I knew we wor goin' to have it done reight: 'By the grace of God I am what I am.' Now, if he hadn't been up to the mark he'd ne'er 'a taken a text like that. And then just think how he rang out that verse:—

"Grace all the work shall crown  
To everlasting days;  
It lays in heaven the topmost stone,  
And shall have all the praise."

"Now, some hymn-books read, 'And well deserves the praise,' and that's true enough; but he didn't quote it soa. No, he said 'shall have,' and that pleased me reight well. He believes, like I do, in God's everlasting shalls and wills, and you may depend on't that a man who believes in them won't goa very far wrong. But what dost thou say, Solomon? 'Thou art very quiet for once. Come, let's hear what's in thee, man.'"

"I've been waitin', John, to hear what old Jacob here has to say; but it's quite sartin he'll not speak till we've all done, and then he'll be sure to side wi' us. Old Jacob's the man to watch which way the wind blows. But you all know that isn't my way: hit or miss, please or offend, I mun speak reight out. So here goes. Well, I like the parson.

He said soa many good things this mornin' that he kept my head noddin' wi' approbation till my neck nearly grew tired ov the exercise. I heard tell once ov an old Scotch lady who said her test of a good sermon was that 'If it wasn't edifyin' at least it shud be divertin', and I say she wor reight. But Mr. Ernest's sermons go further than that: they are both edifyin' and divertin'. He puts big thoughts into small words, and that's the preacher for me. I've no opinion ov your high-flown flowery preachers wi' their magnificent talk as flies over people's heads and never reaches their hearts. What good does it do? You all know that when I started out in the religious line at first I was a Methody and belonged to the Primitives. So when I began to seek the Lord they used to say to me, 'Now, lad, thou must come early to chapel and hear Mr. Pompous; he's a fine preacher is Mr. Pompous.' So I used to go to hear this fine preacher, but I soon found out that he wor too fine for me by far. I tried hard, but it wor of no use. He preached above me and not to me, and so I got nowt. But one Sunday I went to chapel, and there wor a poor man goin' to preach who broke stoans on the road and only earned seven shillin' a week. He couldn't preach much, but he wor simple, and that was what I wanted. So I well remember in his sarmon he said, 'Some

foaks want to know what religion can do for a man. Well, I'll tell you what it has done for me. It helps me to break stoans on the road. When I'm hammerin' away I keep thinkin' what Christ has done for my soul, and that macks me burst out singing His praises: and it's astonishin' how soon I then break a load of stoans. Hallelujah!' Well, that one simple remark did me more good than all Mr. Pompous's grand orations, and after hearing that I went hoame singing too. Give me plain preachers, easy to be understood and yet gives you summat to think about. Now Mr. Ernest is a man ov that sort; so when the next Church meetin's held, so far as I know, he'll have my vote. Now come, old Jacob, out wi' you. It's time for you to speak now you know what we all think."

"Well, friends, I'm inclined to go with you. I should say, from what we've heard to-day that Mr. Wiseman has recommended to us the reightman. But for all that it doesn't do to be hasty. Let us hear him three weeks longer, and then I think we shall be better able to judge. At any rate it will be safer."

Thus deliberately giving his verdict, old Jacob coolly knocked the ashes out of his pipe, and then, rising with the rest, took up his hat and turned his face homeward.

(To be Continued.)

## Reviews.

*The Treasury of David.* By C. H. SPURGEON. Vol. 4. Psalm lxxix. to ciii. Passmore and Alabaster, 4, Paternoster-buildings.

WITH the publication of this fourth volume, which has been rather long delayed and anxiously looked for, two-

thirds of Mr. Spurgeon's voluminous commentary on the Psalms is issued. Our readers generally are acquainted with the plan of the work, which includes an original exposition, a large collection of extracts from authors of celebrity, ancient and modern, a

preacher's manual of suggestions for the pulpit, and a table of reference for those who have access to our national libraries. The range of study is wide enough surely to cater for an Oxford don or a villago preacher. After writing three previous reviews of the three previous volumes, it might be enough for us to say that our author is delivering his goods equal to the sample. The fourth volume is as good or better than the first. This is no small praise. A glance at the preface will provoke lively sympathy with the writer. His hand is committed to an enterprise from which his heart has no desire to withdraw. But the difficulty augments as he proceeds. Not that the deep well-spring of his own reflections shows any symptom of exhaustion. This could hardly be feared of a preacher who has just completed, in weekly numbers, his twentieth volume of sermons (sixty in each volume), each separate part of which has probably obtained a larger sale and secured a wider circulation than any other sermon of any other minister during the entire period. The department which has taxed his powers most is that of finding genuine literary contributors to his encyclopædia of comment. As he pursues his explorations, the farther he goes the fewer companions he finds bent on the same object as himself. Still, Mr. Spurgeon is a man of such genial disposition that people of widely different taste and ability are attached to him. Those readers who accept an invitation to the banquet he has provided find themselves accordingly introduced to nearly five hundred guests whom he has invited for their delight and edification. What a motley group they are! How their conversation sparkles! They meet, full many of them, for the first time at his summons. To mention only a few whose names are familiar: here are Hannah More and Eliza Cook, Laurence Sterne and Isaac Disraeli, Virgil and Watts, John Calvin and William Huntington, Joseph Caryl and Edward B. Pusey, Thomas Fuller the Bishop, and Andrew Fuller the Baptist. From the fourth to the nineteenth

century there is a continuity of talk, in which many thoughts of many minds strangely blend. Our opinion of the work is that to Christian families it is invaluable, and to Christian ministers it is indispensable.

*The Rocky Mountain Saints. A full and complete History of the Mormons, &c.* By J. B. Stenhouse. 8vo, 762 pp. London: Ward, Lock, and Tyler.

THE most extraordinary religious phenomena of the present century is the rise and progress of Mormonism. A religious attempt to supplement the Scriptures with a work said to have been produced from supernatural gold plates, which were hidden in a well in Ontario city, New York, and which contained the creed and usages of this new sect.

We have had no lack of books on the Mormons and on Mormonism, and written from every conceivable standpoint, from the interested approving to the bitterest antagonistic; but this volume, we venture to say, is worth all previous ones on this subject put together, if we except the very admirable work by Mrs. Stenhouse, the wife of our author. Mr. Stenhouse, for many years, was a conscientious believer, and also an elder and missionary among them, and editor and proprietor of the *Salt Lake Daily Telegraph*. No one, therefore, could be better supplied with full and accurate information, and this is evident through the whole volume, for he gives the most perfect and connected history of the founders, and their successors, and of all the phases it has assumed from the first to the present time. Though Mr. Stenhouse has become a seceder from the Mormon faith, yet he has written his book in a spirit of the greatest candour, and free from every shade of bitterness, so much so, that, in going through these seven hundred pages, we have often thought the things detailed deserved a much more severe denunciation than they have received. But Mr. Stenhouse lives in Salt Lake City still, and probably he thought it best to under-colour his representations, rather

than expose himself to the charge and consequences of the slightest exaggeration. The work contains an admirable portrait of the president, Mr. Brigham Young, as well as of other leaders in this religious crusade, and a number of telling views of the extraordinary incidents that have occurred. The Index is carefully arranged, so as to be of easy reference; and the whole book, from the first chapter to the last, is more romantic and marvellous than any romance we ever read. Though reliably true, it is really stranger than fiction, and we do not think that any one, who feels any interest in the times in which we live, should be ignorant or only imperfectly informed on the subject which this volume so minutely, as well as comprehensively, details. We understand that Mrs. Stenhouse is likely to visit England, that, by public lectures and meetings, she may, if possible, prevent the immigration of so many mistaken persons to Utah, where priestly fanaticism and degrading polygamy so lamentably prevail.

*Handbook of Revivals.* For the use of Winners of Souls. By Henry C. Fish, D.D., Newark, New Jersey. London: Passmore and Alabaster.

THIS is an English edition of an American work, which has obtained great popularity in the United States. No season could be more opportune than the present for publishing it in this country. Nearly all denominations are, at present, discussing the revival question, and, with the evidence of its presence in Scotland, Ireland, and North of England, and the approach of brethren Moody and Sankey to London, it is befitting on all, especially ministers, to know all that can be learned on this most momentous subject. Dr. Fish's book, while it is fairly exhaustive on the chief topics involved, is neither cumbersome in size nor wearying in details, and we are thankful to the worthy publishers for its timely appearance. It cannot have other than a very large circulation, of which it is so pre-eminently worthy.

*The Mother's Friend for 1874.* In strong boards, with handsome cover. Hodder and Stoughton. (1s. 6d.)

WE wish we could persuade all our readers to obtain this excellent and charming volume, and get it into all the homes and cottages around them. On mothers depend very greatly the happiness of homes, the training of children, our social elevation, the extension of religion, the advancement of the Church, and the true glory of the nation.

*British Messenger for 1874.* In paper cover. London: Partridge and Co. (1s. 6d.)

ONE hundred and forty-four large quarto pages of rich and varied evangelical papers, and well adapted to promote personal and family religion. We wish its large circulation may be increased manifoldly.

*Retrospect of Forty-five Years' Christian Ministry, Public Work in other Spheres, &c.* By Jabez Burns, D.D., LL.D. London: Houlston and Co., Dickinson and Higham, and J. Kempster, Bride Avenue.

ONLY just out. Notice deferred.

*The Hive for 1874.* Elliot Stock.

A VOLUME of real sterling material for Sunday-school teachers, and strongly bound.

*The Sunday Teachers' Treasury for 1874.* 61, Paternoster-row.

THIS volume contains some five hundred pages of provided and arranged papers for Sunday-school work. What a day of good things, and abundance too, for this large and important class of labourers; and this volume does not hold a secondary place.

*Theodosia Ernest, or the Heroine of Faith.* With illustrations. Flexible Cover. Cheap edition and introduction, with a brief, telling recommendation by Jno. Clifford, M.A., LL.D. Elliot Stock. (6th edition.) (2s.)

A THOROUGH Baptist book, and written in a captivating story-telling

style; it has been very popular in the United States, and is highly appreciated by many English Baptists. In this cheaper form it will no doubt procure a very large circulation.

*The Watch Tower in the Wilderness.*

By Anna Shipton. Morgan and Scott.

A VERY telling book, by one of our most spiritual and popular writers. It cannot fail to be useful, and has our heartiest approval and best wishes.

*The Methodist Temperance Magazine for 1874.* Elliot Stock.

THIS very handsome volume, edited by three eminent Wesleyans—Revs. G. Maunder, Charles Garrett, and T. B. Stephenson—we trust, will be welcomed not only to thousands of Methodist homes, but will be found on the drawing-room and library tables of all good temperance families in the United Kingdom. Besides admirably-written articles in abundant variety, it contains original music, with telling temperance songs.

#### PERIODICALS AND PAMPHLETS.

*The Baptist* has begun the new year with a great increase, both of variety and power.

*Mother's Treasury* is both good and remarkably cheap. (1d.)

*Ragged School Union Magazine* begins the year with a thoroughly excellent number.

*The Sword and Trowel* is sustained with all its past vigour and variety. Mr. Spurgeon's account of his twenty years' published sermons is most interesting.

*The Baptist Magazine* begins admirably, and we trust it will receive the hearty support it so well deserves.

*Biblical Museum*, Part 49 (3d.). From Hebrews i. to vi. A boon to our Sunday-school teachers, which they do not neglect gratefully to accept.

*The Hive* never fails to be full of the true honey from the Rock.

*Scottish Baptist Magazine*. No. 1. May be very useful in exerting a good

local influence among the Baptist churches across the Tweed.

*The Sower* and *The Little Gleaner*. True to their title, and hope they will be useful. (1d. each.)

*Gathered Wild Flowers*. A Christmas offering. Printed for the Louise Home and National Society, 28, New Broad-street. Deeply interesting.

*Atom, Ape, Man*. (Elliot Stock. 3d.) A capital satire, in eight pages, on "The Primordial Atom."

*The Appeal* and *Old Jonathan*. Begin well, and hope they will prosper abundantly.

*Baby Died To-day*, and other poems, by the late Wm. Leighton. (Longmans, Green and Co. 6d.) Sweet, precious, and refreshing. Hope all mothers will get them and read them to their young people.

*A Catechism of Revealed Truth*. With Scripture proofs. By Rev. H. D. Brown. (London: Yates and Alexander.) A well-composed manual, and adapted to be useful in our Sunday-schools and to our young people generally.

*Truth and Progress*, for November, a South Australian Monthly. Both interesting and adapted for usefulness. This number contains statistics of South Australian Baptist churches.

*Gospel Trumpet*. Part 10. (Partridge and Co.) An excellent large type quarto periodical for evangelical work, and thoroughly adapted for usefulness.

*Good News*. Part 13. 1874. (By post, 6d. Same publishers.) Good in every respect. Published monthly, at 2s. 6d. per hundred. Worthy of a universal circulation.

*Old Jonathan*. Equal to anything of the kind printed and better than most.

*Infinite Facts and the Important Question*. By John Cox. A sermon on the death of one of the oldest friends of the author, and worthy of the preacher and the occasion. (Brighton: Homewood. 4d.)

*Theological Colleges; Their Place and Influence in the Church and in the World*. With special reference to the evil tendencies of recent scientific discoveries, &c. Same author. (Belfast: W. Mullan. 1874. 4d. each.) These

first-class pamphlets should be read by all ministers of religion and by students of every class in the kingdom, and the price places them within the reach of all our young men, Sabbath-school teachers, village preachers, &c. They cannot be too widely circulated.

*Science and Revelation; their Distinctive Provinces.* With a Review of the Theories of Tyndall, Huxley, &c., &c. By J. L. Porter, D.D., LL.D., Professor of Biblical Criticism, Assembly's College, Belfast.

## Poetry.

### A NEW YEAR'S MOTTO FOR 1875.

"Thou art near, O Lord."—Ps. cxix. 151.

*Tune . . . . . Evan.*

In entering, Lord, another year,  
This precious text I'll take;  
Thy word declares that Thou art near  
My cause to undertake.

Near me to show my Saviour's face—  
That radiant face Divine;  
Near me to whisper, by Thy grace,  
That Jesus Christ is mine.

Near me in seasons of distress,  
And in temptation's hour;  
Near me to solace and to bless  
With Thy supporting power.

Near me if sickness should invade,  
And troubles give me pain;  
Near me to render needful aid  
My spirit to sustain.

Near me, my Lord, if called by Thee  
To walk through death's dark vale;  
Thy rod and staff shall comfort me  
If heart and flesh should fail.

Then, as my Lord, Thou wilt be near—  
So very near to me;  
So grant that I throughout this year  
May live quite near to Thee.

*Clapham.* RICHARD WEBB.

## Sayings of the Wise and Great.

### THE GREATEST OF ALL HISTORICAL EVENTS.

EVERY one must at once perceive that this—the interposition of the Son of God on our behalf—is the great event in the history of the world. Compared with it what are the revolutions of nations, what the deliverance of peoples from bondage, what the progress of man from ignorance to knowledge, and from barbarism to civilisation? Nay, could we combine in one event all the most stupendous social changes which the world has ever seen, they

would all be lighter than the dust of the balance in comparison with the mystery of Christ and Him crucified.—DR. WAYLAND.

### NEW THINGS WANTED, BUT NOT NOVELTIES.

"WE want new things in the pulpit, but not novelties." This witness is true. Things new and old are to be found in God's blessed Word: the good old storehouse has not yet been ransacked of all its treasures. Yea, the treasures that remain are more than those that have been taken out.

Let us, then, dig and delve, and the precious golden ore will be brought to the surface. But novelties, religious pantomimes, theatrical displays, penny peepshows, Ritualistic mummeries—we want none of these. The Gospel needs no such aid. Away with them, in God's Name and for Christ's sake! Let our cry be, "New things from the Bible, but not novelties from Rome!"—H. W.

### "ANGEL" AT HIS POST.

WHEN the "London" went down, Angel, the engineman, was found at his post: he was last observed with his hand upon the engine, and he kept it there as the vessel was sinking: he would not leave it even then. Well will it be for us if we are thus found at the post of duty when the Lord calls.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

REV. THOMAS HENSON has resigned the pastorate of the church at the Lower Chapel, Chesham.

Rev. Alexander MacDonald, of Bromsgrove, has accepted an invitation to the pastorate of Boutport-street Church, Barnstaple.

Rev. W. E. Lynn, Sutton-on-Trent, Newark, has accepted an invitation to Fabin's Church, Everton-road, Liverpool.

Rev. Horatio Gillmore, of Faringdon, has accepted a call to the church at Bourton-on-the-Water, and entered on his pastoral duties there on the 10th of January. The church at Bourton contemplates the erection of a new chapel. The present building was erected in 1765, but the church has existed since the time of Oliver Cromwell. A new and more eligible site has been purchased in the village. The estimated cost of the projected building is £1,700, and the friends connected with this venerated place of worship have already promised about £1,100. The church includes among its former pastors Benjamin Beddome and Thomas Coles.

Rev. J. Lea of Weston-by-Weedon, has accepted a call to Long Crendon, Bucks. On Christmas Day his friends at Weston assembled in large numbers, and, besides kindly benedictions, gave him a purse of gold.

Rev. F. G. Masters, of Holston, has accepted a call from the church at Bradninch, Devon.

Rev. George Hill, of Oxford, has

accepted an invitation from the Osmaston-road Church, Derby.

Mr. William Waite commenced his labours at Castle-street Hall, 25, Castle-street-east, Regent-street, W., Sunday, 3rd January, 1875.

### PRESENTATIONS.

REV. W. H. ALLEN, pastor of Enon Chapel, Burnley, was presented, at the Christmas Day gathering of the church and congregation, with a cheque for thirty guineas and a handsomely-bound copy of *Chambers' Encyclopaedia*. Five hundred sat down to tea.

Rev. J. J. Frewin, of Dover, has been presented by his congregation with a handsome silver tea-service.

Rev. J. Noar, of Stanwick, was presented, on the 1st January, his birthday, with a purse of money from his church and congregation.

Rev. F. S. W. Wood, pastor of Ellington Chapel, Ramsgate, has been presented by the church and congregation with a mahogany library table, gold pen, &c.

Rev. J. T. Dunu, for his services during the past ten months at Outlands Chapel, Surbiton-hill, was presented on the 6th January with a purse of gold. Mr. W. Baxter, of the Pastors' College, has entered on the pastorate at this place, and a bazaar will be held at Easter to clear off the debt remaining on the chapel.

Mr. Gregory, pastor of the church at Lochgilphead, has been presented by his Bible-class with a purse of money. The presentation was made by Mr.

Fraser, the veteran superintendent of the Sunday-school, at a service held on the 5th December.

### RECOGNITION.

A RECOGNITION service, in connection with the settlement of the Rev. A. North at Harborne, was held on Tuesday, December 15th, when addresses were delivered by Rev. J. J. Brown, Rev. S. G. Green, D.D., and Rev. G. B. Johnson. The Revs. W. J. Henderson, Chas. Bright, Robert Gray, and others took part in the proceedings of the meeting.

### MISCELLANEOUS.

THE eighth annual meeting of the London Baptist Association was held on Tuesday, January 12, at the Metropolitan Tabernacle. At the morning assembly, for ministers only, the Rev. C. Kirtland, of Battersea, read a paper entitled, "Inquiries suggested by the recent religious movements in the United Kingdom." The afternoon meeting, attended by delegates as well as pastors, was presided over by the Rev. W. Howieson, of Walworth, the newly-elected chairman, who delivered an inaugural address. Nine churches, with their pastors, were received into the association. The total number is now 130, representing a membership of 30,313, or 1,745 more than last year. Mr. Coxeter, elder at Regent's-park Chapel, has given a freehold site in Highgate-road, if the association will contribute £1,500 towards the building of a chapel there; and Mr. J. Procter has given a piece of freehold land at Croydon for a similar purpose. The income of the year has been £1,503. At the evening service Dr. Landels, in the absence of Mr. Spurgeon, who had been expected to preside, delivered an address, after which a communion service was held. Continued indisposition was the cause of Mr. Spurgeon's absence.

Rev. T. R. Stovenson, who sailed for Ceylon on the 10th November, has reached his destination in safety, and

received a most gratifying welcome. At the first Sunday services the chapel was crowded to the doors.

At Ely-place, Wisbeach, the church and congregation held a thanksgiving service on the 15th of December, to celebrate the extinction of the debt of £1,234, which remained on the new church and schools at their opening in March, 1873. The pastor, Mr. W. E. Winks, presided. When the meeting began £54 was required to balance the account, and this sum having been subscribed by the friends present, the rest of the time was occupied by addresses and by praise and thanksgiving. The profits of the bazaar held in October last were £360. The new church and schools are built from designs by Mr. J. W. Chapman, of London, and can accommodate 800 worshippers, and about 300 scholars. The style is Gothic of the 13th century, and the entire group of buildings, crowned by an elegant tower and spire, has a beautiful appearance. The cost, £4,400, has been met by the congregation since 1868.

LAKE-ROAD CHAPEL, LANDPORT, PORTSMOUTH.—APPEAL FOR HELP.—The church at Lake-road is burdened with a heavy debt of £1,500, which they are exceedingly desirous to liquidate as soon as possible. They purpose holding a bazaar in April. Donations of useful and fancy articles, or gifts of money, are earnestly solicited. The pastor will be very grateful for help. Please send to T. W. Medhurst, Strathbungo House, Newport-street, Hambrook-street, Southsea.

RECOGNITION OF THE SERVICES OF LAY PREACHERS.—The members of the Baptist Church, Scapegoat-hill, Golcar, near Huddersfield, gave a public tea on the 14th November, after which a most interesting meeting was held in the chapel, presided over by the Rev. D. Lewis, the pastor, for the purpose of recognising the services of the lay preachers. The rev. gentleman remarked that he always took a deep interest in the welfare of all proachers of the Gospel, and held that any truly Christian man possessing the ability

and the disposition to preach had a perfect right so to do. He was informed that the lay preachers whose past services had been of such utility to the cause of Christ at Scapegoat-hill, and whose labours were now to be gratefully and publicly acknowledged, were both able and willing to preach, and were richly deserving of a grateful recognition. He had, therefore, great pleasure in presiding on the occasion. Mr. Oliver Beaumont Kenworthy, deacon and secretary, was then called upon to read the address to the lay preachers, in which allusion was made to the services rendered, and the church's grateful and affectionate remembrance. After the reading of the address the lay preachers were called upon to respond. Messrs. Geo. Walker, Sindley; E. Edwards, Marsh; T. Beaumont, Lockwood; J. Tate, Golcar; Wm. Blackburn, Lockwood Cough; and D. Dawson, Milnsbridge, united in expressions of fervent desires and prayer that God would continue to bless and prosper the church and crown the labours of their pastor with abundant success. The interest and delight of the meeting were much promoted by the singing of Mr. D. Dawson (who has been termed the Milnsbridge Sankey), who sang with great taste and effect. Several brethren belonging to the church then briefly addressed the meeting. The chapel at Scapegoat-hill, Golcar, was opened for regular Divine service in May, 1871. In the following August a small church was formed, numbering twenty-eight members.

### BAPTISMS.

*Aberdeen*.—Dec. 30, Two, for the church meeting in the Athenaeum Hall, by J. T. Hagen.  
*Aberthillery*.—Dec. 6, at the English Church, Ten, by L. Jones.  
*Ashford*.—Dec. 28, in Beulah Chapel (kindly lent for the occasion), Four, for the Assembly Room Church, by E. Roberts.  
*Attleborough*, Neaution.—Jan. 3, Four, by J. Dixon.  
*Bangor*.—Jan. 3, at Penuel Chapel, Six, by C. Davies.  
*Barnsley*.—Jan. 3, Thirteen, by B. W. Osler.  
*Barrow-in-Furness*.—Dec. 27, at Abbey-road Chapel, Two, by James Hughes.

*Bassaleg*.—Dec. 20, Five, by J. Morgan.  
*Bath*, Widcombe Chapel.—Dec. 6, Four, by John Hunsley.  
*Birmingham*.—Dec. 27, at Cannon-street Chapel, Nine, by J. B. Blackmore.  
*Birmingham*.—On New Year's morning, at the close of the Watch-night service, at Christ Church, Aston Park, Three, by W. Walters (one the pastor's youngest son, in his eleventh year).  
*Blackley*.—Jan. 3, Three, by R. Briggs.  
*Bowden*.—Jan. 3, Four, by W. S. Llewellyn.  
*Brierly Hill*, Ebbw Vale.—Dec. 3, at Zion Chapel, Three, by W. Davies.  
*Bristol*.—Jan. 3, at Counterslip Chapel, Seventeen, by W. R. Skerry.  
*Broadstairs*.—Jan. 3, One, by J. J. Kiddle.  
*Chiswick*.—Jan. 10, Three, by J. Wilson.  
*Cork*.—Jan. 3, at Priory-street Chapel, Four, by D. Bill.  
*Cranford*.—Dec. 27, One, by J. Curtis.  
*Crewe*.—Dec. 20, Eight, by F. J. Greening.  
*Cumduare*, Glam.—Dec. 13, Four, by Mr. Evans.  
*Darlington*.—Dec. 20, at Brookside Chapel, Three, by Henry D. Brown.  
*Dartford*.—Dec. 3, Two, by A. Sturge.  
*Daveley*, Salop.—Jan. 3, Three, by W. Wootton.  
*Derby*.—Jan. 3, at Watson-street Chapel, Four, by H. A. Blount.  
*Dover*.—Dec. 5, at Pent-side Chapel, Six, by John Austin.  
*Dowlais*.—Jan. 10, at Beulah Chapel, Three, by James Williams.  
*Eastcombe*, Gloucestershire.—Dec. 27, Eight, by J. E. Brett.  
*Exeter*.—Dec. 27, at Bartholomew-street Chapel, Eight, by E. S. Neale.  
*Fivehead*, Somerset.—Jan. 3, Four, by J. Barnham.  
*Felinford*, Llanelly.—Dec. 13, at Adullam, Twelve, by John Jones.  
*Great Marlow*.—Jan. 3, One, by J. Campbell Roger.  
*Guildford*.—Baptist Church, Commercial-road, Oct. 25, Four, by Cornelius Slim.  
*Hackleton*.—Dec. 22, Eight, six of them from Bradfield, on the Green, by S. Williams.  
*Halveill*, Devon.—Jan. 3, Four, by W. Thomas.  
*Harrington*.—Dec. 31, Four, by Jas. Manning.  
*Hucknall Torkard*, Notts.—Dec. 25, Six, by Jno. T. Almy.  
*Keighley*, Yorkshire.—Jan. 3, Fourteen, by W. E. Goodman.  
*Kington*, Herefordshire.—Dec. 10, Three, by A. E. Seddon.  
*Lancaster*.—Dec. 28, Seven, by J. Baxandall.  
*Leamington*.—Dec. 30, at Clarendon-street Chapel, Four, by W. A. Salter.  
*Lewes*.—Dec. 20, Seven, by Wm. J. Scott.  
*Lineholme*, Todmorden.—Dec. 30, Two, by W. Sharman.  
*Liverpool*, Soho-street.—Jan. 3, Two, by Eli E. Walter.  
*Lydney*, Gloucestershire.—Jan. 1, Four, by G. W. Roughton.  
*Maescanner*, Llanelly.—Dec. 13, Twelve, by P. Phillips.  
*Meltham*, Yorkshire.—Dec. 26, Two, by J. Alderson.



## LIGHT AT EVENING TIME.\*

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

“And it shall come to pass in that day, that the light shall not be clear nor dark: But it shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening time it shall be light.”—*ZECCHARIAH* xiv. 6, 7.

As we read the Scriptures, we are continually startled by fresh discoveries of the magnificence of God. Our attention is fixed upon a passage, and presently sparklets of fire and glory dart forth. It strikes us; we are struck by it. Hence these bright coruscations. Our admiration is excited. We could not have thought that so much light could possibly lie concealed within a few words. Our text thus reveals to us in a remarkable manner the penetration, the discernment, the clear-sightedness of God. To our weak vision the current of human affairs is like twilight. It is not altogether dark, for it is broken with some gleams of hope. Nor is it altogether bright, for heavy masses of darkness intervene. It is neither day nor night. There is a mingle-mangle of good and evil, a strange confused mixture, wherein the powers of darkness contend with the powers of light. But it is not so with God. With Him it is one clear day. What we think to be confusion, is order before His eye. Where we see advance and retrogression, He sees perpetual progress. We full often bemoan our circumstances as altogether disastrous, while God, who seeth the end from the beginning, is working out His ordained purpose. Our God maketh the clouds to be the dust of His feet, and the winds to be His chariot. He sees order in the tempest and the whirlwind. When the bosom of earth heaves with earthquake, He hears music in every throb, and when earth and heaven seem mingled in one wild disorder and storm, His hand is in the midst of all, so marking, that every particle of matter should be obedient to His settled laws, and that all things should work together to produce one glorious result. “Things are not what they seem.” Oh! how good it is for us to know that this world’s history is not so black and bad as to our dim senses it would appear. God is writing it out, sometimes with a heavy pen; but when complete, it will read like one grand poem, magnificent in its plan, and perfect in all its details. At the present hour there may be much in the condition of our country to cause anxiety, or even to create alarm. And it is not hard to point certainly to many things that seem to augur no good. But there always were evil prophets. There always have been times and crises when dark portents favoured unwelcome predictions. But thus far the fury of every tempest has been mitigated; a sweet calm has followed each perilous swell of the ocean, and the good old ship has kept afloat England’s flag,—we fondly believe

“The flag that’s braved a thousand years,  
The battle and the breeze”

will not be run down yet. We thank God that the history of our deliverances supplies us with fair omens of an ever-gracious Providence. Let us com-

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fort ourselves with the belief that there is a future of peace and prosperity within her borders, and of influence for good among the nations of the world for Britain and British Christians.\* Then let each man brace up his sinews for the fight, and struggle for the right. Bright days are assuredly in store for those who lift the standard and unfurl the flag of righteousness and truth. "At evening time it shall be light." Even now it is "one day" which is known to the Lord.

As our time is brief, I mean to confine your attention to one clause of the text—"At evening time it shall be light." It seems to be a rule in God's dispensations that His light should break upon men gradually; and when it appears about to suffer an eclipse, it will brighten up and shine with extraordinary lustre. "At evening time it shall be light." Of this mode of God's procedure we will take five illustrations.

I. Let *revelation* supply us with the first.

When God first revealed Himself to the sons of men, He did not come to them in a blazing chariot of fire, manifesting all His glorious attributes. The sun in the tropics, we are told, rises on a sudden. The inhabitants of those regions know none of our delightful twilight at dawn or evening, but the curtain rises and falls abruptly. This is not the way in which God has revealed Himself to us. By degrees, softly, slowly He lifts the veil. Thus has God been pleased to make Himself known. He took in His hand a flaming torch, when the world was dark, without a single ray of comfort, and He lit up the first star that ever shone over the wild waste of the world's wilderness. That star was the promise that the seed of the woman should bruise the serpent's head. In the light of that promise our first parents and their immediate descendants were cheered in their daily toil. Seth and Enoch walked with no other light but that that we know of. There is no record of any promise beside, which they had received from the Lord. By-and-by, as years revolved, God lit up another star, and then another and another, till at last Holy Scripture became like our sky at midnight—studded all over with greater and lesser luminaries, all brightly manifesting the glory of God.

Still it was night. Though there was a little light, there was a prevalence of darkness. All through the Jewish dispensation, the sun did not shine. There was only cold, but beautiful in its season, silver moonlight. Heavenly truths were reflected in shadows; the substance was not visible. It was an economy of cloud and smoke, of type and symbol, but not of light and day of life, and immortality. For all the light that "o'er the dark her silver mantle threw," the saints of those times were glad and grateful; but how much more cause for joy and gratitude have we on whom the golden sun has shone. Star after star had been lit up in the heavens by the inspiration of Moses, and Samuel, and David, and all the prophets, till dark and deep the night began to fall, till sable clouds gathered dense with direful auguries, and at length a wild tempest was heard thundering in the sky. Isaiah had completed the long roll of his prophecy; Jeremiah had uttered all his lamentations. The eagle wing of Ezekiel soared no longer. Daniel had recorded his visions

\* "Reference is here made to a circumstance which caused the English public some passing anxiety; but a few days sufficed to disperse the cloud, and in a few months it was obliterated from people's memory."

and entered into rest. Zechariah and Haggai had fulfilled their mission, and at last Malachi, foreseeing the day that should burn as an oven, and beyond it the day when the Sun of righteousness should arise with healing in His wings, closed that volume of testimony. That was midnight. The stars seemed to be dying out, like as withered fig-leaves fall from the tree. There was no open vision; the Word of God was scarce; there was a famine of the bread of life in those days. And what then? Why, you all know. At evening time it was light. He who had long been promised suddenly came into His temple, a light to lighten the Gentiles, and to be the glory of His people Israel. The world's darkest hour had come, when there was born in Bethlehem, of the house of David, Jesus, the king of the Jews, and the Saviour of men. Then the day dawned, and the day-spring from on high visited us, precisely at that darkest hour, when men said—"God has forsaken the world, and left it to pine away in everlasting gloom." Let that serve for a first illustration of light at evening time, notable as a fact, and worthy to be recollected.

II. This too is precisely the way in which God acts IN THE CONVERSION OF INDIVIDUALS.

God's laws on a great scale are always the same as His laws on a little scale. A pretty little rhyme, that many of you are familiar with, endorses this statement.

"The very law that moulds a tear,  
And bids it trickle from its source;  
That law preserves the world a sphere,  
And guides the planets in their course."

The same law which controls a planet affects a grain of dust. As God caused revelation to arise gradually, and, growing clearer and clearer, to become clearest when it seemed about to expire; so in the experience of each individual, the dawn precedes the day. When the light of Divine grace first visits a man, it shines with feeble beam. Man by nature is like a house shut up, the windows of which are all boarded over. Grace does not open every window at once and bid the sun stream in upon weak eyes accustomed to darkness. It rather takes down a part of a shutter at a time, removes some obstruction, and so lets in, through chinks, a little light, that one may be able to bear it by degrees. The window of man's soul is so thickly encrusted with dirt, so thoroughly begrimed, that no light at all can penetrate it, till one layer is taken off, and a little yellow light is seen; and then another is removed, and then another, still admitting more light and clearer. Was it not so with you who are now walking in the light of God's countenance? Did not your light come to you by little and little? Your experience I know confirms my statement, and as the light came, and you discovered your sin, and began to see the suitability of Christ to meet your case, you hoped that all was going on well. Then peradventure, on a sudden, the light seemed altogether to depart. You were cast into the thick darkness, into the Valley of the Shadow of Death, and you said—"Oh! now my lamp is put out for ever! I am cast out from God's presence! I am doomed beyond the hope of mercy! I shall be lost for ever and ever!" Well now, Christian, ask yourself what came of this? When you were thus broken, sore broken in the place of dragons, and your soul suffered the wreck of all its carnal confidences, what then? At that evening time the light shone clearer with you than it had ever

before. When darkness veiled your mind, you looked to Christ, and were lightened with the true light. Despairing of yourself, you cast yourself into the arms of Christ, and you had that peace of God which passeth all understanding, and still keeps your heart and mind through Jesus Christ.

May be I am addressing some who have been for a long while the subjects of such humbling influences, breaking them down. You had hoped things were going pretty fairly with you, and you trusted that at the last you would come out into clear sunshine. But, oh! how disappointed you feel! You never felt so wicked, never knew that you were so desperately rebellious. Your heart is hard and stubborn; you feel as if there was a mutiny in your breast. "Surely," you say, "such an one as I am never can be saved; it is a hopeless case." Oh! my brother, very hopeful to our view is that which appears so hopeless to you.

"'Tis perfect poverty alone  
That sets the soul at large;  
While we can call one mito our own,  
We have no full discharge."

Are you emptied of all merit, goodness, and hope in yourselves? then your redemption draweth nigh. When you are cleared out and turned upside down, then eternal mercy greets you. Trust Christ. If you cannot swim, give yourselves up to the stream, and you shall float. If you cannot stand, give yourselves up to Him, and He will bear you as on eagles' wings. Give up *yourself*. There, let it die; it is the worst enemy you ever had. Though you relied upon it, it has been a delusion and a snare to you. Now, therefore, throw the whole weight and burden of your life of sin and folly upon Jesus Christ, the Sin-bearer, and this shall be the time of your deliverance, so the darkest hour you ever knew shall give place to the brightest you have ever experienced. You shall go your way rejoicing, with a joy unspeakable and full of glory.

III. A third illustration may be found in THE DELIVERANCES WHICH A COVENANT GOD WORKS FOR AN AFFLICTED PEOPLE.

The same rule which we have already observed will hold good here—at evening time it shall be light. No child of God can be very long without trouble of some kind or other, for sure it is that the road to heaven will always be rough. Some visionaries have been talking of making a railroad to the city. With this view, they would fill up the Slough of Despond, run a tramway right through the middle of it, and construct a tunnel through the hill Difficulty. I would not advise any of you to be shareholders in the company, for it will never answer. It will bring thousands to the river of Death, and swamp them there, but at the gates of the Celestial City not a passenger will ever arrive by that route. There is a pilgrimage, and a weary pilgrimage too, which must be taken before you can obtain entrance into those gates. Still in all their trials God's people always find it true that at evening time it shall be light. Are you suffering from temporal troubles? You cannot expect to be without these. They are hard to bear. This, however, should cheer you, that God is as much engaged to succour and support you in your temporal as He is in your spiritual interests. Beloved, the very hairs of your head are all numbered. Not a sparrow falls on the ground without your Father knowing it. Well, now, taking quite a material view of the question, you are of more

value than many sparrows. You may be very, very poor, yet be very, very dear to your Father in heaven. Your poverty may reduce you to the utmost pinch, but that will be the time of your sweetest relief. The widow woman at the gates of Zarepta could hardly have been more wretched than when she had gone out to gather a few sticks—she says two—enough, I suppose, to cook the handful of meal and the few drops of oil, with which to make the last morsel for herself and for her son. Ay, poor soul! At that very moment the prophet of God came in—not while there was much meal or much oil, but just as they were all spent. He came to tell her that the barrel of meal should not waste nor the cruse of oil fail till the Lord sent rain, and famine ceased in the land. God's people in Egypt were not brought out until the rigour of their bondage had become too bitter to bear. When it was intolerable, the Lord redeemed them with a strong arm and a high hand. You may, my dear hearer, be so tried that you think nobody ever had such a trial. Well, then, your faith may look out for such a deliverance as nobody else ever experienced. If you have an excess of grief, you shall have the more abundant relief. If you have been alone in sorrow, you shall by-and-by have a joy unspeakable, with which no stranger can intermeddle. You shall lead the song of praise, as chief musicians, whose wailings were most bitter in the abodes of woe. Do cast your burden on God. Let me beseech those of you who love Him not to be shy of Him. Disclose to Him your temporal griefs. For you, young people, you remember I have just prayed that you might early in life learn to cast your burden upon God. Your trials and troubles while you are at home under your father's roof are not so heavy as those that will come when you begin to shift for yourselves. Still you may think them heavier, because your older friends make light of them. Well, while you yet remain at the home of your childhood acquire the habit of carrying your daily troubles and griefs to God. Whisper them into your Heavenly Father's ear, and He will help you. And why should you men of business try to weather the storm without your God? 'Tis well to have *industry, shrewdness*, and what is called *self-reliance*—a disposition to meet difficulties with determination, not with despondency;—

“To take arms against a sea of troubles,  
And by opposing end them.”

Still the only safe, the only happy course for merchant or tradesman is to commit his way unto God, with a simple, child-like faith, taking counsel at the Scriptures, and seeking guidance in prayer. You will find it to be a blessed way of passing through the ordinary routine of daily anxieties, and the extraordinary pressure of occasional alarms and panics, if you can but realise your sacred privileges as disciples of Christ in the midst of all your secular duties.

Or are our trials of a *spiritual character*? Here full often our trials abound, and here, too, we may expect that at evening time it shall be light. Perhaps some of you pursue the road to heaven with very few soul-conflicts. Certainly there are some of us who do not often get through a week without being troubled on every side—fighting without and fears within. Ah! brethren, when some of you tell me of your doubts and fears, I can well sympathise with you, if I cannot succour you. Is there anywhere a soul more vexed with doubts, and fears, and soul-conflicts than

mine? I know not one. With heights of joy in serving my Master, I am happily familiar, but into very depths of despair—such an inward sinking as I cannot describe—I have likewise sunk. A more frequent, or a more fearful wretchedness of heart than I have suffered it is not likely any of you ever felt. Yet do I know that my Redeemer liveth, that the battle is sure, that the victory is safe. If my testimony be worth aught, I have always found that when I am most distressed about circumstances that I cannot control, when my hope seems to flicker where it ought to flare, when the worthlessness and wretchedness of my nature obscure the evidences of any goodness and virtue imparted to me or wrought in me, just then it is that a sweet spring of cool consolation bubbles up to quench my thirst, and a sweet voice greets my ear, "It is I; be not afraid." My witness is for the Master, that, though he may leave us for a little, it is not for long. "For a small moment have I forsaken thee, but with great mercy have I gathered thee; in a little wrath I hid my face from thee for a moment, but with everlasting mercy will I have pity upon thee, saith the Lord, thy Redeemer." Oh! believer, stay yourself upon God when you have nothing else to stay upon. Do not rely upon appearances; above all, do not listen to the suggestions of a murmuring, hardened spirit; do not credit the insinuations of the infernal fiend who, when he finds you down-hearted, be it from sickness of body or anxiety of mind, is sure then to whisper some disparaging thoughts of God. What though the suggestion strikes your heart that the Lord has forsaken you, that your sins cannot be forgiven, that you will fall by the hand of the enemy, hurl it back. You know whence it came. Depend upon it, though heaven and earth go to wreck, God's promise will stand. Should hell break loose, and demons innumerable invade this earth, they shall not go one inch beyond their tether. The chain that God has cast about them shall restrain them. Not an hair of heaven shall be left to the clutches of the destroyer. Nay, his head shall not lose a hair without Divine permission. You shall come out of the furnace with not a smell of fire upon you. And being so eminently preserved, in such imminent peril, your salvation shall constrain you to bless God on earth, and bless Him to all eternity, with the deepest self-humiliation and the highest strains of gratitude and adoration. So, then, both in our temporal and spiritual concerns, at evening time, when the worst has come to the worst, it shall be light. When the tide has ebbed out the farthest, it will begin to flow in. When the winter has advanced to the shortest day, we shall then begin to return to spring. Be assured that it is so, it has been so, and it shall be so. To the very end of your days you may look for light at evening time.

IV. And now may I not appeal for a fourth illustration of the same truth to some of our friends who have come to THE EVENING TIME OF HUMAN LIFE?

This is often a delightful time, when the shadows are drawn out, and the air is still, and there is a season of preparation for the last undressing, and of anticipation for the appearing before the King in His beauty. I envy some of our brethren, the more advanced saints. Although old age brings its infirmities and its sorrows, yet they have found that it brings with it the mellow joys of a matured experience, and a near prospect of the coming glory so near, so very near to their actual realisation. John Bunyan's picture of the Land Beulah was no dream, though he calls it so.

Some of our aged brethren and sisters have come to a place of very peaceful repose, where they do hear the songs of angels from the other side of the stream, and the bundles of myrrh from the mountains of Bethen they bear in their bosoms. I know you find, my dear friends, that at evening time it is light to you, very light. You were called by grace when you were young. Bright was your day-dawn; a precious dew from the Lord fell upon you in the morning. You have borne the burden and heat of the day. You feel like a child that has grown tired. You are ready to say, "Let us go to sleep, mother; let us go to sleep." But meanwhile, before you close your eyes you are conscious of such Divine refreshment, of such love and such joy shed abroad in your hearts, that you find the last stage of the journey to be blessed indeed, waiting and watching for the trumpet-call that shall bid you come up higher. Your light is brighter now than ever it was before. When you come at length to depart, though it will be "evening time" in very truth, it will be "light." You have watched the sun go down sometimes. How glorious he is at his setting! He looks twice as large as he did when he was high up in the sky, and if the clouds gather round him how he tints them all with glory! Is there anything in all the world so magnificent as the setting sun, when all the colours of heaven seem poured out upon earth's sky? It does not fill you with gloom, for it is so radiant with glory. Such, now, shall your dying bed be. To those who watch you you shall be an object of more sacred interest than ever you were before. If there be some pains that distress you and some temptations that harass you, they shall be but the clouds which your Master's grace and your Saviour's presence shall gild with splendour. Oh! how light, how very light it has been at evening time with some of our beloved friends! We have envied them as we have beheld the brightness gleaming from their brows in their last expiring moments. Oh, their songs! You cannot sing like them. Oh, their notes of ecstasy! You cannot understand the bliss unspeakable, as though the spray of the waves of heaven dashed into their faces, as though the light of the unclouded land had begun to stream upon their visage, and they were transfigured upon their Tabor before they passed into their rest!

Never fear dying, beloved. Dying is the last but the least matter that a Christian has to be anxious about. Fear living—that is a hard battle to fight; a stern discipline to endure; a rough voyage to undergo. You may well invoke God's omnipotence to your aid. But to die, that is to end the strife, to finish your course, to enter the calm haven. Your Captain, your Leader, your Pilot is with you. One moment, and it is over: "A gentle wafting to immortal life." It is the lingering pulse of life that makes the pains and groans. Death ends them all. What a light, oh, what a transparent light it must be when the spirit immediately passes through the veil into the glory-land! In vain the fancy strives to paint the vision of angels and of disembodied spirits, and, above all, the brightness of the glory of Christ the Lamb in the midst of the throne! Oh, the joy of that first bowing before the Mercy-seat! Oh, the rapture of that first casting the crown at His feet who loved us and redeemed us! Oh, the transport of that first folding in Immanuel's bosom, that first kiss with the kisses of His mouth, face to face! Do you not long for it? May you not say—"Drop rapidly, ye sands of time! Fly round, ye axles of the running years and let His chariot come, or let our

soul soon pass, and leave her mortal frame behind, to be for ever with the Lord!" Yes, "at evening time it shall be light."

V. Turning now from these personal reflections, we seek our last illustration in the mysterious unfolding of destiny, for it is our firm belief that IN THE HISTORY OF THE WORLD AT LARGE this saying shall be verified and it shall come to pass that "At evening time it shall be light."

Darkness has prevailed for a long time, nor does the prospect grow much brighter at present. The noble enterprise of our great Missionary Societies is not altogether unrequited. The prayers and efforts of a long succession of godly men are not to be accounted vain and fruitless, but we commonly feel more cause to lament than to exult. How little is the world lit up with the light of God yet! Are there more saved souls in the world now than there were a hundred years after Christ's death? I do not know that there are. A greater surface is covered with the profession of Christianity now, but at that time the light was bright where it did shine. I am afraid to say what I think of the gloom that is hanging in thick folds of cloud and scud, over the nations of the earth. Still the oracle cheers my heart: "At evening time it shall be light." Some men prophesy that it will not be so. Long ages of delay make them grow impatient. This impatience provokes questioning. Those questions invariably tend to unbelief. But who shall make void the promises of God? Are not nations to be born in a day? Will the wild Arab never bow before the King of Zion? Shall not Ethiopia stretch out her arms to God? As children of the day, doth it not behove us to walk in the light of the Lord? Divine testimony has more weight with us than the conjectures of benighted men! Christ has bought this world, and He will have it in possession from the river even to the ends of the earth. He has redeemed it, and He will claim it for His own. You may rest assured that whatever is contained in the scroll of prophecy shall be fulfilled according to the determinate counsel and foreknowledge of God. Notwithstanding any difficulties you may have in interpreting the seals or the trumpets of the Apocalypse, you have no room to doubt that Jesus Christ will be acknowledged King of Kings and Lord of Lords over this whole world, and that in every corner and nook of it His name will be famous. To Him every knee shall bow, and every tongue shall confess that He is Lord, in the glory of God the Father. Do not be troubled by seers or soothsayers. Rest patiently. "Of the times and seasons, brethren, ye have no need that I write unto you, for ye yourselves know perfectly that the day of the Lord so cometh as a thief in the night." As for you, your business is to work for the spreading of His Kingdom, to be continually scattering the light you have and praying for more; to be waiting upon God for more of the tongue of fire, for more of the baptism of the Eternal Spirit, for more vital quickening power. When the whole Church shall be wakened up to a spirit of earnestness and enterprise, the conversion of this world will be speedily accomplished; the idols will then be cast to the moles and the bats; antichrist shall sink like a millstone in the flood, and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it.

Talking but the other day upon missionary affairs with one who understands them well, he said: "Sir, we have enough missionaries in India now of all sorts for the evangelisation of India if no more were sent out,

provided that they were the right men." Oh, God! call, qualify, send forth the right men; baptise them with the Holy Ghost and with fire; and make them fit instruments to do, to dare, to die, but withal to conquer. Bethink you, brethren, how when Christ began with twelve men He shook the earth, and now that Christians are numbered by tens of thousands, do ye tell me that the glory of God is not to be revealed, and the conquest of the world is not to be completed? I am afraid the Church is getting downhearted. She holds her banner low; she marches to the fight with bated breath and tremulous spirit. She will never win thus with craven heart. Oh, that she had more faith in her God! Then would she be "clear as the moon, fair as the sun, and terrible as an army with banners." If she would expect great things she would see great things. Nations would be born in a day if we believed it, and myriads would flock like doves to their windows if we did but look for it, work for it, and bless God for such a measure of encouragement as we have. "At evening time it shall be light." Accept this as a prophecy. Believe it on the highest warranty. Hope for it with the liveliest anticipation. So may ye live to see it. And unto God shall be the praise, world without end. Amen.

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## Essays and Papers on Religious Subjects.

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### POPULAR PREACHERS OF OUR OWN TIME.

BY JABEZ BURNS, D.D., LL.D.

No. 2.—ROBERT HALL, M.A.

(PART II.)

It is well known that Mr. Hall had an utter loathing of hyper-sentiments, and that he was the powerful advocate of Christian communion, in opposition to his stricter brethren. Indeed, his Christian candour, largeness of soul, and true catholicity of spirit, did much to drive back the tide of narrow sectarianism, which reigned supreme on those two points. With a few anecdotes, we shall close our sketch of this extraordinary minister of the Lord Jesus Christ. In a letter to the Broad Mead Church, dated December 9th, 1790: "I am not a Calvinist, in the strict and proper sense of that term. I do not maintain the federal head-

ship of Adam, as it is called, or the imputation of his sin to his posterity, and this doctrine I have always considered, and do still consider, as the foundation of that system. I believe we have received from our first parents, together with various outward ills, a corrupt and irregular bias of mind; but, at the same time, it is my firm opinion that we are liable to condemnation only for our own actions, and that guilt is a personal and individual thing. I believe in the doctrine of the Divine decrees, and of course in the predestination of all events of which the number of the finally saved is one. But this appears to me a different thing from the doctrine of absolute election and reprobation as it has ever been explained by Calvinists, which does not meet my approbation."

With regard to the question of "Terms of communion," we had repeated conversations. On this

subject he spoke with uncommon interest and animation, and seemed surprised at the arguments of those who were opposed to his views. I recollect, in particular, the effect produced on him, when I stated that I had heard Dr. Lawson, of Selkirk, declare that he would not admit a Roman Catholic, not even Fenelon or Pascal, to the table of the Lord. Mr. Hall, who had been previously reclining on three chairs, instantly raised himself on his elbow, and spoke without intermission, and with great rapidity, for nearly a quarter of an hour, expatiating on the amazing absurdity and presumption of rejecting those whom Christ receives, and of refusing to hold communion on earth with those with whom we hope to associate in heaven. During all this time his manner was exceedingly vehement, his other arm was in continued motion, and his eyes, naturally most piercing, were lighted up with unusual brilliancy.

Such was the man who for more than forty years occupied one of the highest positions among English Nonconformist ministers and writers, and whose name will be honoured, and influence felt, in the Church to the end of time.

In theological points, and his eloquent eulogy on Dr. Priestly, a Socinian ventured one day, tapping Mr. Hall upon the shoulder, with an indelicate freedom, from which he recoiled, said, "Ah! sir, we shall have you among us soon, I see." Mr. Hall, startled and offended by the rude tone of exultation in which this was uttered, hastily replied, "Me among you, sir! Me among you! Why, if that were ever the case, I should deserve to be tied to the tail of the great red dragon, and and whipped round the nethermost regions to all eternity."

"How much is it to be lamented

that the Christian world should be so violently agitated by disputes, and divided into factions, on points which, it is allowed, in whatever way they are decided, do not enter into the essentials of Christianity! When will the time arrive when the disciples of Christ shall cordially join hand and heart, with all who hold the Head; and no other terms of communion be insisted upon in any church but what are necessary to constitute a real Christian?"

Says one: "I put into his hands Dr. Adam Clarke's pamphlet on 'The Use and Abuse of Tobacco,' with a request that he would read it. In a few days he returned it, and at once, as if to preclude discussion, said, 'Thank you, sir, for Adam Clarke's pamphlet; I can't refute his arguments, and I can't give up smoking.'"

Mr. Hall's filial affection and admiration amounted to a sort of overpowering passion. Mr. Morris, in his admirable "Recollections," refers to striking evidences of this.

"His excellent father died March 13th 1791. Dr. Ryland preached the funeral sermon at Arnsby, from John xix. 30, to a numerous and deeply-affected audience. He wept nearly the whole of the time; but when, at the close, he made an allusion to the principal member of the family, the effect was overwhelming. 'I am unable,' said the affectionate preacher, 'to address myself to the relations of the deceased. I can only exhort you to join with me in prayer for them. Pray especially for that son who gave himself up to this Church, and was received into your communion while yet a child, and who, by your advice and encouragement, gave himself up in very early youth to the work of the Lord.' After this he added, with an emphasis peculiar

to himself, 'Now pray that a double portion of the spirit which rested on his father may rest on him, and make him, according to our most sanguine hopes and his father's unnumbered prayers, a blessing to the Church of Christ for many years to come.'

"Mr. Hall was completely dissolved in tears at these fervent aspirations, and the testimony borne to the eminent piety of the deceased, and from that time especially, to the latest hour of his life, he not only cherished an increasing affection and esteem for his memory, but drank more deeply of the same religious spirit. He also manifested a peculiar regard for those who knew and loved his father, and delighted to dwell on every anecdote illustrative of his virtues and his piety. When speaking of his habitual devotion, he observed to a friend: 'There were but few minutes of the day, when free from other engagements, in which he did not offer up ejaculatory pray,' adding, 'I have never known anything which so fully explains to my mind what it is to walk with God.'"

An interesting instance of his filial piety is mentioned in the funeral sermon by Dr. Cox, which occurred many years afterward.

"Going one day with a friend or two on a visit to Arnsby, his mind was filled with recollections of his father, and the scene of his earliest days. No sooner did he enter the family dwelling-house, than he hastened to the parlour,—a small room to which his father had been accustomed to retire for private devotion,—fell upon his knees, and poured forth the most fervent and humble supplications. Wishing not to interrupt these sacred moments, the two or three individuals who witnessed the intensity of his feeling, withdrew. Soon afterwards he went

into the burial-ground, and dropping on his knees at his father's grave, with his hands extended over the top of the monumental stone, and his eyes closed, but at intervals lifted up to heaven, he offered up a most remarkable prayer. He breathed forth an impassioned desire to join the blessed company above; entreated that he might be permitted to know his departed father, and that their united prayers on earth might then be turned into praise, while they beheld their Redeemer face to face together."

There is an interesting reference to his exercising his preaching abilities in a public-house.

"Returning from one of his visits to Clipstone, where he had preached at a meeting of ministers, after this interesting acquaintance had commenced, he was stopped on his journey by a heavy fall of snow. Having arrived at the adjoining village of Sibbertoft, where lived a pious simple-hearted man, the occupier of a small public-house, he was persuaded with some difficulty to tarry for the night. The good man was fully aware of the unexpected honour conferred upon him, and with all readiness provided for the prophet 'a stool, a candlestick, and a bed.' Mr. Hall, at the same time, was so delighted with the rustic simplicity of his host, and so persuaded of his fervent piety, that he felt greatly interested in his conversation. On the subject of experimental religion especially, he at all times listened with much satisfaction to the artless tale of illiterate and humble-minded Christians. The village landlord gained so complete an ascendancy over his visitor, that at his request he preached the same evening, on the unconsecrated spot, to as many of the neighbours as could be collected on so short a notice, making the taproom his

cathedral, and the sign of the 'Black Swan' the banner of his missionary station. During the time he was detained by the inclemency of the weather, the honest man furnished from his smoky shelf a book or two on the subject of personal religion, which he offered Mr. Hall to read with his pipe; and next day he returned to Enderley highly delighted with this singular adventure."

His domestic loving rule is thus described.

"Mrs. Hall did not often appear in company, but commendably devoted her chief attention to domestic duties, to render home a scene of comfort and enjoyment; and on one occasion, when some kind inquiries were made respecting her, Mr. Hall apologised for her absence with his own characteristic ingenuity. 'My wife, sir, is quite well, but she is a perfect Martha, careful and cumbered about many things. We are going to have a friend or two to dine with us, and at such times she is as much engaged as Napoleon would be in the arrangement of his army previous to fighting a mighty battle.' His domestic character was altogether mild and amiable; a virtuous tenderness pervaded the whole of his deportment, and nowhere was he seen to so much advantage as in the bosom of his own family, where he reposed with unmingled serenity and satisfaction, diffusing joy and peace to all around. He was, indeed, the monarch of the household, but the diadem he wore was a diadem of love."

"You remember Mr. —, sir?"  
 "Yes, very well." "Were you aware of his fondness for brandy-and-water?" "No." "It was a sad habit; but it grew out of his love of story-telling; and that also is a bad habit, a very bad habit for a minister of the Gospel. As he grew old his animal spirits flagged,

and his stories became defective in vivacity. He therefore took to brandy-and-water, weak enough, it is true, at first, but soon nearly half-and-half. Ere long he indulged the habit of a morning; and when he came to Cambridge, he would call upon me, and before he had been with me five minutes, ask for a little brandy-and-water, which was, of course, to give him artificial spirits to render him agreeable in his visits to others. I felt great difficulty; for he, you know, sir, was much older than I was; yet, being, persuaded that the ruin of his character, if not of his place, was inevitable unless something was done, I resolved upon one strong effort for his rescue. So the next time that he called, and, as usual, said, 'Friend Hall, I will thank you for a glass of brandy-and-water,' I replied, 'Call things by their right names, and you shall have as much as you please.' 'Why, don't I employ the right name?' I ask for a glass of brandy-and-water.' 'That is the current, but not the appropriate name: ask for a glass of liquid fire and distilled damnation, and you shall have a gallon.' Poor man, he turned pale, and, for a moment, seemed struggling with anger. But knowing that I did not mean to insult him, he stretched out his hand and said, 'Brother Hall, I thank you from the bottom of my heart.' From that time he ceased to take brandy-and-water."

Among Baptist ministers of the last hundred years, perhaps no one has attained the high distinction of Robert Hall, and yet, in some particulars not a few have surpassed him. As a man of universal, ecclesiastical, and religious knowledge, and in other respects, Robert Robinson, his predecessor, was greater than he. As a profound thinker, and keen essayist, he was not equal

to John Foster, or, as a keen critic and controversialist, to Dr. Carson, nor, as a broad and square theologian, to John Howard Hinton, but for high intellectual culture, chaste imagination, purity of style, and eloquent oratory, he has had no compeer; and it was a good and noble thing for the Leicester friends to rear his monument where he had been so long the popular preacher, and the devout servant, of the Lord Jesus.

### CONSECRATION.

A Sermon delivered at Queen-street Chapel, Woolwich, Sunday evening, August 30th, 1874, by the Rev. J. TEALL.

*Continued from p. 45.*

We would remark again, that, while we are thus to confess religion, and to be employed in the service of the Saviour, this consecration demands *that our property* as well as our powers shall be devoted to this noble cause. God, my brethren, in the accomplishment of His gracious designs works by means. He confers upon His people the distinguished honour of being co-workers together with Himself. Yes! And in this employment a number and a variety of talents are called into requisition. One man possesses a mind, fine, exalted, intellectual. His thoughts take in a wide and extensive range. He is familiar with almost all subjects, and can ever say something in the defence of truth. Another has an understanding less informed, a capacity less comprehensive, and, consequently, has fewer opportunities of usefulness presenting themselves, but this servant of Christ can perform his

duties and is as fully consecrated to the work as the other. You Sunday-school teachers, all honour to you! your work has the commendation of the Master equally with our own. A third believer may be met with who appears to be but little qualified for public labour in the cause of truth; but to his care has been committed a goodly share of the possessions of the present life. Yes, and that man, if he be consecrated to God, will devote his "talent" to the cause of God likewise. This is evident, from the movements of David, as recorded in this chapter. What person of property is there who can read the connection of our text without feeling convinced that what he possesses belongs to God? Hear the patriarch exclaim: "Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal: The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers." Here was a consecration of *property*, as well as of person and powers, to the service of Jehovah. And this, brethren, is an imperative command, connected with which is a most gracious and encouraging promise: "Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. Doing this, moreover, is only returning to God a portion of what He has lent to us. "The silver is Mine, and the gold is Mine, saith the Lord of Hosts." Yes, and we

should gratefully reply, in the words of David, "All things come of Thee, and of Thine own have we given Thee,"—

"That man may last, but never lives,  
Who much receives, but nothing  
gives;  
Whom none can love, whom none  
can thank—  
Creation's blot, creation's blank.

"But he who marks, from day to day,  
In generous acts his radiant way,  
Treads the same path his Saviour  
trod—  
The path to glory and to God."

We may also observe that the proportions in which we are to contribute, the measure by which our liberality is to be regulated, is here expressly and particularly defined. There is nothing tyrannical, despotic, or unreasonable about it. No! It is to be according as God has prospered us. In the writings of the Apostles you find no mention made of "pew-rents;" and I believe that the boards fixed in the lobbies of this chapel intimate the proper, because the scriptural method of giving—hear the Word of the Lord—"Now concerning the collection for the saints," says Paul, "as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." And then as to the *spirit* in which these gifts are to be communicated. This is to be that of cheerful liberality and Christian benevolence. "Freely ye have received, freely give." "I have showed you all things, how that so 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."

"With my substance I will honour  
My Redeemer and my Lord:  
Were ten thousand worlds my manor,  
All were nothing to His word."

Such, then, brethren, is this consecration of which our text speaks. How many of you have made this surrender? This matter is intimately, nay, inseparably, connected with the best concerns of the soul, and, if observed, will certainly promote your happiness and comfort.

"All that I am, and all I have,  
Shall be for ever Thine,  
Whate'er my duty bids me give,  
My cheerful hands resign.  
Yet if I might make some reserve,  
And duty did not call,  
I love my God with zeal so great  
That I should give Him all."

We hasten to observe, secondly, *The spirit in which the consecration here asked for is to be displayed.* The text teaches that this is to be the spontaneous offering of a willing mind. There are to be no coercive measures employed, but the consecration is to be the ready surrender of a grateful and affectionate heart. Hence David inquires, "Who is *willing* to consecrate his service this day unto the Lord?" Compulsory measures in all matters connected with religion are decidedly wrong, and immediately at variance with the requirements of the sacred volume. Under the Mosaic dispensation, all who presented their offerings to Jehovah presented them with a willing and cheerful spirit. Such, again, was the case in the erection of the splendid and magnificent temple of Solomon. Yes, with all its glory and beauty, it was reared by the combined offerings of the people,

and all who contributed did it willingly. This is gratefully acknowledged by David, hence I read, "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy." Aye, and so must it be in the erection of the spiritual temple. Our God wishes no blind obedience to be offered to Him, without any idea of what that obedience either demands or communicates. No. He asks for the offering of a "willing" heart; of a renewed, enlightened, and sanctified mind. And, let me add, wherever the love of Christ is experienced such an offering as this is made, for I read, "Thy people shall be *willing* in the day of thy power." The pious and renewed heart will prompt the expression, "O Lord our God, other lords besides Thee have had dominion over us: but by Thee only will we make mention of Thy name." And here I cannot but remark how great is the absurdity of attempting to introduce into the Church of Christ those who, have not arrived at an age capable of understanding this willing, spiritual consecration. Brethren, there are parties living near to you who imagine that they cast opprobrium on your pastor when they speak of him as a "political Dissenter," as belonging to a class bent only on mischief and spoliation. Well, the speaker may be "political," and herein, at any rate, he is in good company; because take from some of those who traduce us their politics and their pay, and, poor things! they would have but very little left. So, too, the preacher may be a "Dissenter," still, upon one question he is an out-and-out "Churchman." Yes, we are at one with regard to baptism, for I take my

"Prayer-book," and read therein that "Baptism is the outward and visible sign of the inward and spiritual grace." I say, just so, and no more than that can be made of this ordinance by the strictest Baptist living. We accept the definition, while we sing:—

"Reason and conscience shall submit,  
And pay their homage at Thy feet;  
To Thee I'll consecrate my heart,  
And bid each rival thence depart."

A few words, finally, as to the *Time when this grateful consecration of the heart to God is to be effected*. Our text leads us to conclude that so important is this matter that there should be no delay. Hence David asks, "Who is willing to consecrate his service *this day* unto the Lord?" See you, beloved, the subject is to receive prompt and immediate attention. And, my hearers, to do this is the *only way* to be sure of attending to it at all. If "delays are dangerous" in any business, they are especially so in *this* business. This surrender should be made at once, "to-day." Oh, my *young* friends, are you "willing *this day* to consecrate your service unto the Lord?" Would you be prepared for a long and useful existence, or be fitted for an early tomb, consecrate yourselves to God, and do it now—"to-day."

My *aged* hearers, are you willing to act thus? Have you lived in the service of Satan long enough? Have you sought satisfaction in the allurements of the world, the pleasures of sense, and been deceived long enough? If you have, consecrate yourselves to God, and do it now—"to-day." He won't refuse your services. He will receive you, anxious and tottering though you may be. May the Divine Spirit lead you to this decision!

“ To Thee the hoary head  
 Its silver honour pays ;  
 To Thee the blooming youth  
 Devotes his brightest days ;  
 And every age their tribute bring,  
 And bow to Thee, all-conquering King.”

To all we say, “ Behold, now is

the accepted time ; behold, now is  
 the day of salvation.”

“ To-day attend His voice,  
 Nor dare provoke His rod :  
 Come, like the people of His choice,  
 And own your gracious God.”  
*Woolwich.*

## Tales and Sketches.

### YORKHILL BAPTIST CHURCH: ITS RISE AND PROGRESS.

BY SCRUTATOR.

#### CHAPTER III.—*A Yorkshire Welcome.*

THE month for which the Rev. Job Ernest was engaged at Yorkley passed rapidly and pleasantly away. To him it proved indeed the most spiritual and profitable month that he had spent in the Lord's service during his ministerial career. Preaching two or three times on the Lord's-day, and four times in the week, and spending a good part of each day in visiting his newly-found friends, his time was fully taken up ; and cheering were the letters sent home to his anxious partner concerning the various scenes he witnessed, and matters social and religious, in which they were both destined to take a still deeper interest. The probationary month ended, a unanimous and cordial invitation to accept the pastoral oversight of the church about to be formed followed, Old Jacob declaring that all the friends who purposed forming it, including himself, were well satisfied with the

youthful minister's views and sermons, and that they plainly saw “ the hand of the Lord ” in bringing him amongst them. This call Mr. Ernest, after some prayerful consideration, accepted ; and he accordingly undertook to return to them, and enter upon his stated labours in three weeks from that time, a week prior to the expected opening of the new chapel. The interval was spent in taking much needed rest, in paying parting visits, and in making preparations for removal. The hour for a final departure having, at last, arrived, Mr. Ernest and his wife, accompanied by their child, with grateful hearts and buoyant hopes, turned their backs on Grumbletown, and booked for the North. But they were not allowed to depart alone. A few true-hearted friends—including Mr. Stirling and Deacon Cherry\*—awaited them at the railway-station to see them off. These, with tearful eyes and subdued voices, bade them an affectionate adieu, shook their hands warmly, and gave them the assurance that it would be their

\* See “ Joys and Sorrows of a Baptist Minister,” in volume of *Baptist Messenger* for last year.

constant prayer that the richest of God's blessings might abide with them in their new sphere of labour.

In the meantime the friends at Yorkhill had not been idle. They had succeeded in securing for the new minister a suitable dwelling-house near the newly-built chapel, and had taken care that it should be well stocked with needful provisions for the expected tenants to start with. "We'el take care that they doan't starve at the beginnin', choose how they goa on after," said one of these hearty members; and to do them justice, they took the greatest pains to prevent such a terrible calamity. Meeting Mr. and Mrs. Ernest at the railway-station, half-a-dozen of them aided in carrying their personal luggage to the friend's house who had kindly undertaken to entertain them until the arrival of their furniture enabled them to enter upon their new abode. The next day they were shown over their house by one of the members, Mrs. Ernest meanwhile being greatly puzzled in her endeavours to comprehend the broad Northern dialect. "You doan't understand us, missis, doan't you? Very loikely. Nivver mind that, we'll mack you understand before you've been wi' us long. You'll find sum ov us roughish soart ov chaps; but we've got warm hearts under our jackets, an' that happen will mack up for all. Now cum an' see what we've laid in store for you; you're not goin' to want if we can help it, that's sartan."

"We believe that Mr.—what's your name?"

"They call me John o' Dicks. My real name is John Quarmbly; but it would be ov no use for you to enquire for John Quarmbly, because there's several ov the same name in the village. You must ask for John

o' Dicks, then everybody will know who you mean. The other day a stranger, an owd friend ov mine, came into the village, an' asked several people where John Quarmbly lived. 'Which John Quarmbly dost thou mean?' said they. 'John Quarmbly,' said he; 'is there more than one?' 'Yes,' said they, 'there's John o' Sams, an John o' Roberts, an John o' Toms, and two or three besides, which dost thou want?' He didn't know, an', my word for it, they actually took him over three parts ov the place, to four John Quarmbly's, before they brought him to my house; an' the best ov the joke is, he was within five minutes' walk ov where I live when he first started. I'll warrant he'll know who to enquire for next time he cums, so as not to have a mile and a hauf ov extra walkin' for nothing. But you'll perhaps ask me why we're called by these strange names. It's for this reason. Moast of us have been born and bred in this district, an' soa have married a deal among one another, and, as is to be expected, the children when born get called after the names ov their parents or near relations, an' then there's sure to be plenty aloike. Sum distinction then must be made, soa the children are nick-named after the names ov their fathers. Thus my father's name was Richard, and soa I got called 'John o' Dicks.' That's how it cums about."

"Thank you for your interesting information," said Mrs. Ernest, smiling; "you may depend upon it if we want you now we know we will ask for 'John o' Dicks.' Well, we are ready now well to go with you over our new dwelling."

"That's reight, cum on then, I'll go wi' you reight throo. This, you see is the cellar, an' it's a nice cool place in which to keep your meat

and butter when it's a hot summer. There's some meat in it, you perceive, already—a good piece of beef, that's only waiting to be cooked. This is the coal-house, and there's half-a-ton o' coals in it, an' some wood, that you may not want for kindlin'. Now, we'll go up and look into the kitchen; it's not a bad kitchen this—plenty of room for you, Mrs. Ernest, to move about an' cook, an' wash up in. This is a new cupboard our foak have put up for you, and I see the women have well stored it wi' butter an' sugar, an' tea, an' eggs, an' such loike. This is the parlour, an' it's not a bad room neither. We've had it fresh papered, an' put you up a new chandelier, that you may have plenty o' light by neet as well as by day; an' if you'll look you'll see we've had a new fire-grate put in, big enough to burn a ton o' coals in no time; for, you know, we believe in fires in Yorkshire. Now cum upstairs. Here are three bedrooms, and from one of 'em there's a fine look out. Two of 'em have been fresh papered, and 'other, which is smaller, and didn't want it, will do, perhaps, for Mr. Ernest's study. There's a bit o' garden you'll observe at the back, which we've had trimmed up a bit, an' it will give you, Mr. Ernest, a little healthy work out o' doors, when your brains are weary wi' studying within. But there's one room I havn't taken you into yet. Cum down stairs again, an' let's go into the middle room. It's a good room, but rather dark. We would mack it lighter for you, but there's a wall just opposite, that doesn't belong to us, which was put up by sum old crabby fellow, to 'protect his rights,' as he calls 'em, and prevent foaks lookin' out on him an' his ugly doings, which happen he's ashamed on. However, we've done our best to

mack the place comfortable. It's been well cleaned down from top to bottom by sum o' our female members; and you're welcome to all we've done, gratis; no one will charge you a single farthing. Now will it do, missis?"

"Do, Mr. Quarmby; we can only say that we cannot find words sufficient to express our thanks for your consideration and kindness. More you could not have done. Mr. Ernest, I am sure, joins with me in thanking you all for your care and forethought."

"That I certainly do, Lucy. So many little acts of kindness quite touch me, and make me feel that I cannot do too much to serve so generous a people."

"O that's nowt. We doan't want thanks; we're pleased if you're pleased, that's all; and if you're satisfied, we are. But I must now be going, so we will lock up, and I'll hand the keys over to you, to cum in and goa out when you loike."

In this homely way the youthful pastor and his wife received their first Yorkshire welcome. The arrival of the furniture soon gave them plenty of work, in which they were ably assisted by willing hands, desirous of "setting things straight." Hardly had the place been made to look like home before the time arrived for the opening of the new chapel. On a somewhat cold but clear afternoon in January the first sermon was preached, to a crowded congregation, by the Rev. Daniel Brooke, the esteemed pastor of the Baptist Church in Yorkley, who took for his text Zech. iv. 10—"For who hath despised the day of small things?" And he was succeeded in the evening by the Rev. John Wiseman, who preached a sermon, pregnant with instruction, from John xiii. 35—"By this shall all men know that

*ye are my disciples, if ye have love one to another.*" The services were continued with increasing interest on the following Sabbath, the pulpit being occupied morning and evening by the Rev. Paul Noble, a leading minister in the denomination, and well-known throughout the kingdom as a popular preacher and lecturer; and in the afternoon by a worthy Methodist brother, who warmly declared that "he was proud of the opportunity thus afforded him of showing practically his love and best wishes for the prosperity of his Baptist brethren."

But the ensuing Monday was expected to be the chief day. Then the new church was to be formed, the chosen pastor recognised, a tea to be provided, and a public meeting held afterwards in the chapel, when not only would excellent speeches be delivered, but steps would be taken to ensure the presentation of the new chapel, free of debt, as a free-will offering to the Lord. How far these pleasing expectations were realised the next chapter will show.

(To be Continued.)

## Sayings of the Wise and Great.

### A HINT FOR BOOK-READERS.

AN old divine says, "He that hath a good book in his hand, but not a lesson of it in his heart or life, is like that ass which carries rich broiders and feeds upon thistles." It must be confessed that many who have the Bible and other good books in their hands, and even read them with a considerable degree of interest, still treasure up none of their lessons in their hearts, neither carry them out in their lives. What better then can they be compared to than those poor asses, who often carry rich broiders, and yet feed upon garbage?

### THE BIBLE LIKE THE PHENIX.

It was fabled of the Egyptian Phoenix that when he found himself near his end, he would prepare a nest of myrrh and precious herbs, and then burn himself in the nest; and this being done the bird would arise from the ashes in the freshness

of youth. What is fabled of the Phoenix is true of the Bible. Over and over again it has been put in the infidel's nest, a nest not composed of myrrh and precious herbs, but of every bitter ingredient that hostility to the truth could find; and then, amidst sarcasm, invective and ridicule, sceptics have set it on fire and cried "it has come to an end." But instead of being consumed it has risen out of the fire with the freshness and vigour of immortal youth, again to take its flight through the four quarters of the world, to point men to heaven, and bliss, and immortality, a proof that "the word of the Lord endureth for ever."

H. W.

### NO SUCCESS WITHOUT PRAYER.

CHRISTMAS EVANS was one of the greatest, if not the greatest, of Welsh preachers of modern times. So great was he that as an allegorical preacher in Wales he has never been excelled; and for upwards of

fifty years he laboured successfully in the ministry, often swaying multitudes with his natural eloquence, and being the instrument of winning hundreds of souls for the Lord Jesus. Yet what was his testimony about prayer? Let us hearken to it. It is worth attending to as coming from him. When commencing to learn the English language more perfectly, that "he might be of some use to the English people, when preaching to them in English," he first employed the help of the Spirit upon his endeavour, because, said he, "I never succeeded in anything for the good of men without first making it a subject of prayer." Here is a lesson for all who would

do good in any shape or form. No success for the most talented without prayer. H. W.

#### POLYCARP'S DEATH.

For confessing Christ Polycarp was condemned to the stake. Yet when the fire was so hot that his executioners gave way on each side, he sang the praises of God in the midst of the flames. When his persecutors asked him to deny his Master, this was his noble reply, "Eighty and six years," said he, "have I served my Saviour, and he hath never done me any harm, and shall I deny him now?" What a glorious death was this! What precious fruit borne in old age!

### Reviews.

*Life Walk.* Seven Addresses by J. DENHAM SMITH. (Yapp and Hawkins.)

A BEAUTIFUL volume with seven spiritual telling addresses that cannot be read without real profit to the soul. The author is too well known to require we should say more, but we hope this lovely little book will find its way into thousands of Christian families.

*Alone with God; or, Life Lessons Learned in Solitude.* By A. S. ORMSBY, Author of "The Laws of Christ," &c. (Yapp and Hawkins.)

A COMPANION volume to the one just noticed, and which exhibits in every page a knowledge of the deep things of God and a spiritual perception of the rich provisions of Divine Grace for every state and condition of His people. It truly answers to its title, and will assuredly greatly reward the careful reader.

*The Spiritual Songster; The Tune-book to J. A. Vining's Choice Hymns and Melodies.* (Yapp and Hawkins.)

A NEATLY got up small square volume of 150 tunes, which cannot fail to be acceptable to all who delight in holy song.

*Memorials of George Wright, for Forty Years Pastor of the Baptist Church at Beccles.* Compiled by Samuel Hy. Bland. (Elliot Stock.)

THESE memorials are well worthy of preservation, and deserve to be widely circulated, and we were pleased to have a telling photograph of this excellent minister of Jesus Christ. In addition to a brief record of his life, we have a collection of letters, sayings, hymns, substances of sermons, expositions, &c. By this volume, the life, labours, and influence of a godly minister who died at the good old age of eighty-four will continue to speak to the glory of his Master for generations yet to come.

Wo thank Mr. Bland for his part of the work which he has done so well, and hope it will be very widely circulated, as it so well deserves.

*Panacea.* (Elliot Stock.)

THIS beautifully printed small square book of thirty-two pages advises the one thing needful—personal religion—as the antidote to the various conflicts about the Bible truths. It is well worthy of a careful perusal.

*History of the Baptised Independent and Congregational Church, Salendine Nook, Huddersfield.* By the pastor, John Stock, LL.D. (Elliot Stock.)

THESE memorial books are invaluable, and Dr. Stock has given us one, brief, yet full, and which at a small price gives us all the information needed.

#### PERIODICALS AND PAMPHLETS.

*The Blood of the Lamb; or, Salvation Only in Christ.* By J. E. H. Cleansed, Clothed, and Crowned. J. E. H. (Yapp and Hawkins.) Two excellent penny books, and nicely got up.

*Christian Globe.* (Allingham, 24, Farringdon-street.) The number for February contains besides a treasury of good and refreshing papers, a telling photograph of Rev. D. Talmage; also an interesting sermon of his on Steering between the Rocks. Surely a marvellous twopennyworth.

*Gospel Watchword* for January. (1d.) Rich in good things.

*Self-Instruction and Sketch of the Evidences of Christianity.* By Robert Young, LL.D. (Adam Young and Co., Edinburgh.) Both admirable. The last, at one halfpenny, should sell by thousands of thousands.

*Truth and Progress,* a South Australian monthly (Dec. 1874). A well-conducted paper, and adapted for usefulness.

*The Baptist.* Filled with papers of intelligence and power.

*The Freeman.* Always up to the mark, and having both the right views and the right spirit. Denominational and yet catholic.

*The Attitude of Men of Science to*

*Christianity.* By John Clifford, M.A., F.R.S. (Hodder and Stoughton.) 3d. An admirable and cheap pamphlet which should be read by all the young men in the kingdom.

*Old Jonathan* has a most telling engraving of a ship ashore, and is full of good things.

*The Baptist Magazine* commences a memoir of the late Rev. W. Robinson, of Cambridge, by Rev. J. Mursell. Is a downright good number.

*The Ragged School Union Magazine* fairly and fully maintains its ground.

*The Gardener's Magazine* (February part) comes to us after considerable absence, and vindicates all the good things we have said about it. It is an absolute marvel of information.

*British Flag and Sentinel* is most varied and interesting.

*Light for India.* This quarterly penny periodical pleads for the evangelisation of two hundred millions of souls in India. Would that all its friends were as devoted and earnest as H. C. Tucker Esq., C.B. We trust this publication will be widely circulated and prayerfully read, and have liberal responses.

*The Sword and Trowel* is an illustrated number, giving good views of Mentone, Mr. Spurgeon's health-retreat, and striking old cuts illustrative of the first edition of the *Pilgrim's Progress*.

*Biblical Museum.* Part 50. (Elliot Stock.) We have only heard one opinion of this very excellent and complete commentary, and hope it will find its way to all our Sunday-schools and teachers and friends.

*Morning of Life.* For January. (1d.) (56, Old Bailey.) Admirably got up. excellent illustrations, and articles of varied interest, and all good. Surely a hundred thousand must be sold to make it pay! It is indeed a treasury of entertainment and instruction for the young.

We cordially recommend *The Hive*, *The Appeal* (½d.), *Child's Own Magazine*, (½), *Sunday-school Teacher* (2d.), and *Kind Words* (3d.). The last two came too late for a more extended notice. We will give more space to the next numbers.

## Poetry.

## LYRICS FOR THE HEART.

No. 4.

SHOULD ALL GOD'S FAVOURS BE FORGOT?

SHOULD all God's favours be forgot  
And never brought to mind,  
Should unbelief hope's sparkling eyes  
With present darkness blind;  
Should cold mistrust keep faith's strong  
hand

From scattering truth's own seed,  
Shall we forget how oft God's love  
Has helped us in our need!

Why should we fear life's wintry blast—  
Our summer days must come;

Why fear the thorns which hedge that  
path

We know must lead us home!

Why should we faint in sorrow's night,

Why should we yield to fear?

The wine of Christ's own love ne'er fails  
The heaviest heart to cheer.

Why should the wonders God hath  
wrought

Be never brought to mind;

Why turn to grief with weeping eyes  
And leave our joys behind?

Why look we in despair's dark face,  
Where death hath scored his lines?

When lo! Behind our darkest cloud,  
The sun of glory shines.

Why should our memory hold life's  
dregs;

What comfort can they bring?

O, should not faith inspire our songs  
Of sweeter joys to sing?

We'll not forget God's ancient care;  
We'll not forget our home;

We'll take the cup of Christ's own love,  
And hope for joys to come.

W. POOLE BALFERN.

## Denominational Intelligence.

## CHANGES IN THE PASTORATE.

MR. STOCKDALE, formerly of Maldon, has accepted a call from the church at Wishaw, Lanarkshire.

Mr. Forbes, late of Nottingham, is now labouring at Blairgowrie, Perthshire.

Mr. Hewitson, of Hawick, has been appointed to the Coatbridge and Airdrie district in connection with the Scottish Home Mission.

Mr. Young, late of Lochgilphead, is now settled over the church at Kilmarnock.

Rev. G. H. Weatherley, late of Gosport, has accepted an invitation to the church at St. Helier, Jersey.

Rev. S. B. Rees, of Great Missenden, Bucks, has accepted an invitation to the church at Perth, vacant by the translation of the Rev. J. Cumming Brown to Dundee.

Rev. F. J. Benskin, Princes Ris-

borough, has accepted the pastorate of the church at Stroud.

Mr. E. Edgington has accepted a unanimous invitation to the pastorate of the church, Avening, Gloucestershire.

Rev. Ebenezer Maclean, of Greenock, has accepted an invitation to the pastorate of the new church at Sale, Manchester.

Rev. James Cattell has intimated his intention to resign the charge of Salem Chapel, Ramsey, near Huntingdon.

Rev. D. Pick has resigned the pastorate of the Union Church, Hallaton, Leicestershire.

Rev. John E. Griffiths, of Pontypridd, has accepted the pastorate of the Welsh Baptist Church at Upper Trasnant, Pontypool.

Rev. Philip Bailhache, who has for some time past been considering an

offer to remove to Melbourne, has determined to resign the pastoral care of the church at Hammersmith, and to accept the charge of the church at Melbourne, of which the Rev. Charles Clarke was until recently the minister. We believe he will sail with his family about the middle of March.

#### PRESENTATIONS.

REV. M. HUDSON, pastor of Scarisbrook-street Chapel, Wigan, has been presented by his congregation and friends with a purse containing twenty-five guineas. The tea at which the presentation was made was served in a handsome new service, presented to the congregation by a lady friend on the last day of the old year.

Rev. C. Pates, on leaving Aldwinckle for the church at Wood-street, Bilston, has been presented by his late congregation with a purse of money and a morocco writing-desk. The teachers and scholars of the Sunday-school gave him a walnut inkstand.

Rev. A. Babington, of Eastbourne, has been presented by his congregation with a purse containing £30. Much prosperity has been enjoyed since he entered upon this pastorate two years ago. The church has been in existence four years, and now includes eighty-seven members. Its income during the past year amounted to £259.

Mr. R. Dawbarn was presented on the 18th of January, by the members of the Upper Hill-street Chapel, Wisbeach, with a copy of the Hexaglot Bible, "in recognition of faithful services during half a century as their deacon." Mrs. Dawbarn at the same time received a copy of the Handy Volume Edition of the Bible, with an inscription recording her sixty years' connection with that place of worship.

Rev. G. H. Hook, of Park-street Chapel, Thaxted, received from his friends on the 19th of January a purse containing £11.

Rev. E. T. Scammell has received a handsome presentation, in recognition of the services he has rendered during the four and a half years of his ministry at Bidford, which he now exchanges

for Bromsgrove, Worcestershire. He was entertained at a tea and public meeting at Bidford on the 25th of January.

TUBBERMORE, IRELAND.—At a meeting held in the Baptist Chapel on January 13, a purse containing sixty sovereigns, and accompanied with a suitable address, was presented to the Rev. R. H. Carson, as a token of regard from the church and congregation, now for more than twenty years under his pastoral care. In returning thanks, Mr. Carson expressed himself especially grateful for the gift, as a token of his people's love.

#### SERVICES TO BE HOLDEN.

ILFORD.—The anniversary sermons will (D.V.) be preached on Good Friday, March 26, by the Revs. J. W. Tomkins and R. Seddon, D.D.

#### MISCELLANEOUS.

WYLE COP, SHREWSBURY.—During the last few months a comfortable schoolroom has been erected at the rear of the chapel—also classroom and vestry—while the chapel itself has been greatly improved, at a total cost of about £400. On Sunday, January 24, re-opening sermons were preached by Rev. W. Wootton. On Tuesday evening, January 26, Mr. Wootton delivered his lecture on "Facts suggested by Irish wit and humour." Rev. Thomas Jones preached two sermons on Sunday, January 31; the proceeds from the collections on the Sabbath and at the lecture amounted to £10. A small sale of useful and ornamental articles was opened at two p.m. on Monday, February 1, in the new schoolroom, which was tastefully decorated. At five p.m. upwards of 200 persons sat down to tea, and short speeches were afterwards delivered by Revs. H. Hughes, T. Jones, and T. Evans. The proceeds from the tea and sale were £20. The friends have raised altogether £200, but more is needed, and the ladies have commenced working for another sale in June.

Anniversary services in connection with the settlement of the Rev. W. H.

Burton, ten years ago, as minister of the church at Kingsgate-street, Holborn, have just been held. At the time of Mr. Burton's settlement, the congregation numbered hardly fifty people, and there was a debt of £2,300. The chapel has been long well filled, and through the pastor's efforts the debt reduced to £500, all of which is now lent free of interest. More than 600 have been added to the church during Mr. Burton's ministry, and very few of these have been from other congregations. Several earnest and stimulating addresses were delivered at the meeting, and Mr. Hooper, one of the deacons, in the name of the church, presented Mr. Burton with a cheque for a hundred guineas, as a token of their affection. Mr. Burton, after thanking his people for their gift, returned it in kind by handing to the deacons the sum of two hundred guineas which he had collected during the past year towards the extinction of the debt.

Reopening sermons have been preached after a complete renovation and alteration of the building, at Arthur-street Chapel, Cambervell-gate, of which Dr. Samuel Cowdy is the pastor. Dr. Cowdy, in the course of the morning service, said his voice had been greatly tried in the place for fourteen years, but now he spoke in it as easily as if in his own room. At a tea-meeting on the Wednesday, the collections were brought up to £130; and it is expected that the whole amount of the outlay will be liquidated in two months.

A public tea-meeting was held on the 2nd of January, in the Athenæum, West Hartlepool, to further the proposal to erect a new chapel, the existing one in Tower-street being no longer adequate to meet the wants of the church. Mr. E. Cory presided. The site has been paid for, and a bazaar in aid of the building fund is being organised.

Five new chapels are either in process of erection, or about to be erected, in Scotland. The church at Dundee, under the pastorate of the Rev. J. Cumming Brown, has purchased Old

St. Enoch's Church, and taken possession of it.

At the services in connection with the 21st of January anniversary of the church in Peckham Park-road, it was reported that 73 members have been added to the church during the past year. The number of children in the Sunday-school has increased to 1,100, and the chapel has been enlarged. Sermons were preached by Revs. W. H. Burton and T. Tarn, the pastor.

SAREATT, HERTS.—Special sermons were preached on Sunday, January 31, by Rev. W. J. Dyer, on the occasion of his leaving after twelve months' labour in connection with the Church. On the Monday, a tea and social meeting was held, to take farewell of Mr. Dyer, Mr. H. Simmonds (deacon) presided, and addresses were given by Messrs. E. George, E. Spanton, W. J. Dyer, and Messrs. Wright and Doggett. During the evening, the sum of £7 was presented to Mr. Dyer by the church and congregation.

LONDON: BROMLEY-BY-BOW.—The sixteenth anniversary services of George-street Chapel and schools have just been held. On Wednesday, Jan. 20, a sermon was preached by Rev. A. G. Brown. On the Sunday morning and evening there were special sermons by Rev. C. Vernon, and an address at three by the pastor. On the following Wednesday, the 27th, a tea and public meeting was held, when addresses were delivered by the following ministers: Revs. W. J. Inglis, R. Gillespie, B. Preece, C. Vernon, and W. T. Lambourne, pastor. The report read showed a decided increase in every department, the church having received an addition of ninety members in fifteen months, during the time of Mr. Lambourne's pastorate.

The annual sermons for the Baptist Missionary Society will this year be preached by Rev. Dr. Cairns, of Berwick-on-Tweed, and Rev. J. P. Chown, of Bradford. J. S. Wright, Esq., of Birmingham, will take the chair at Exeter Hall, and the speakers who have at present consented to address the assembly, are Rev. Dr. Mullens, the

Rev. W. Brock, jun., and Rev. E. G. Gango.

## BAPTISMS.

*Aberdare*.—Feb. 7, at Carmel (English), Five, by Thomas Jones.

*Bangor*.—Jan. 24, at Pannel Church, Two, by C. Davies.

*Barnsley, Yorkshire*.—Jan. 3, Thirteen, by B. W. Osler.

*Barrow-in-Furness*.—Jan. 31, at the Abbey-road Chapel, Seven, by James Hughes.

*Bath*.—Jan. 31, at Manvers-street Chapel, Ten, by J. Davis.

*Blackley, Yorks.*—Feb. 6, Three, by R. Briggs.

*Blair Athole, N.B.*—Jan. 12, One, by Alex Yeats.

*Bowdon*.—Feb. 7, Four, by W. S. Llewellyn.

*Bradford-on-Avon*.—Jan. 27, Nine, by R. H. Powell.

*Brickham, Devon*.—Feb. 7, Five, by W. G. Halstone.

*Brymbo, Denbighshire*.—Feb. 7, Four, by Joseph Davies.

*Bures*.—Feb. 8, Two, by J. Kemp.

*Burton, near Bridgewater*.—Jan. 31, Three, by Joshua H. Sobey.

*Bury*.—Jan. 31, at Knowsley-street Chapel, Three, by W. Bury.

*Buxton, Norfolk*.—Feb. 3, Six, by R. B. Horne.

*Carmerthen*.—Jan. 31, at the English Chapel, Three, by Evan Thomas.

*Carmel, Strhowy*.—Jan. 24, Two, by J. Harguest.

*Caxton, Cambs.*—Feb. 7, Six, by Robert J. Middleton.

*Cheam, Surrey*.—Jan. 28, Two, by W. Sullivan.

*Chester*.—Jan. 31, at Pepper-street Chapel, Six, by W. Durban, B.A.

*Clay Cross*.—Jan. 14, Three, by W. Williams.

*Crewe*.—Jan. 31, Three, by F. J. Greening.

*Fakenham, Norfolk*.—Feb. 8, Three, by J. K. Chappolle.

*Fivehead, Somers.*—Feb. 7, Ten, by J. Burnham.

*Frome, Badcox-lane*.—Jan. 31, Nine, by Wm. Burton.

*Gainsborough*.—Feb. 4, at Kirton-in-Lindsey, kindly lent for the occasion, Two, by A. J. Robinson.

*Gladestry, Radnorshire*.—Jan. 17, One, by Thomas Jermin.

*Gravesend*.—Jan. 24, at Windmill-street Chapel, Three, by Noah Heath.

*Havlington*.—Feb. 4, Four, by J. Manning.

*Hereford*.—Jan. 24, Five, by E. F. Barrett.

*Hyde*.—Jan. 31, Five, by G. Hughes.

*Ipwich*.—Feb. —, at Stoke-green Chapel, Three, by W. Whale.

*Keighley, Yorkshire*.—Feb. 7, Eight, by W. E. Goodman.

*Kilmarnock*.—Feb. 7, Two, by G. A. Young.

*Large, Fife*.—Jan. 17, at the Second Church, One, by Alex. T. Brown.

*Lewes*.—Jan. 31, Two, by William J. Scott.

*Lindley*.—Feb. 7, in Oaks Chapel, Five, by D. Davies.

*Llandudno*.—Jan. 17, at the Tabernacle Welsh Church, Four; Jan. 31, Three, by A. Davies.

*Lochgjilthead, Argyleshire*.—Jan. 24, One, by C. W. Gregory.

*Maldon, Essex*.—Feb. 7, Four, by H. Charlton.

*Mansfield, Notts*.—Jan. 27, Eight, by H. Marsden.

*Melham, Yorkshire*.—Jan. 30, Three, by J. Alderson.

*Metropolitan District*.—  
*East London Tabernacle*.—Feb. 4, Ten, by A. G. Brown.

*Kensington Tabernacle*.—Jan. 31, Ten, by J. Hawes.

*Lower Edmonton*.—Jan. 31, Four, by D. Russell.

*Metropolitan Tabernacle*.—Feb. 4, Twenty-two, by J. A. Spurgeon.

*Old Kent-road*.—Jan. 28, Three, by C. F. Styles, at Park-road Chapel, kindly lent for the service.

*Neath*.—Jan. 24, Two, by A. F. Mills.

*New Barnet*.—Jan. 31, Two, by J. Dunlop.

*Newcastle and Burslem, Staffordshire*.—Jan. 6, Four, by Henry C. Field.

*Newport, Monmouthshire*.—Jan. 31, at Upper Alma-street, Six, by J. Pardoe Thomas.

*North Curry*.—Jan. 3, Two; Jan. 31, Five, by W. Fry.

*Nottinghamshire*.—Jan. 17, at Bulwell Church, Seven, by C. Douglas Crouch.

*Offord, Hunts*.—Feb. 7, Nine, in the River Ouse, by Archibald McCaig.

*Ogden, near Rochdale*.—Feb. 6, Two, by A. E. Greening.

*Pole Moor, Yorkshire*.—Feb. 7, Six, by James Evans.

*Pontypool*.—July 19, One, by T. Evans.

*Portsmouth, Lake-road, Landport*.—Feb. 3, One, by T. W. Medhurst.

*Presteign, Radnorshire*.—Jan. 17, Two, by S. Watkins.

*Preston*.—Jan. 31, at Pole-street Chapel, Five, by H. Dunn.

*Risca*.—Feb. 8, at the English Chapel, Twenty-eight, by Thomas Thomas.

*Ryde, Isle of Wight*.—At Park-road Chapel, Two, by J. Harrison.

*Scapegoat-hill, near Huddersfield*.—Feb. 7, Two, by D. Lewis.

*Shefford, Beds*.—Four, by C. R. Player.

*Southampton*.—Jan. 31, at Carlton Chapel, Four, by Edwin Osborne.

*Southsea*.—Jan. 31, at St. Paul's-square Chapel, Eight, by E. Foster Jeffery.

*Stantonbury, Bucks*.—Jan. 31, Two, by J. Hart.

*Stogumber*.—Feb. 7, Three, by George Hider.

*Taunton*.—Jan. 20, at Silver-street Chapel, Two, by John Todley.

*Thornbury, Gloucestershire*.—Jan. 31, One, by G. Rees.

*Wendover, Bucks*.—Jan. 24, One; Jan. 25, Three, by Thomas Thomas.

*West Retford*.—Jan. 20, Two, by J. T. Roberts.

*Wrexham*.—Jan. 31, One, by S. D. Thomas.

*Wyle Cop, Shrewsbury*.—Feb. 7, Seven, by W. Satchwell.

## RECENT DEATHS.

AN OLD DISCIPLE.

Sketch of Mr. Robert Lynn, of Hempton, Norfolk, who departed this life on the 16th of September, 1874, aged ninety-four years.

A CENTURY ago the rural population of England was in a most deplorable condition religiously. The revival of evangelical religion was then in its infancy. Here and there men were breaking away from dead forms and ceremonies for the substance of a living Gospel. The new preachers with the old truth had barely reached the thinly inhabited districts and villages, and iniquity abounded. In one of these villages, notorious for its wickedness, Robert Lynn was born in 1780. By some means he had serious impressions before he reached his sixteenth year, "and began to pray for pardon and to be kept from evil." He attended a Dissenting place of worship at Fakenham, and became still more seriously anxious about his soul; so deep were his convictions of the exceeding sinfulness of his sin that he almost despaired of obtaining mercy. A sermon from the Rev. Josiah Hill on the text, "The great day of His wrath is come, and who shall be able to stand?" forced him to class himself among those who would not stand the awful test, but gradually the terrors of judgment gave place to the joys of salvation: he felt safe in the Rock of Ages. Connected for a short time with the Wesleyans, he was brought to believe that baptism by immersion on a personal profession of faith is the teaching of the New Testament. Mentioning his convictions to a worthy local preacher of that body of Christians, he said: "If I had the same views as you have, I would be baptised at once." On applying to Mr. Johnson, the first pastor of the church at Fakenham, he was baptised and received into fellowship. Some two years after he was united in marriage to Alice Baker, who had lately "put on Christ," and who was in every way a fitting helpmeet. His gifts and character becoming known, he was made a deacon,

and subsequently became a local preacher of no mean standing. His countenance revealed the intense fervour of his soul, and the moral effect of his discourses showed that he had reached the truest eloquence in proclaiming the unsearchable riches of Christ. No one could listen to him, as, with lips tremulous with emotion, he approached the Throne of Grace to plead for souls, or stood forth to reason with men of righteousness, temperance, and judgment, without feeling he was sincere. With him God was no mere abstraction, but a Divine Personality, the grandest illustration of fatherhood. His was no dead Christ to be mourned, but a living Saviour to be loved. With him heaven and hell were realities, one of which men must enter, and in spite of the sentimentalism of the age which would thrust them into the background as antiquated, he warned of the one and allured to the other. On the same spot for the long period of seventy years he worshipped as he kept holy day, many times finding it the gate of heaven through which he looked on the glory to be revealed. There he laboured with untiring zeal, ready with hand and purse, knowing that to sit at ease in Zion is to incur the woe of Zion's King, and that it is ever true, true in many senses: "There is that scattereth, and yet increaseth: and there is that withholdeth more than is meet, and it tendeth to poverty." It was his happiness to help in improving the first building used by our denomination in Fakenham, and to subscribe handsomely for the erection of the present chapel; and one of his last wishes was to secure a plot of ground to add to the completeness of the property and to the comfort of the minister. As a man there was much in our friend that was commendable. Naturally of an amiable disposition, he was saved from the excesses into which the young frequently run. With an ardent desire for knowledge, he overcame the obstacles to his early education (obstacles which prevented his having any regular tuition), and became the successful teacher of a good day-school. Leaving this profession

for trade our brother rose to comparative opulence, yet none of his money was secured at the expenso of his honour, and so it never rested as a curso on his house, and none envied him his comforts. Many of the sons of adversity could tell of relief which came through him. He might have said, with all humility, "When the ear heard me then it blessed me; and when the eye saw me it gave witness to me: Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy." Though not what we call a public man, Mr. Lynn interested himself in such things which had for their object the good of society in general, and the poor in particular. A hearty supporter of the British School, he walked to it only a few weeks before his death, and taught a class, thus showing his deep interest in the institution, and how well he retained his faculties at his advanced age. As a Christian he was a living example. Making no claim to perfection, no one ever doubted his sincerity. In his presence profanity was silent and godlessness hid itself. "If ever a good man lived there he is," said a sceptic, as he pointed to this venerable man. As far as can be ascertained he was never given to change, either in his conduct or creed. In these superficial and changeful times, when but the few have earnest convictions and abide by them through all opposition, it is well now and again to turn and gaze on the masculine piety of past generations, the mighty dead who through faith subdued kingdoms, wrought righteousness, obtained promises. No backsliding in the deceased ever brought discredit on the cause of the Redeemer. His was a steady attachment and a growing love. Only two days previous to his departure he said to his pastor: "I cannot get to the house of God so often as I could wish, but until my eighty-sixth year I attended four services every Lord's Day, and I have not lost my relish for it yet. I say not this as a boast, but as a cause for gratitude,"

and he added, "I don't want to be considered an old drone now." The tear stood in his eye as he was reminded that no one thought him a drone, but every one loved him. The friend of all good men, loving all who loved our Lord Jesus Christ in sincerity, he was especially the friend of ministers of the Gospel, knowing their arduous duties and solemn responsibilities. He had his troubles in the loss of his first wife after but eight years of married life, and also in the removal by death of his second wife, Ann Jarrett, a woman of remarkable piety, "full of good works, and almsdeeds which she did;" but, as his diary testifies, "The Lord was according to His promise, a present help in time of trouble." Our friend feared the agonies of death, but they did not come. Probably he was not conscious of his end till the last moment. Eternal life burst on him at once. Instantly his eye closed on this side and opened on the other. The sounds of earth died away in the rustle of angels' wings and the murmuring melodies of the city of song. On Tuesday evening he retired to rest as usual, with the exception of a slight cold. At four o'clock on Wednesday morning his beloved and ever-attentive daughter, hearing a peculiar noise, hastened to his room in company with a young relative. Within twenty minutes he breathed his last, without a struggle or a sigh:

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

Some hundreds attended his funeral, including his great grandchildren and members of all the evangelical denominations in the neighbourhood, and the chapel was filled to overflowing to hear his funeral sermon preached by the Rev. J. K. Chappelle. J. K. C.

We regret to announce the death of the Rev. William Payne, for more than thirty-one years the devoted pastor of the church at Lower Chapel, and upwards of forty years a highly respected resident in Chesham, Bucks. The deceased was born at Colchester, of godly parents, in December, 1809. His father subsequently became a Baptist minister,



## LOVE AND JEALOUSY.

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

"Love is strong as death; jealousy is cruel as the grave."—SONG OF SOLOMON viii. 6.

TAKEN in its most natural sense, this is certainly true of creature love. It is a mighty, all-constraining, irresistible passion. Even the love of friendship has proved itself occasionally to be "strong as death." "Greater love hath no man than this, that he lay down his life for his friend." There have been those who were willing to sacrifice their lives for their friends. Filial affection has sometimes proved to be more than a match for the terrors of the grave. Some pleasing instances are on record worthy to be written among the golden deeds of manhood, in which brothers and sisters have seemed to contend with each other which should die first, if perchance a brother's precious life might by such a sacrifice be preserved. What a mighty instinct of love glows in the mother's heart. You recollect that famous story of the mother whose child was taken from her by a Jesuit missionary to be trained separate and apart from its parents; how she swam through rivers, and passed through what seemed to be impenetrable forests, guided only by the midnight star, till she arrived at the place where her offspring was,—braving death in a thousand shapes, from wild beasts and venomous serpents, from floods and jungles, from fierce men and relentless persecutors, might she but reach her child. Have there not been instances where, in the stormy blasts of winter, a mother has wrapped her garments about her infant, and exposing herself to the fury of the elements, has sacrificed her own life that the little one might live. Love has indeed often proved itself to be strong as death. When merely the common passion, which burns in the breast of ordinary men and women towards each other, it has asserted its strength in a fond devotion which recked no consequences, spared itself no pain, and fixed no limit to endurance, not counting life itself too dear to be parted with on so high a service. Nor do we lack painful proofs of the converse proposition as it is stated in the second clause of our text. Jealousy has often proved itself "cruel as the grave." You have only to recal the most appalling murders that have been committed within your memory, or, if you please, those you have read of in the history of nations, and you will find that jealousy has instigated those that were most vindictive and relentless. When jealousy begins to turn its sharp tooth upon a man's heart, his reason fails him. Madness takes possession of his faculties. A determined purpose, which he would not have dared to contemplate under the influence of a well-balanced judgment, prompts, plans, and performs, almost without premeditation, an atrocious crime, when jealousy rules the cruel hour. We believe it, and we deplore it; no revenge has ever been found too bitter, too malicious, too lawless for jealousy to inflict. Relentless as the grave, it spares not youth nor beauty, respects not fame or fortune, but accounts all comers for its prey. Not that these things, as phenomena of

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nature, much concern the Christian minister. He has to handle these themes because they concern you as men. It is to men he speaks. He has to tell them of the salvation of Jesus Christ. It is rather the business of the mental philosopher than the faithful evangelist to take up these phenomena of the human mind. Our business is to understand these things spiritually. This Song of Songs is spiritual, or else it has no claim on our attention; its very inspiration were incredible. We cannot imagine the Holy Spirit giving us this song merely for the purpose of entertaining us with the figures and metaphors of eastern allegory. There must be a deep and hidden meaning in it.

Now, we believe it will be fair to say that there are two high spiritual forms of love and jealousy, and that our text is lucid in its description of both,—First, *the love and jealousy of the saints with regard to Christ*; and, secondly, *the love and jealousy of Christ with regard to His saints*.

I. We will begin with THE LOVE AND JEALOUSY OF THE SAINTS WITH REGARD TO CHRIST.

The saints love their Lord and Master, or else they could not be saints. Love is the fountain of their saintship. They are sanctified by love. It is the love of Jesus Christ which constrains them to hate sin, and which leads them forward in the path of holiness. The Holy Ghost uses the same passion of love to work in us the purging of ourselves from every unhallowed thing, and to inflame our desire after everything that is agreeable to the mind of Christ. The saints have received, by the Holy Spirit, a love to Christ which is "*strong as death*." And how strong is death? Think for a moment how strong death is! He is so strong, that the armies which lay encamped upon the field just now, and could tread an empire beneath their feet, yield to his imperial sway, and are themselves trodden beneath the feet of death. Xerxes, as he sat on his golden throne, wept at the thought that death should so soon mow down the myriads of his Persian hosts. Over all the multitudes which have been born into the world, with but two exceptions, death has swayed his sceptre. So strong is he, that he has hitherto reigned as an Universal Monarch. Nor will he ever resign his sceptre until HE shall come whose kingdom shall have no end,—He who is "death of death, and hell's destruction." The monarchy of death is not only universal, but its behests are imperious, and instantaneously obeyed. When, at God's command, death seizes the body, it has no power to resist. The vital energy at once ceases; the tongue of music is dumb, and the hand of skill is motionless for ever. Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it. In vain the physician's skill: it cannot avert the stroke of death. No long siege is necessary: it requires not years, or months, or weeks to scale the ramparts of man's citadel of bodily strength. As death knocks at the door it flies open. The arrest must be made. Willing or unwilling, the prisoner must go with the officer. The demand is peremptory, and the obedience passive. Seems it not as if nature had no parallel for this strong irresistible force of death.

Behold the love of our Lord Jesus Christ! Mark you, it is as strong as death! It can, and it does, overcome all adversaries; yea, even death itself! My brethren and sisters, it may, perhaps, strengthen your courage if I remind you that *some of your comrades have tried their love in competition with death*. They have "resisted unto blood, striving against sin."

They have met with death in the most cruel forms. They were stoned; they were sawn in sunder; they were burned at the stake; they were dragged at the heels of wild horses. Think of Marcus of Arethusa, stung to death by wasps, or of holy Mr. Samuel, starved to death in his dungeon, with but a mouthful of bread and a drop of water given him each day, only just enough to continue his lingering existence! And yet these persons who thus met death, with no downy pillow to lean the head upon, and with no voice of friendship to comfort them, never wavered in their attachment to their Master. They suffered persecution, and nakedness, and peril, and the sword, but nothing could separate them from the love of God which was in Christ Jesus their Lord. Some of them met with death in the *most gloomy forms* as well as in the most cruel shapes. They were cast into lonely dungeons where it was almost literally true that "the moss grew upon their eye-lids." Think of our brethren in Holland, persecuted alike by Protestants and Romanists! They have been despised of all men and have suffered death in deep desertion. They have been thrown into dungeons and left there till the slimy snails crawled over them, till the toads gathered about them, till their emaciated frames absolutely rotted and decayed in the nauseous places of their confinement! Not that they desired to escape, or sought liberty at the expense of conscience; rather did they account it a joy that they had fallen into divers trials for the sake of Christ. With none to cheer them, with no brother's voice to help them to raise a tune, with no hymn to chant them on their way to public martyrdom, without an eye to look upon them except the eye of the Master, their love verily proved itself to have been "strong as death." Still worse, methinks, to bear: some of them met death in the *most lingering* manner. Many a man could stand upon the burning faggot, endure with heroism his hour of torture, and then ascend in the chariot of Elias up to heaven; but to be roasted before a slow fire, to be starved by a low regimen, to be enervated by a vicious atmosphere, for the martyrdom to extend over a week, a month, or a year—how shall this be endured? The supernatural grace of God has made a bed of spikes to be a bed of roses to some of the martyrs. Amidst the flames they have even leaped and sung for very joy. That was a grand saying of one of the martyrs of Mary's age, who, when he was told by Bonner that his life would be spared if he would recant, said, "Look you here, Bishop; if I had as many lives as I have hairs on my body, I would burn as many times as that before I would bend myself down before the superstitions of Rome." Another of the martyrs, when his finger was put into the flame of a candle that he might feel what kind of peril he was about to encounter, told his persecutors if he had as much agony in all his body as he then had in his finger, he would not give up the faith which he had received from God to adopt any of the traditions of men. Death has thus come piece-meal to a man; he has had to "die daily," "in deaths oft;" like the Apostle Paul, continually having to face the grim fiend. The love which Jesus Christ has kindled in the souls of His people has been undiminished in quantity and undimmed in brightness. In fact, I think that the love which Christians have for Christ seems to flame the more vehemently the more troubles that they have to endure. Have you never seen a chemist, when illustrating a lecture, take a small piece of solid matter, put it on some water, and the moment it touches the water it has begun to burn. In ordinary cases, contact with water extin-

quishes fire; but this substance touches the water, and burns there as it burns nowhere else. So seems it to be with the Christian. The best and most brilliant part of the Christian's love comes out under some overwhelming trouble. He triumphed when the opportunity arose that put him to the test. "Love is strong as death."

Although you and I are not born in an age in which we are likely to attain to the distinguished honour of wearing the ruby crown of martyrdom, their example may excite our emulation. Hast thou, dear young friend, been subjected to a little jeering and sneering in the workshop, or to a little harsh treatment at home? May be thou beginnest to falter and flag. Bethink thyself then. What part hast thou in that love which is strong as death if it cannot bear this? If any of you have been sorely tempted to do an unholy thing, to get you out of your pecuniary embarrassments, ask yourselves, where is the love which is strong in death, and will you dare to stoop? If you do not maintain your integrity, you have not a drop of martyr's blood in you, and if you have not the Spirit of Christ, you are none of His. When I see professors turn pale at a laugh of the thoughtless, or look terrified when some article in a newspaper, or a magazine thrusts hard at their principles, I wonder how they would have behaved themselves in the grand old times of Luther; or had they belonged to the school of which Calvin was the great exponent, or might it have been their hap to encounter the struggles, political and social, with which such bold reformers as Wickliffe and Hugh Latimer were mixed up. Let not worthy sons of valiant sires pander to craven fears. Rather let that love which is as strong as death brace your nerves, and replenish you with a Divine inspiration. Doubtless, brethren, we shall have an opportunity of testing this love, though not at the ignominious stake perhaps, nor yet in the desolate prison. The average trials and troubles of life; the peculiar contingencies of each individual's career; the special besetments and temptations that pertain to a child of God—all these make it momentous to live; to live as becometh godliness. And what think you? Can it be child's play to die? To finish one's course; to know that alterations and emendations cannot be made. Our flesh creeps at the prospect of the grave; but our soul trembles at the outlook and the judgment.

Our faith must be firm and our fellowship unwavering; then our love will be tenacious; yea, as strong as death. You should not lose your confidence when you lose your health. The animal spirits may sink, but you are not dependant upon aught so contingent as they are on the atmosphere. The spirit that sustains you is Divine. With decay comes depression; they are both the fruit of disease or of infirmity. Faith can survive—love can triumph over both—

"Jesus can make a dying bed,  
Feel soft as downy pillows are;  
While on His breast you lean your head,  
And breathe your life out softly there."

This is what Christ can do. Do you ask what He will do. If you live to His praise, and rest in His love, you shall find that that love is strong as death. Instead of its growing cooler and weaker when the outward man decays, that love of yours shall get to the land of Beulah, and you shall sit upon the banks of Jordan, expecting the coming of the Master, and

singing happy canticles and blessed love-songs, even in the prospect of your departure. Love is strong as death.

I wish every Christian would think it over in his own mind, whether his love to Christ is not very poor and flat, compared with what it should be? It seems to me that there is a notion abroad that a Christian man may be expected to betray weakness on other points. Is it not a fact that evangelical or orthodox books are for the most part written in a feeble style? How many devout ministers preach sound Gospel like simple twaddle? If you want strong common sense, you often get more of it in secular than in religious periodicals. The ready pen and the forcible tongue are frequently employed on the wrong side. I think the idea prevails among pious people that everything we do for Christ ought to be done in a quiet, gentle, soft, milk-sop fashion—that we must pray in a very smooth tone of voice, speak in a whisper, and sing so as not to shock anybody's nerves! This seems to me to be totally inconsistent and utterly alien to the spirit of genuine Christianity. When you espouse godliness you need not renounce manliness. If anything be fitted to develop all the energies of a man's nature, and call forth all the powers and faculties of his being, it should be his enlisting on the side of King Jesus. My Master calls you to serve Him, not with a timid, vacillating, fitful service, but He demands that you be bold and brave, valiant and venturesome, in His service. He provides you with strength, He may well require your diligence. 'Tis meet that ye serve Him with all your powers of body, soul and spirit. The love we bear to Christ should not be a mere complacency, bland and gentle, a matter for well-bred reticence, rather than for blind avowal. No, let it be a mighty, all-constraining passion, that gets hold of a man like a whirlwind, and carries him along. Ah! methinks this love of Jesus should be dearer to the heart than light to the eyes; it should thro' with every pulse of life; it should warm one's blood as it circulates through the veins; it should inflame the heart with zeal and mould the constitution of one's soul. The cold phlegmatic man, or the supine lukewarm man, are alike unfit to engage in our Master's service. Should not the love of disciples to their Lord be stronger than the love of the husband to the wife, of the mother to her child, or of friend to friend; a love compared with which there is no love on earth to be found; a love that is strong as death! Connected with this love, and as a result of it, jealousy is brought under our notice.

"Jealousy is cruel as the grave." Whenever love absorbs the heart, jealousy will guard the object of affection. Only let a provocation occur, something of jealousy is sure to appear. Your love to Christ especially lacks the genuine stamp, if it is never roused to jealousy by the malice of foes and the faithlessness of professed friends of our Lord. Many Christians nowadays have a kind of love which is too fond of ease, and too full of compromise to kindle any jealousy in their breasts. The saints of olden times how sensitive they were; how quickly their hot indignation was kindled. When Baal, the abomination of Moab, was worshipped in Israel Moses said to the judges, "Slay ye every one his men that were joined unto Baal Peor." So, too, at the time that the golden calf was made in the wilderness, you will remember, that Moses' anger waxed hot, and he stood in the gate of the camp and said, "Who is on the Lord's side let him come unto me, and all the sons of Levi gathered themselves unto him."

At his bidding, by the word of the Lord, they took every man his sword and went in and out from gate to gate to slay every man his brother, his companion, and his neighbour. There fell of the people that day about three thousand men. Their love to Jehovah gave them a jealousy which was cruel as the grave in avenging idolatry. You remember how it was accounted to Phineas, the son of Eleazar, for righteousness, that he rose against Zimri, a prince among the Simeonites, and thrust him through with a javelin when he was caught in sin with a Midianitish woman. Such jealousy was cruel as the grave. Men like Elijah did not say, in gentle accents, "Comprehensive charity is better than covenant truth. Give us full liberty to worship Jehovah, and you shall have perfect liberty to worship Baal." No! He contested the question with the idolatrous priests. The verdict came by fire from heaven. The affrighted multitude saw it, and cried out, Jehovah, He is the God. Then said Elijah, Take the prophets of Baal; let not one of them escape. This was the voice of a man who loved the Lord, jealous for His name, and excited in him a holy anger and a righteous enmity against the worshippers of idols. Now, under the Christian dispensation we can have no such anger against individuals. Our Lord has taught us, by His example, that they are rather to be pitied than hated by us. But, on the other hand, in zeal for the Lord of Hosts, and in hatred of every false way, a Christian, walking in the light of the Gospel, should excel the most devout Jew under the old dispensation. Persecution is unprincipled. It violates the law of love to which we owe a supreme allegiance. But true faith never can hold fellowship with infidelity. Vital godliness must be at hostility with all unrighteousness of men. Do we seem to speak bitterly? I suppose it never will be a very sweet thing to tell people of their faults. We should like to know whether Luther did not speak bitterly? What kind of honey did he use? Did Calvin declaim in soft and silvery tones? Did Hugh Latimer when he encountered Popery line his mouth with velvet, and deliver himself in delicate phrases? What think ye, men and brethren? Did ever patriot stand upon maudlin civilities when he saw conspirators plotting against his country? Did any noble-minded philanthropist cringe with misgivings, or apologize for interfering with the miscreant libertines who defile the youth and beauty, or debauch the homes of the people? And can it be possible that any lover of God, and valiant defender of the faith, ever did or ever shall truckle to those damnable heresies which are alike insulting to the Lord who bought us, and destructive to the souls of men whose redemption is inestimably precious in his sight? Nay, but they only cared to clear themselves of the blood of souls against the last great day. What I long to see in every Church is not a breach of charity between man and man; but the utter destruction of that "pseudo charity" which is now the curse of the Christian Church. If you have a partiality towards what Christ hates; pity for Agag, whom God abhors, a wish to tolerate that which exalts human pride, though it be utterly derogatory to your Master, truly then you are a traitor, however unintentionally, to your Master. You do not show any wise and discriminating love to Him, for if your love were vehement, you would be jealous of His crown jewels, and you would not suffer any other to be recognised as the head of the Church but your Lord. If you love Him, you will be jealous of His atonement, and you will not allow that anything else can cleanse from sin but that blood He

shed for our remission. If you love Him, you will become jealous of His spirit, and you will not be willing that the new birth which cometh of His operations should be set down to this sprinkling of drops of water on a baby's forehead. If you love Jesus Christ, you will be jealous of His Deity, and you will not be party to bits of bread and drops of wine being adored as the body and blood of Christ, when you know that He is in the body up above, dwelling before the eternal throne. You will feel that error, instead of being stared at as an object of scientific interest, is a thing to be shuddered at as a malignant disease, and to be guarded against as an epidemic. With Jezebel you can have no peace while she loveth her whoredoms. You will contend against every faction which conspires to tarnish the Redeemer's glory, and cast Him down from His excellence. "Jealousy is cruel as the grave." "Hard" is the word. "Jealousy is hard as the grave." Truly the grave is hard. It has not the slightest compunction. It holds fast the prey that is taken by its Master. As Christians we are, and we must be, lovers of mankind. Men we love; men we would at all times help and serve. No clime nor caste, no geographical line or national character can define the boundary of our heart's yearning for the welfare of humanity, while we act on the commission to preach the Gospel to every creature. But error we must scout, and cry out against it, and rest not day nor night till the arm of God has torn it up root and branch. This seems to me to be a natural consequence of loving Christ much. If you love Christ but little, you will hate error but little. If you do not love the truth at all, you will not hate error at all. You will say, "Oh, what matters it. It is a mere theologian's dispute; let it be left to the schools to wrangle over." Not so; when you once get to think, "Such and such a truth is precious to me as my life; it is identified with my being and my well-being." From that very moment you will be filled with a jealousy which is hard as the grave.

II. Turning now from our love and jealousy for our Saviour, let us speak a little of THE SAVIOUR'S LOVE AND JEALOUSY TOWARDS US.

Our Lord Jesus Christ, we know, has a love for us that passeth all understanding; and however it may seem to grate upon the ear, it is equally true that He has a jealousy over His people, which watches them with incessant care. I need not prove to you that the love of Jesus Christ for us is as strong as death; He verified that when He tasted death in all its bitterness—forsaken, not only by men, but, worst of all, forsaken of His God. "*Eli, Eli, lama, sabachthani,*" was the concentration of all griefs. Such was His cry upon the accursed tree. Death never made Him flinch. He faced and felt its agonies extremely, and loved us then as He loved us before, and as He loves us still with infinite tenacity. The fact that His love is strong as death admits of no question. But here is the point I am coming to; His jealousy is cruel, or hard as the grave. He is never cruel towards His people, but He is very hard on foe or rival that would come between His people and Himself—ay, hard as the grave.

Consider this my beloved friends. You and I once cherished a self-righteousness that stood in the way of our receiving Christ. We would not look to Him, nor trust Him, but we loved our own works. We thought ourselves at least as good as others, and we rested there. Now, how relentless the Lord was in cutting down that self-righteousness of ours! He never gave it any quarter. How He denounced it, doomed it,

and utterly destroyed it. We thought so much of it that we would have harboured it, but He would not tolerate a vestige of it. He turned our beauty into ashes, and our glory into confusion of face; for He loathed our self-righteousness more than we ever loathed our uncleanness and impiety. He accounted it fit neither for the land nor yet for the dunghill. How He dealt with us in severity then! What cuts and wounds we had! We were killed, some of us, by His law. We cried out of the depths to Him, but still He had no pity and no mercy apparently. We seemed to sink deeper and deeper into the mire, till, as we read the Book of Job, and the Lamentations of Jeremiah, we felt that the expressions we found there had been written on purpose for us. We tried to pray, but our prayers came back from the brazen sky reverberating in our ears in notes of despair. We went to the House of God, but we found no comfort there. We turned to the Bible, but not a promise cheered us, for the Lord Jesus was jealous of our self-righteousness, and He would not give us a comfortable word, nor so much as one kind look till that self-righteousness was wholly gone. When that was turned out of us, oh! the love-passages, the blessed revelations of His Divine grace that He then gave us! But He would not give us so much as a glance of kindness, or a sentence of cheer, until first He had got rid of the unholy thing that provoked His jealousy.

Since then, we have had many visits from Him, yet He has not ceased to be jealous. I have held interviews to-day with a goodly number of those who have lately found Christ, and I observed among them many who were brought to seek His face by the death of a husband, or a child, and in some cases it was not only the loss of one child, but of another and another. I have frequently met with instances where a woman has been bereaved both of her child and of her husband before she yielded up her heart to Jesus. He has had to be "cruel as the grave" ere He got rid of the object of His jealousy. She was wrapped up in the affections of earth; she had given herself up wholly to earthly things, and so one gourd must wither, and then another, till there was nothing earthly left to shelter her, and then the poor weeping eye was turned to the Cross, and then consolation came. Christ's jealousy is thus "cruel," but oh, what a blessed cruelty it is! It is better to enter into life halt and maimed, and having only one hand, than, having two eyes, and all our friends and kinsfolk about us, to be cast into hell-fire. It is better that we should suffer from cruel Providences here than that we should be permitted to go wafting along streams of pleasure down to the gulf of everlasting ruin. Blessed cruelty! that makes us love the Saviour by revealing the Saviour's unextinguishable love for us.

And since the day of our conversion how many times you and I have cherished tastes and habits which we preferred before Christ, and the walk of faith with Him! It is so easy to let the creature come in, and usurp the place of the Beloved—thus to live half for God and half for our friends. But that will not do, for God will have us all love and serve Him with all our heart, and soul, and our strength. Our dearest friends, the partners of our every joy and sorrow, every hope and fear of our mortal lives, if they take away our hearts from Christ, will either prove a bane to us, or else they will be taken away from us. I recollect the story of a Christian woman who had made a great idol of her child. He was her

only son, and she lost him. Nothing, then, could console her, till, at length, one day she went into a quaker's meeting. She sat there a long time, and not a word was spoken. Presently one of the members rose up, and simply said, "Verily I perceive thy children are idols." Not another word was uttered during the whole of the meeting. That word, however, was sent by the providence of God, and fastened like a nail in a right place. It had done its work; the mother's heart was comforted; she saw the reason of her loss, and submitted her soul to the discipline. Now it is not children only that we make idols of. There are twenty other things. Twenty, did I say? Why, the world swarms with idols! Man is such an idolator that, if he cannot idolise anything else, he will idolise himself, and set himself up, and bow down and worship himself. But the Lord Jesus will never tolerate idolatry in any heart which belongs to Him. If He did not love you, you might do as you liked, but if He loves you, and has chosen you, and your heart then goes after idols, He will chasten you, vindicating His affection as well as His authority, by the rod. What would it matter to me what your children did in comparison with the responsibility I feel for my own? Whatever mischief they might do in the street I might not feel called upon to interfere. You and I alike feel that we are each accountable to punish our own children when they are refractory. And so is it with God. If you were not His children you might live as you list, and enjoy a measure of immunity for awhile. But if you are His people you are not your own masters, and you will have a cross, if not a curse, come into your house. The spell of the idol will spoil your blessing. "Jealousy is cruel as the grave." Yet, let me say it again, this is blessed cruelty. We are very apt to think that a surgeon must have a hard heart and a cruel nature when we take a shallow view of the operations he performs, and the nerve with which he performs them. A better judgment might convince you that the surgeon's knife is dictated by necessity, wielded with skill, tenacious of giving pain, and designed to restore health. "Oh," you say, "only amputation will save life; my child's leg must be taken off; it festers; it mortifies; I could not touch it; I could not do it; it cannot be done;" and when you hear that the surgeon has cut through the flesh and the bone, you are apt to think, "What a cold heart he must have!" Ah! but which is the more profitable, that love of yours that would let the child die rather than do violence to its feeling, or that which would cut off its leg, in spite of all entreaties, to save its life? Oh, thank God for the surgeon; his deep incisions are tender mercies; his misgiving would be our undoing. And has not our God thus to deal with us, when He takes those things from us which tend to fatal issues, and might otherwise prove our destruction? A fable has been sometimes told of a little plant which grew under a big tree, and was thereby shielded from the storm, and kept tranquil and happy. The little plant prayed that it might grow into a tree, and its prayer was heard. The woodman came along and cut down the tree. Then the poor plant was exposed to the shower, and the wind, and the snow, and the frost, and it said, "Alas, for me! I am left in a pitiful condition!" But the angel of the tree told it that was the only way by which it could ever grow into a tree. So, dear friends, when you lost your property, when the bank broke, when you lost your friend, when your mother died, when you lose, perhaps, your reputation through a slander which was abroad, it was only the taking down of the tree that the plant

might grow, which could not have grown else. The discipline of nature is harsh and cruel, you may think. Ah, well! the Lord lets you think as you like, and misjudge Him, if you please, for He knows that time will soon correct your judgment, and then you will think very differently as you see the end from the beginning. You will judge more wisely now when your faith is brought into active exercise. You yourself will then begin to abhor idolatry as Christ does, and you will marvel as much with thankfulness as thoughtfulness that it is taken away. I have been reminded by this of what Rutherford said to Lady Erskine when she had lost her husband, "Well, your ladyship," he said, "the Lord Jesus Christ sets great store by your love, for it is clear that He will have it all; He has taken away those who might have had a part of it, and He has said, 'I will have it all; I have bought it, and I will have it.'" Perhaps the Master has been doing the same, or will do the same, with some of us, so that He may get all our hearts to Himself.

Now for a practical conclusion. *Let our jealousy towards Christ be now cruel as the grave.* Is there anything which keeps our heart from perfectly loving Christ? Let us have done with it at once. Have you got into any habit which keeps you from living near to Jesus? Is there any favourite sin which mars your communion with Him? Have you any little practice which, in itself, may be excusable, but which, in its tendency, may be injurious? Give it all up. He who is poor for Christ's sake is richer than the richest of men, and He who gives up a pleasure for the sake of Christ has more enjoyment in so doing, than he would ever have had in the pleasure itself. It may be that you have been for some time trifling with a conviction which you would have embraced as a truth, only it would have involved a sacrifice, therefore you have halted and wittingly overlooked it. I know there are very many Christians just now, who are in a position which they cannot justify, but they say they cannot see their way out of it. They apologise for themselves with questionings like these—"How am I to get right? What shall I do?" Now, dear friends, ask yourselves, does not the Lord Jesus Christ deserve to have from you simple, absolute, unhesitating obedience? "Yes," say you. Then yield it to Him, and ask grace, that from this day forth you may look with holy jealousy upon the most pleasant things that in any form or disguise come between you and your Lord and Master. Oh! what a happy life! what a blessed life you would lead! Yours will be a path of separation! You may have to journey over a rough road. Nevertheless, let your love be strong as death, and your jealousy cruel as the grave, and you will enjoy a communion with Christ dearer than life, and a Sabbath of peace that is like the days of heaven upon earth. Well, my dear hearers, there are some of you who have no part nor lot in the inheritance that we esteem beyond all other possessions. May God give you a share in it. Oh, if you have no love to Christ in this life, what can there be for you in the next but a fearful looking for of judgment and fiery indignation? But trust in Jesus, trust in Jesus, and you shall be saved. Being saved, you shall love him, and loving Him, you shall be jealous of everything that comes in the way to divide you from Him. You shall be with Him at last in the land where doubts and fears can never enter, and where jealousy can no longer intrude. Thus ye shall be for ever with the Lord.

## Essays and Papers on Religious Subjects.

### POPULAR PREACHERS OF OUR OWN TIME.

BY JABEZ BURNS, D.D., LL.D.

NO. 3.—ROBERT NEWTON, D.D.

AMONG the many gifted Methodist pulpit orators, we hold Dr. Newton to have held the highest place. Many of his brethren were much his superiors in some things, but in the effective preaching of the Gospel, in his adaptation to all classes of hearers, in his universal acceptance wherever he went, and in the great love he held in the hearts of Wesleyans, we know of none comparable to him. In learning and high scholastic attainments, Dr. A. Clarke, and a score of others, distanced him beyond all reckoning. In general knowledge, whether of philosophy or literature, or in an intimate acquaintance with books ancient or modern, it was impossible with his roving preaching commission to be very distinguished, but with a style almost faultless, with the earnestness of the true man of God, with voice of unequalled power and flexibility, and with great skill in its management, and yet with a naturalness that was seldom equalled—he lived, travelled and preached oftener, perhaps, than any man who had entered the itinerant work of the Methodist ministry. I had the unspeakable pleasure of hearing him often in my early life, and I never knew of any failure in his pulpit ministrations, if I except an afternoon week-day service, where he left the coach, mounted the pulpit, evidently fatigued by long travelling; but in the evening of the same day, when refreshed and

rested, he rose to his usual height of eloquent power, to the edification and delight of a crowded audience. His sermons were all adapted for usefulness and were rich in evangelical doctrinal truth, as well as most pointed and telling in their application to the souls of the unconverted. On one occasion I had the pleasure of hearing in connection with Dr. Newton, two of the most popular of his brethren, but his effective pulpit superiority was so manifest that these honoured good men suffered greatly by the comparison that hearers will always institute, and yet in learning and theological attainments they were vastly his superiors.

Dr. Newton was a preacher in person, voice, attitude, expression, and in the evident presence of the spirit of God, by which savour and vitality richly distinguished his sermons. It was worth going some miles to hear him announce the hymns to be sung,—to hear them read with a diction and feeling that was never surpassed. His prayers were solemn, plain, lucid, earnest, and ever edifying. In all his pulpit exercises he was distinguished for good sound common sense, and adaptation to the occasion. He never was tedious, flat, prosy, but showed himself a workman approved of God and men, rightly dividing the word of truth. His spirit was eminently catholic, and genial, and tender. A Methodist from conviction and choice, yet he was a lover of all good men, and was one of the leading founders of the evangelical alliance. In his latter days, it was said that on public occasions he seldom provided new sermons, but how was this possible

in a life of incessant activity, and travelling over the United Kingdom, and even crossing the sea to visit his numerous friends on the other side of the Atlantic! His native county was Yorkshire; and he was born at Roxby, or Rousby, in the North Riding, Sept. 8th, 1780. Mrs. Mary Barrett, a lady preacher, was the honoured minister whose discourse wrought in him the deepest conviction of sin and the importance of religion, when he was in his sixteenth year. Revds. J. Kershaw, Jonathan Brown, and Vasey were his helpers to a clear knowledge of the truth, and to the attainment of peace by believing. He began his ministry by preaching from the text, "We preach Christ," and to that theme he clung to the end of his course. At eighteen he was an accepted local preacher, and at nineteen he entered on the onerous and arduous work of Wesleyan itinerancy. Pocklington was his first circuit, and he at once became the popular preacher, and attracted crowds to his ministry. Soon he was appointed to labour in Glasgow, when, after one year, he came back to Yorkshire, and soon after occupied the pulpits of the leading circuits in the kingdom.

At the commencement of the Wesleyan Foreign Missionary Society in 1804, he became one of its leading advocates, popular preachers and eloquent platform orators; and so in every part of the kingdom, for the long space of more than half a century, he preached with great ability and with extraordinary success the unsearchable riches of Christ. He died at Easingwold, April 30, 1854, aged 73. Among his last words were, "I am going, going. Farewell sin! Farewell death! Praise the Lord!"

A few, and they can only be a few, of the numberless incidents in his

illustrious life, may close this very brief and imperfect sketch. In person he was a remarkably fine athletic man, and possessed great power of endurance in his multiplied labours.

"On one of his tours, while travelling on some cross roads, he was driven to the necessity of walking ten miles after leaving the coach, loaded with his travelling dress and carpet bag; and on his arrival at the place had immediately to ascend the pulpit, when he went through the service without apparent fatigue. Equally romantic was another predicament in which he was placed in the town of W——. The coach was late, and he had to preach at W——, another place about four miles distant. Not a vehicle could be obtained; not a horse was in requisition; and every moment was necessary to reach the place of appointment in time. The preacher, who is never without his wits, and who by his frank and obliging disposition, as well as by his character as an orator, has established a line of friendship from 'John o' Groat's House' in Scotland, to 'Land's End' in Cornwall, soon met with a friend. The postman hove in sight, an object as welcome as Dunton's *Post Angel* to his readers. He knew the perplexed traveller; the latter briefly related the circumstances in which he was placed; the former instantly dismounted, when the preacher was suddenly metamorphosed into a postboy; entrusted with the whole epistolary affairs of Church and State of the commercial and social world. The new equestrian clapped his heels to the horse—off he went in fine style—the horn and pistols in their proper place—the hags flapping against the old stager's sides, and beating time to his pace—and the postman trudging it on foot in the

rear. Both horse and rider knew the way to the office; they dashed through the streets of W—, and were soon at the door, where the newly transformed postman made an honest surrender of the letters and the horse, to the no small amusement of the post-master and his family, who happened to be Wesleyans.

"When at R—, on a public occasion, he took up his residence with a gentleman of considerable property. Having to start by coach early next morning, his host repeatedly and impressively laboured to rid him of all care, by inducing him to take no thought for the morrow; telling him to sleep soundly; that the servants would be up in time; that breakfast would be ready; and that he should be seen in time safely seated in the coach. Though he was more than usually impressed with the kindness and manners of his host, yet, as was customary, he relied upon his own habits and resources. He sallied from his chamber in the dark the next morning, a few minutes before coach time. On finding no one up in the house besides himself, and unwilling to disturb the family, he stepped stealthily down stairs, and, with some difficulty, unfastened the front door, which he drew softly after him. Alas! on reaching the iron gates, he found them securely locked. To retreat was useless, for the door of the house had been fastened on drawing it behind him. He was unwilling, too, to disturb the family by knocking; not only so, but before they could be roused and attired the coach would be on the road. To scale the gates was impossible, and the iron palisade was high and hazardous. He at length succeeded in suspending his carpet bag upon one of the rails, hanging it in such a way as to be able to unhook it on

the outside, and with still greater difficulty succeeded in climbing over himself. A police officer, unseen by the preacher, was peeping past an angle, and watching all his movements. The want of lights in the house—the quiet observed—the absence of attendants—the bag—the scaling of the rails—all looked exceedingly suspicious. On unhooking the bag, the traveller pushed off. The policeman, equally active and wary, never for a moment lost sight of, as he opined, the house-breaker, anxious at the same time to know where he was about to deposit his booty.

"Just as the traveller arrived at the coach, and the officer was on the point of tapping him on his shoulder with—'You are my prisoner,' a gentleman going to proceed by the same conveyance accosted him by name, 'Oh, Mr. Newton, is that you?' when the policeman retired both amused and disappointed. The name of the preacher was familiar to his ear, and it was a passport for integrity and freedom,—a name that had been placarded in almost every city, town, and village in the kingdom."

When he appeared in America, it seemed as though some European monarch had visited the United States, and it is doubtful whether any man, since the days of George Whitfield—an admirable prototype—ever produced an equal sensation in the minds of the religious public. According to the *New York Spectator*, when he was introduced to the meeting of the twenty-first anniversary of the Missionary Society of the Methodist Episcopal Church held in the Green-street Church, every individual in that large assembly rose to his feet. "A high and unusual token of regard," it is said, "which evidently affected the reverend gentleman, who took occa-

sion to say that in all his public labours he never felt himself more greatly honoured nor more deeply sensible of his unworthiness than at that moment. The *New York National Intelligencer* contains the following notice of him:—

“A very celebrated and eloquent preacher belonging to the British Wesleyan Methodists, and now representing that numerous and respectable body of Christians, as their delegate from the British Conference, yesterday preached an impressive and eloquent sermon in the House of Representatives of the United States. The capacious hall and galleries were unusually crowded, and many hundred attentive auditors stood during the whole service in the aisles and lobbies of the house. The congregation was certainly one of the largest ever witnessed within its walls, and comprehended most of the members of both Houses of the National Legislature and a vast number of very distinguished citizens. The discourse was one of the most powerful and eloquent pulpit addresses that we ever remember to have heard.”

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## THE STARTING POINT OF JUDGMENT.

BY REV. F. FIELDER.

“For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of Christ?”—1 Peter iv. 17.

At the time the Apostle Peter was writing these words, it is very probable that his mind was painfully exercising itself. It is not unlikely that he had in contemplation the near and terrible destruction of the holy city, Jerusalem. Certain pre-

dictions, uttered of old, were rapidly advancing towards their fulfilment. The dark sayings of the Saviour respecting the overthrow of the Temple and the scattering of the people were not only fresh in his memory, but growing in portentousness. Anxiety for the safety of the flock troubled him. Dangers were looming in the distance, clouds were gathering about the horizon, and fiery trials were near at hand. To warn his fellow-labourers and believers in Christ, and to prepare them for the persecutions and disasters about to happen, he sends forth a general and earnest exhortation, urging their separation from the faithless and disobedient.

The reason advanced for this separation was a powerful one. To deal fairly with His creatures, God must make His justice most evident and exemplary in His own house, among His own children, and where it will best appear how impartial He is in punishing sin. In no form can sin go unrebuked; and it must be met with prompt and adequate chastisement in the children of God, before He can pour out His wrath upon the children of disobedience.

I. *The nature of the “judgment” spoken of.*—The word judgment is here used in a general sense. Reference is doubtless made to the persecutions and trials which were already in operation against the saints; and the Apostle points out that while on the one hand it is honourable and praiseworthy to suffer these things for the sake of Christ, on the other hand it is dishonourable to suffer as a murderer, or as a thief, or as a busybody in other men’s matters. He speaks of the happiness derived from suffering for righteousness’ sake, and shows the misery entailed as the result of wrong-doing. It was of the judgments that God was about

to send upon the Jewish nation that Peter warned the saints; and the great severity of those judgments rendered all the exhortations to patience and watchfulness on their part very necessary.

There were one or two considerations, however, from which they might draw consolation. The judgments, whenever they should come, would begin with them first, and pass onward from them to the wicked. Their trials and corrections would be brief and light, compared with those which would happen to the rejectors of God's Son. Thus the suffering that the good endure in this life, is a powerful demonstration of the punishment with which the wicked will be afflicted in another world.

In the order of the universe and the development of revelation, the stability and perfection of God's government stand out in beautiful and prominent relief. Man is a subject of that government, and as such his responsibility is an indisputable fact. The constitution of his being affords ample evidence of this, and the declarations of Scripture are most clear, decisive, and emphatic concerning it. In many cases the measure of our knowledge fixes the limit of our responsibility. The requisitions and demands of the Gospel are regulated more or less according to our ability. God requires nothing more than He has given. The improvement of the talents entrusted to us He rigidly claims. He does not solicit at our hands the performance of impossibilities. He gives no command that is beyond the scope of our observance and obedience. We shall not be blamed, therefore, for neglecting duties we had no power to discharge. Hence judgment will not come upon the incapable only as their incapability is the result of indolence and

misimprovement. The institution of a moral government, the functions of a retributive justice, the last judgment with its everlasting rewards and punishments, all unite to prove man's responsibility. Because of this "judgment must begin at the house of God," among those who are most enlightened and most conversant with His will. This is invariably the Divine order. God often tries His people, by causing them to pass through hottest fires, in order that the blessed work of purification might be carried on, and a brighter light go forth from their midst, to make the condemnation and confusion of the wicked all the more complete.

Brethren, if you are occasionally visited by suffering, do not think your lot any the less blessed and exalted on that account. Our trials and sorrows form an important part of the Divine discipline by which our natures are ripened for the heavenly garner. Our lives are always below that standard of moral and spiritual culture which it is our privilege to enjoy; and they would fall shorter still if we were deprived of the timely corrections and judgments of God. For proof of this we have only to turn to the frailties and weaknesses of our nature, the ever vacillating attitude of our conduct, and the stubbornness and impregnability of our heart. Each passing day witnesses to our childish folly and blindness. Many a time we have to sit down in bitterness of spirit, and mourn over some secret or open sin that has brought upon us the sore displeasure of our Heavenly Father.

II. We learn from the text that God ordains *special seasons of suffering*. In the life of every Christian there are periods of painful testing trials and searching examination. But as genuine metal bears

the fire when exposed to it, and is thereby refined of its dross, so every true loving child of God comes out of each trial with deeper love and purer affection.

In the special seasons of trial to which the Church is sometimes subjected those who are most faithfully devoted to God's service shine with richest lustre. The noblest natures appear to the greatest advantage when most tried. Our affection for Jesus takes deeper root in sorrow than in health, and it is lovelier than at any other time. On the other hand the empty boasting professor is easily discovered. In prosperity he is seen in the fore rank with vaunted asseverations of his determination to stand by the standard even though the enemy should pour in his shot upon it from every side. But loud protestations of loyalty and devotion to the cause of Christ may pass current in a time of prosperity, and when there is little occasion to challenge them, but they are miserable substitutes in a time of adversity. Then, if at any time, men *must* be real, or be branded as cowards and hypocrites. You may frequently hear men talking about their love to Zion when their love is not tested. I verily believe that if our most solemn and well-meant affirmations were put to the test, we should wake up to find we had been deceiving *ourselves*. When a strong practical proof of our love is demanded, then comes the tug of war. We must often be surprised at our loathing to part with anything for Christ. When little or nothing is required of us, when the performance of no irksome task is asked, when we are not solicited to pay for our religion, when in office in the Church we hold it as a mere sinecure, without ever dreaming of our responsibility, it then seems one of the sublimest pieces of irony to boast of

attachment to Zion and to cry of *what we would do* were the whole realm of nature ours.

In many things it is needful for God to reprove us, as, for instance, when we forget Him in the pursuit of unlawful things, or as when we are too much engrossed with the business of this world that personal service for Him is neglected. But whenever God visits us with suffering, the visitation is a wholesome and corrective medicine. It carries off the impurities of the heart, it dignifies and ennobles the spirit, braces the nerves, regulates the spiritual appetite, and invests all the obligations binding upon us with the blessed charms of an unspeakable reward.

The children of the righteous often suffer while the ungodly escape. Punishment is frequently held back from the hardened sinner in this life that God might show more fully the equity of His throne. The wicked are powerless to answer Him. In inflicting chastisement upon His children, His justice is made to shine with more glorious splendour when He takes vengeance upon those who obey not the Gospel.

Sin in the believer must be more intolerable to God than sin in the unbeliever. If we break His laws we are certainly more criminal than those who never promised obedience. If we, who have revelation unfolded to us in its higher forms, and the rules of the Gospel made plain to our understanding, disobey God's commands we not only deserve that punishment should come upon us first, but that it should come upon us with even greater severity.

God sends suffering in various ways. The loss of health, failures in business, and severed friendships, are all, in their turn, employed to sift us. Sometimes we become proud and self-important,

and imagine that, when we are gone, there will not be found another to take our place. In such a condition the spirit smarts under the trying lessons of humility that are set for us by the Divine hand. If nature should seem fickle and devious in her course—if mildew and blight seize the very blossoms she puts forth—if the heavens refuse to pour down the rain, we abruptly start up with almost indignation, as though some injustice were done to us. The heart is made to humble itself before its Maker when affliction, sadness, and death rush unbidden into our midst, when the cattle are parched with thirst, and the sunburnt land yields no fruitful harvest, and when disappointments grow thick and fast, and our most hopeful schemes prove abortive, when even our most sure possessions slip from us as water slips through the fingers, then we learn the instability and vanity of all earthly things, then it is that we begin to cease from man whose breath is in his nostrils.

III. *It is not wise to overlook the blessings of sufferings.* You have, perhaps, watched a storm coming on. You saw the great heavy clouds sweep over the sky in fearful volume, and presently the glorious sun that a short time ago was shining in his strength became completely obscured. You did not for a moment, however, doubt he was still in the heavens. No. And when the storm abated, the lightning withdrew its lurid glare, and the thunder roared itself into exhaustion, he broke forth again with noontide glory, making the rain-drops to sparkle and dance very like a sea of glass.

The mother, whose eyes were full of "heart-break," as she gazed upon her dying child, regarded it as a cruel providence that could tear from her

embrace the object she so deeply prized. She loved her child most dearly, but God took it as a fragrant and choice flower for the bowers of heaven. It was too frail a blossom to be by tempests driven. It appeared within the horizon for a little time, and then winged its way to a more salubrious and peaceful clime. The mother's thoughts were directed to Him who gave and had taken away, and feeling an irresistible desire to be with her child in its new and happy home, she cast a wistful gaze thitherward, in the hope that she might meet it there. The sorrow of parting having done its work, it was succeeded by the joy of meeting again. And thus it is that

"Behind a frowning providence,  
He hides a smiling face."

Then judgments are sent to arouse us from the slumber of inactivity to duty. When circumstances are even in their course, when events do not happen in a jolting or menacing way, but run on smoothly in pleasant grooves, there is danger of forgetting our duty, and thinking that as things are so they ever shall be. Some of you have been in the furnace. You have felt the refining power of the fire, and you were almost scorched with its white heat. But when you had passed through the ordeal, you felt as though you had received new life. The perspiration stood out upon you; the heart was torn with grief; you had to hold on for very life. At length, however, the process was complete. The storm abated. New light came. The moral atmosphere became purer. and, as a long pent-up sigh relieved you, the exclamation rose to your lips, "Thank God, I feel better now!" It was good that you were afflicted. It taught you more of Jesus, led you to hear His voice

more frequently, and to hearken to His counsels more attentively. In your sorrow Jesus was more precious to you than all the world; and, as you nestled your head in the softness of His bosom, you found there a solace for all your grief.

In closing, we remark that, if judgment cometh first upon the house of God, how much more surely and terribly will it come upon those who obey not the Gospel of Christ? Absorbed in the pursuits of the world, moving forward in the gay throng with insatiable thirst for creature good, the Divine interrogation seems not to arrest the attention of men. Sad, sad thought! Thousands are marching gaily to hell. The momentous question rings like trumpet tones in their ears, but they hear it not. In their thoughtless steps they see not the already descending judgments. We repeat and urge the question, and solemnly and pati-

ently wait for the answer, "What shall the end be?" Alas! there is no language that can express it, no imagination, however fruitful, that can picture it. It is so solemn and awful that we shrink from any attempt to know it. Sinner! there is a day of judgment hastening, when the wicked shall not escape,—when, with a voice deeper and more loud than thunder, the equitable God shall call all nations to His bar,—when, with trumpet blast, the Archangel shall sweep forth, armed with power to awake the dead, and bid them come to judgment. Death shall restore his prey. The sea shall give up, and all shall be arraigned before the last and decisive tribunal. Then the world and all that is therein shall be burnt up, and, "like the baseless fabric of a vision, leave not a wreck behind," and the destinies of all shall be unalterably fixed.

*Earls Barton.*

## Tales and Sketches.

### YORKHILL BAPTIST CHURCH: ITS RISE AND PROGRESS.

BY SCRUTATOR.

#### CHAPTER IV.—*A Joyful Day.*

THE last day of the opening services proved a high day for the friends in Yorkhill and Yorkley. Turning out a fine and frosty morning, with occasional gleams of sunshine, there was a good attendance at the preparatory prayer meeting, held at nine o'clock, when many ardent prayers were offered to God on

behalf of the new interest. An impressive service, conducted at its close by the Rev. Job Ernest, terminating with the baptism of the three young men who had decided to cast in their lot with the church about to be formed, served to inspire all present with the belief that greater blessings were still to follow. At two o'clock a large assembly witnessed the formation of the new church, in the usual way, by the Rev. Daniel Brooke, assisted by several neighbouring ministers, the chief of whom were the brethren who had already rendered valuable

aid by preaching at the former services. An appropriate devotional service having first been held, the twelve members who resided in Yorkhill, consisting of eight brethren and four sisters, agreed unitedly by giving each other the right hand of fellowship to form a church, and were then by a letter read by their pastor formally dismissed from the church at Yorkley for that purpose. Two deacons were next chosen by ballot, the lot falling upon Jacob Gill and Edward Makepeace, a younger brother, with financial ability and of good Christian character, both of whom were found to have been chosen unanimously. The recognition of the Rev. Job Ernest as the pastor elect of the newly-formed church followed, all the members testifying by show of hands that they concurred in the general call given to him at the Yorkley Church meeting. The ministers present having given in turn the newly-chosen pastor a fraternal shake of the hands, accompanied with a few cordial words of greeting; the Lord's Supper was celebrated by the members of the Baptist churches present, Mr. Ernest presiding, and at the same time giving the right hand of church fellowship to the three youthful candidates who had been baptised by him in the morning. The whole of these interesting proceedings largely partook of the form of a thanksgiving service, tears of joy and gratitude coursing down many cheeks, amid fervent responses audibly uttered to the good wishes expressed by the various speakers, and to the prayers offered for both pastor and people. At five o'clock four hundred gathered for tea, and were accommodated in three sittings down in the larger vestry, intended, for some time to come, to be occupied as a Sunday-schoolroom, and to be used for the weekday meetings,

By the hour of seven the chapel was crowded to excess, and a public meeting held, the like of which had never before been known in the village.

The chair was taken by the generous brother, Henry Merchant, Esq., who had so nobly contributed the four hundred pounds towards building the chapel, and who produced loud applause by making the assertion at the outset that he was determined that not a fraction of debt should remain on the chapel at the close of that meeting. He would, therefore, first call on the treasurer to give in his account. This account, briefly stated, showed that by subscriptions and collections there had been already gathered in the sum of £920; that the total cost of the chapel was £1,050, it having cost £50 more for extras than was originally estimated. He would not reckon a few promises that were unpaid, but would simply state that they wanted that night £110 to clear the chapel and present it to the church and pastor free of encumbrance. He believed not only that the meeting *could* raise the sum required, but that it *would*. The chairman upon this created some laughter by asserting that he was not going to have any speeches made by the speakers until the sum *was* raised. They would therefore have no speeches that night unless they paid up, and paid up to the full; and if there was a little over, he felt sure the treasurer wouldn't grumble. In fact they wanted a little over, and they must have it. They knew well that the new minister had been put to some expense in bringing himself, his family, and furniture to Yorkhill, and it wasn't fair for him when he had come to serve them, to pay that expense out of his own pocket.

Some churches he knew were stingy enough to send for their new ministers, and then make them pay for coming, but he felt very thankful that no such churches were to be found in their district. These churches were, to some extent, made up of members whose souls were as small as a man's that Robert Hall once spoke about.

A friend was talking to him of one they both knew, who was very miserly, and he said, "Poor wretch, you might put his soul into a nutshell." "Yes, sir," Mr. Hall replied, "and even then it would creep out at a maggot hole." Now they were not as small souled as that: they believed in striving to pay well those who served them well. Without saying more, he would make them an offer. They wanted at least £130, and if they would undertake to raise £100 that night, he would give them the odd £30; and as he said when the chapel was first broached, he would "down with the brass at once." The treasurer would send papers round to all present who wanted them, and they would please put down in pencil the sum they felt inclined to subscribe, payable then, or within three months from that period.

The papers, eagerly received by many, were filled up, and a full half hour was occupied in their being handed to the chairman, who kept the audience alive by repeating the various sums that had been promised, the names and signatures attached to them, and by making humorous comments thereon. Two ten pound promises and three five pounds, with the signatures of the donors, called forth loud applause. Then came up promises for two pounds ten, two pounds, thirty shillings, and one pound. More than a score of working people sent up promises of the latter sum; and

smaller promises, reaching down, in a few cases, to two shillings and sixpence, were handed over as fast as the chairman and treasurer could take them. "That's the way to send them in," said the chairman. "This is cheerful giving; and you know the good old Book tells us that 'the Lord loves a cheerful giver.' You remind me very much of a good story I once read. Let me tell it you. At a Primitive Methodist Missionary meeting a speaker got warm in his subject, and when he had got right up, as only Primitive Methodists can, a female rose from her seat, and, taking a shilling out of her pocket, threw it right at him, and said, 'There's a shilling for you, sir.' Then a good gentleman close by popped his hand into his pocket and threw another up, saying, 'A lady never looks well alone; there's another to accompany her.' Another gentleman in the company happened to have a pill-box in his pocket, so he took the pill-box out, put a half-crown into it, and sent it straight at the preacher, hitting him in the face. The preacher, not at all offended, good-humouredly picked up the box, took the lid off, and said, 'Well, I have heard of Morrison's pills and Worsdell's pills, and many people will not take their pills, nor old Parr's either; but here is a pill that anybody will take—half-crown pills.' And then he added, 'I have heard of preachers being pelted with stones, and mud, and other things, but in all my life I never heard of a preacher being pelted with money before;' and buttoning up his coat around him he said, 'Now, I will stand here half an hour and you shall pelt as hard as you will for the missionary cause.' Well, the Rev. Joseph Spoor once related this incident at a meeting where there was

a collection, and just as he reached this part of the story, down came a half-crown out of the gallery and hit him on the shin-bone. It happened to fall the flat way, which was very lucky for the shin. Then another rather ugly piece came down, and broke one of the glasses on the table. The lady that the glass belonged to was in the front gallery and witnessed the destruction of her property; but she sprang to her feet, and cried out, 'Gentlemen, don't mind the glass, throw on.' Then turning to a neighbouring lady she gave her a challenge, 'Marry,' she said, 'if you will throw half a sovereign, I will throw another.' 'Agreed!' The bargain was struck, and, says Mr. Spoor, 'away flew the two yellow canaries; and what with the yellow canaries, and the brown linnets, and the white pheasants, we made the best collection we had made during the anniversary.' There was a Scotchman on the platform, and he was unmoved, till at last a lady threw a sovereign down, and hit the Scotchman on the foot, then he sprang to his feet, picked it up, and said, 'Marry me that.' There also presided at the time a capital chairman, who belonged to the Wesleyan friends. The preachers had all run off the platform; some were hiding themselves under the table, and others were in the pulpit, but this Wesleyan friend and Mr. Spoor stood it out; they ran about picking

the pieces up, and every now and then kept shouting, 'Heave away, lads,' and down would come another shower. Now you are showering away right, and in a quieter and more orderly way, and so I say with them, 'Heave away, lads! heave away!' This appeal for a 'pelting collection,' made just at the right time, and in the happiest manner, was not made in vain."

After two or three minutes of slackness, the promises were renewed with vigour, and great was the joy of all present to find when the various amounts were run up, that the sum total, including the chairman's promise, amounted to £150, making twenty pounds more than had been originally asked for. What followed can be easily imagined. At the instigation of the chairman the whole audience rose as one man, and with their united voices made the building ring again with a song of thanksgiving to God. The speeches that were then delivered, were, as the chairman said, "well-earned," and proved to be brief, pithy, soul-stirring, and to the point. Each speaker spoke as if his soul was on fire, and "his tongue the pen of a ready writer."

Two or three verses of grateful songs were sung between the speeches, and when at ten o'clock the stream of people poured out of the new edifice, the universal verdict was, that "they had had a right good day, and enjoyed thersenzs rarely."

(To be Continued.)

## Sayings of the Wise and Great.

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### CRABTREE'S PRACTICAL REPENTANCE.

WILLIAM CRABTREE was a poor orphan, uneducated and almost uncared for, and afterwards a weaver, thrown upon society without guidance and protection. He then became a minister of Christ, founded churches, ordained ministers, evangelised districts, and was the means of usefulness in his long life to thousands of his fellow-countrymen. He was the first pastor of the Baptist church in Bradford, and laid the foundation of that extensive cause. It was said of him that at the age of seventeen he was left without restraint, and became his own master. In company with a number of profligate young men, he pursued a course of dissipation and crime; swearing and drunkenness were his habitual practices; and to them he added theft, abstracting yarn which was the property of his employers. He says that when the Lord opened his eyes it was the sin of theft that lay on his heart, and he could not rest until he had borrowed £10 and made restitution to those he had defrauded, and that he worked night and day until he had repaid the amount." Here was practical repentance: it was Zaccheus over again.

### HABITUAL COMMUNION.

EJACULATION is a mental act, in the habitual use of which communion with God may be maintained, in the crowd as well as in the closet; and we can pray without letting anybody know we are at prayer. While settling an account, or posting the books, a space may be found to

relieve the mind, by the indulgence of a spiritual thought that may be of great use to prevent it from being engrossed by earth; and though the mind, being constantly upon the stretch, may feel its burden, it will be prevented, by a momentary retreat to spiritual objects, from sinking under it. They that wait upon the Lord for the smallest time shall renew their strength. C. WINTER.

### HUMANITY FALLEN.

DR. LIVINGSTONE tells us, in one of his letters, that he has heard of a tribe of Africans that are so debased, ignorant, and brutish, that, instead of building huts above ground to live in, they burrow, like rabbits, underground. And yet they are human beings. What a fall for humanity is this! Contrast it with the state in which man was originally created. How debased is God's image! What a bitter fruit of sin.

### SUCCESSFUL IF WE DO WHAT WE CAN.

"A MAN must be successful if he does what he can." How is that? Do not many men seek to accomplish great works, and often fail? They do; but still if they have done what they could, they were successful up to a certain point. They were successful in doing what they could, and those who are successful in doing that, whether the results realise their anticipations or not, will hear their Master say, "Well done good and faithful servant." We are not to be judged by successful results, but by successful efforts. H. W.

## FOLLY OF PERSECUTING TRUTH.

MEN have thought that by persecuting the truth they would put it out. How absurd. It is like putting a candle under a handbox to hide it there; why, instead of

hiding it, it sets the box on fire, and so the light spreads, and becomes larger and more brilliant than ever. Just so it is with the truth. Persecute it; try to put it out; but the flame will only become the more intense, it will burn brighter and brighter. SPURGEON.

## Reviews.

*Retrospect of Forty-five Years' Christian Ministry, &c.* By JABEZ BURNS, D.D., LL.D. (London: Houlston and Co., and Dickinson and Higham).

THIS is one of the best and most readable books of the kind it has ever been our privilege to peruse. It is the autobiography of a Christian minister's forty-five years' pastorate, public work in other spheres of benevolence, and tours in various lands; with papers on theological and other subjects, in prose and verse. The volume, which is published at the low price of 5s. 6d., is printed with new type on fine paper, and handsomely bound in blue cloth. It is full of interesting and instructive incidents; written in that elegance of language, and beauty of sentiment, for which the reverend doctor, during the whole of his forty years' pastorate over the Baptist church in Paddington, has been so signally famous. Although the venerable author is now advanced in life, his writings (like his sermons and speeches) lose none of the pathos in which he was wont to indulge in earlier days. We very heartily commend his new (perhaps it may be his last) work to our readers; and we sincerely trust that it will have as large a sale as so excellent a book deserves.

RELIGION AND SCIENCE. The following Science Lectures. Price 4d. each.

*Science and Revelation: their distinctive provinces.* With a Review of the Theories of Tyndall, Huxley, Darwin,

and Herbert Spencer. By Rev. Professor PORTER, Author of *Giant Cities of Bashan, Murray's Handbooks to Syria, &c.*

*Design in the Structure and Fertilisation of Plants a Proof of the Existence of God.* With 13 illustrations. By Dr. MOORE, Glasnevin, Dublin.

*An Examination of Herbert Spencer's Biological Hypothesis.* By Rev. Professor WATTS, Author of *Atomism, &c.*

*The Doctrine of an Impersonal God in its effects on Morality and Religion.* By Rev. W. TODD MARTIN, M.A., Newtownards.

*Miracles and Prophecy—direct proofs that the Bible is a Revelation from God.* By Rev. A. C. MURPHY, Londonderry. (London: Messrs. Hamilton, Adams, and Co.; Messrs. Nisbet and Co., Berners-street).

OUR space prevents giving the most fragmentary notice of these admirable lectures, every one giving a most full and satisfactory illustration of the momentous subjects under consideration. Each lecture contains the germs of thought, that expanded, would easily form a good old-fashioned volume. We have never met with more thorough, masterly lectures, and at *fourpence*, millions of them should be circulated. We say to all our brethren in the ministry, students, and Sunday-school teachers, &c., not to delay at once to put these marvellous treasures into your libraries, and read them, and do all you can for their circulation.

*The Roman Fishermen.* In Four Chapters. By the Observer of the System. (W. Macintosh.)

CLEVER, and admirably adapted to our times. We heartily commend it.

*Seasonable Antidote against Popery, &c.*  
By the late Rev. WM. ROMAINE, M.A. (Elliot Stock.)

AN excellent reprint, full of the light of the Gospel, and therefore the best antidote against Papal lies, darkness, and delusions.

*One-sided Religion.* A Sermon. By E. J. SILVERTON.

FULL of boldly expressed thoughts.

*All the World over.* (Hodder and Co.; Thomas Cook and Son).

THIS is a new monthly, to be devoted to supplying tourists with monthly material for rendering excursions, in any part of the world, both interesting and useful. This first part is strikingly illustrated with maps, views, and portraits. In No. I. is given Algeria, Ceylon, &c. We wish it a large circulation.

## PERIODICALS AND PAMPHLETS.

*Sword and Trowel.* A full number of striking papers, all having the express aim of being edifying and useful. We think a great deal more is made of a *Christian World* visitor to the Tabernacle than there was occasion for; it is just possible that certain persons would wander if they knew Mr. Spurgeon would be absent. We fancy this is the case with all congregations, more or less, and don't think the Metropolitan Tabernacle is likely to be either better or worse than others.

*The Baptist Magazine* is overflowing with good things. Besides papers biographical, we have "The Transit of Venus," and "Bible Meteorology," an excellent discourse on the "Saint's Inheritance," with varied intelligence, news of the churches, &c. &c.

*The Study* for February (Dickinson and Higham), comprising forty-eight royal 8vo. pages of material to help the student, minister, and pastor, and for the small sum of sixpence. Here are two outlines by Dr. Parker, *Life Lessons* from the Book of Proverbs, *Language* on the Apocalypse, &c.

## Poetry.

### TRUSTING NOT TRACING.

ICANNOT trace the way my Father leads,  
'Cross barren wastes or through the dewy meads;  
Nor do I care,  
Enough to know,  
Where'er I go,  
'Tis He that guides me there.

Come rough, come smooth, it must be still the best;  
The rocky steep, or where the weary rest  
By gentle streams.  
Since He is near,  
Why yield to fear,  
Come mist or sunny gleams?

I grasp His hand, and as He leads along,  
His love is such, He cannot lead me wrong,  
Or let me roam;  
But onward still,  
By vale or hill,  
Guides sweetly, safely home.

And shall my heart distrust, and doubting pine?  
Will it not grieve that tender love of Thine?  
To think that Thou,  
Who always hast  
Helped in the past,  
Wilt leave Thy servant now?

Accursed doubt! thy withering breath  
destroys

Alike our peace, our gratitude, our  
joys.

What tongue can praise  
His guardian care,  
When gloomy fear  
Restrains the rising lays.

Oh! be it mine, sheltered beneath His  
wings,

To simply trust, and while hope  
sweetly sings

Of joys to come,  
Close at His side,  
What e'er betide.

Go singing, "Glory," home.

WILLIAM LUFF.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

REV. R. LITTLEHALES, of Briercliff, has accepted an invitation to the pastorate of Sion Church, Burnley.

Rev. J. W. Cole, of Manchester, has accepted an invitation to the pastorate of the church at Whitehaven.

Rev. Alfred G. Short, formerly of Surrey-lane, Battersea, has resigned the pastorate of the church at Irvine, Ayrshire.

Mr. Jabez J. Hayman, of the Pastors' College, has accepted an invitation to the pastorate of the church at Newthorpe, near Nottingham.

Mr. T. Hanger, of Highbridge, Somerset, has accepted an invitation to the pastorate of the church at Cheddar.

Mr. MacKey, of the Pastors' College, has been invited to take the supervision of the church assembling at the Tabernacle, Winslow.

Rev. W. W. Robinson has resigned the pastorate of the church at South Wimbledon, Surrey, and accepted the assistant pastorate of the church at Mansfield-road, Nottingham.

Rev. R. J. Mesquitta (of Warkworth, Northumberland), has accepted the united calls of this church and of the Yorkshire Home Missionary Committee.

Rev. Geo. Williams having received an invitation from the church at Faversham, Kent, has resigned the pastorate of the church at Lymington.

Rev. W. P. Young has resigned the pastorate of Bethel Chapel, Union-street, Maidstone.

SUTTON-ON-TRENT, NOTTS.—Rev. H. A. Fletcher, late of Whitehaven, has accepted the invitation of the church at Sutton.

LONG BUCKBY.—Rev. Thomas Henson, of Chesham, has accepted an invitation to the pastorate at Long Buckby.

Rev. William Best, B.A., has relinquished the pastoral charge of South-parade Chapel, Leeds, and accepted an invitation to Watford.

Rev. W. H. McMechan has resigned the pastorate of the Acton Baptist church.

Rev. E. W. Thomas has accepted the unanimous invitation of the church to the pastorate at Peniel Tabernacle, Chalk Farm, for a period of six months.

Rev. Charles Witts has resigned the pastorate of the church at Langley, Essex, and, on account of the state of his health, is anxious to obtain a pastorate in the Western or Midland Counties.

### PRESENTATIONS.

MR. W. GILL, pastor of the Baptist Church, Little London, Willenhall, has been presented by a member of his congregation with the *Treasury of David*, by C. H. Spurgeon, as a token of affection.

Rev. J. W. Harrold, of Shoreham, Sussex, was presented, at the anniver-

sary tea-meeting of his church, with two purses well-filled—one from the church and congregation, the other from the Bible-class. At the same time a presentation of books was made to Master George F. Harker, who plays the chapel harmonium.

#### RECOGNITIONS.

REV. F. J. BENSKIN received a hearty public welcome on assuming the pastorate of the church at Stroud, Gloucestershire, on the 25th of February. W. Dangerfield, Esq., presided, and testimonials were presented to Messrs. Orchard and Webb, deacons: to the latter an easy chair and a timepiece; to the former, a tea and coffee service.

Rev. C. Pates was recognised as pastor of Salem Chapel, Bilston, on the 18th of February. Mr. W. Hatton, J.P., presided, and the pastor was presented with an easy chair for the study. A sum of £40 was promised towards the purchase of a site for a minister's house.

LONDON: GROVE-ROAD.—In connection with the settlement of the pastor, W. J. Inglis, at Grove-road Chapel, Victoria Park, a tea and public meeting was held on February 9. Some 300 persons sat down to tea in the schoolroom, and the after meeting was held in the chapel, under the presidency of Mr. Cleve Hooper. Mr. F. Taylor, one of the deacons, read a statement giving an account of the steps leading to the invitation of the Rev. W. J. Inglis to the pastorate; and Mr. Inglis responded, assigning his reasons for accepting that invitation. The congregation, led by the choir, then united in singing "The Pastor's Welcome," specially prepared for the occasion. Addresses were delivered by the Revs. W. Cuff, J. H. Blake, J. Fletcher, R. Seddon, and A. G. Brown. Before the meeting closed, the chairman, on behalf of the members of the church and congregation, presented the pastor with a purse of gold. A liberal collection was made towards the liquidation of the debt upon the chapel.

#### MISCELLANEOUS.

LONDON, BOW.—The eleventh anniversary of the pastorate of the Rev. J. H. Blake, of Bow Baptist Chapel, was celebrated by a tea and public meeting in the large schoolroom beneath the chapel, which was well filled. Mr. Blake stated that for eleven years he had been pastor of the church, and during that period many remarkable changes had taken place. The old chapel had given place to a new one, the old schoolroom to the one they were then assembled in. During six years the congregation had raised the sum of £4,000 in liquidation of chapel debt, besides paying £1,200 or £1,500 for interest, and that could not have been without a deal of Christian love. The past year in reference to religious work was encouraging, as thirty-five new members had been added to the church. Rev. Dr. Jabez Burns spoke next, and during the evening addresses were also given by the Revs. Mr. Lambourn, W. Cox, J. Inglis, and others. Some choruses were sung at intervals by the Sunday-school children, led by Mr. Fletcher, Miss Blake accompanying on the harmonium.

REVS. O. FLATT, of Paisley, S. Chapman, and J. W. Ashworth, of Glasgow, have been appointed tutors in the Theological Hall at Glasgow, of which Dr. James Paterson is the Principal.

ON account of the increasing congregation, the chapel at Barking, of which Rev. W. J. Tomkins is pastor, has been enlarged at a cost of £200. At the re-opening services on the 1st inst. upwards of £50 was subscribed towards the enlargement fund.

BAPTIST CHAPEL, MARYLAND-ROAD, PADDINGTON.—The third Sunday-school anniversary took place February 21st and 22nd. Sermons on the Lord's Day were preached by Revs. Henry Davies and J. Mitchell Cox, pastor. The next day a tea-meeting was held, George Rabbeth, Esq., presiding, and addresses being given by the Revs. S. J. Thomas, Hy. Davies, T. Hall, and the pastor; Messrs. Wm. Farren, Thomas Goodhagh, secretary, and Alfred Cox, superintendent. During

the year, £16 has been raised on behalf of our school, and the fruit of the anniversary has cleared a debt, and leaves a small balance in hand to begin the New Year with.

A meeting has been held at Prickwillow, Isle of Ely, to take steps for the erection of a much-needed new chapel. The appeal was most cordially received, and the sum of £360 at once promised.

## BAPTISMS.

*Abercanaid*.—Feb. 7, Eleven, by J. Parrish.  
*Abersychan*.—Feb. 10, at the English Chapel, Five, by S. Price.

*Abertillery*.—Feb. 7, at the English Church, Three, by Ll. Jones.

*Andover*.—March 4, Four, by Joseph Hasler.  
*Ashton-under-Lyne*.—Feb. 28, Eleven, by Andrew Bowden.

*Attleborough, Nuneaton*.—March 7, Four, by J. Dixon.

*Bangor*.—Feb. 28, Two, by C. Davies.

*Barrow-in-Furness*.—Feb. 28, at Preston-street, One, by Daniel Binder.

*Belfast*.—Feb. 28, at Regent-street, Five, by G. W. Cross.

*Bethlehem* near Haverfordwest. — Feb. 28, One, by J. Johns.

*Bishop Stortford*.—March 4, Three, by B. Hodgkins.

*Bowdon, Manchester*.—Feb. 28, Six, by W. S. Llewellyn.

*Bristol*.—March 7, at Counterslip Chapel, Thirteen, by W. H. Skerry.

*Buwell, Notts*.—Feb. 21, Six, by C. Douglas Crouch.

*Burnham, Somerset*.—One, by W. Wiggins.

*Burton-on-Trent*.—Feb. 28, at Guild-street, Five, by J. Askew.

*Carlton, Beds*.—Feb. 28, Two, by John Jull.

*Carmarthen*.—Feb. 28, at the Tabernacle, Twelve, by J. Thomas.

*Chelmsford*.—Three, by S. K. Bland, of Beccles.

*Chester*.—Feb. 28, at Pepper-street, Four, by W. Durban.

*Clay Cross*.—Feb. 28, Two, by W. Williams.

*Crooke*.—Feb. 28, Seven, by F. J. Greening.

*Creukerne, Somerset*.—Feb. 21, Twenty-three, by S. Pearce.

*Ciwdare, Glamorgan*.—March 7, One, by J. Evans.

*Dalton-in-Furness*.—March 7, Three, by D. Thomas.

*Deonport*.—Feb. 3, at Morice-square, Three, by E. A. Tydeman.

*Dowlais*.—Feb. 14, at Baulah, Four, by J. Williams.

*Ebery, Orkney Isles*.—Feb. 21, Two, by George M'Donald.

*Exeter*.—Feb. 28, at Bartholomew-street, Four.

*Eye*.—Feb. 28, Five, by W. W. Haines.

*Fivehead*.—Feb. 24, Eight, by J. Burnham.

*Great Leigh, Essex*.—Feb. 1, One; Feb. 8, Two; March 7, Three, by R. C. Sowerby.

*Glusbery*.—Three, in the River Wyo, by D. Howell.

*Holyhead*.—Feb. 21, at Bethel, Four, by Richard Thomas.

*Holywell*.—Feb. 28, at Bethel, Five, by E. Evans.

*Kilmarnock*.—March 7, Two, by G. A. Young.

*Kingstanley, Gloucestershire*.—Feb. 10, Three, by W. Coombs.

*Laxfield, Suffolk*.—Feb. 14, Four, by R. E. Sears.

*Leves*.—Feb. 28, Six, by William J. Scott.

*Liverpool*.—Feb. 4, at Windsor-street, One, by J. R. Jones.

*Liverpool*.—At Soho-street, Eight, by Eli E. Walter.

*Llanelli*.—Feb. 28, at Greenfield, Six, by D. Evans.

*Llandudno*.—March 7, in Llandudno Bay, from the Welsh Tabernacle, Seven, by D. Davies.

*Lochgilthead, Argyleshire*.—March 10, Two; March 14, Two, by C. W. Gregory.

### Metropolitan District:—

*Bromley-by-Bow, E.*—Feb. 18, at George-street, Eight, by W. T. Lambourne.

*Burdett-road*.—March 4, at the East London Tabernacle, One, by A. G. Brown.

*Chiswick*.—Feb. 28, Four, by T. Wilson.

*Cinpham Common*.—Jan. 31, Four; Feb. 28, Four, by R. Webb.

*Finsbury Park*.—Feb. 17, Two, by John Wilson.

*Lower Norwood*.—Feb. 28, at Gipsy-road Tabernacle, Two, by George Pung.

*Whitechapel*.—Feb. 28, at Little Ayle-street, One, by C. Masterson.

*Woolwich, Charles-street*.—Six, by James Smith.

*Woolwich, Queen-street*.—Feb. 28, Seven, by J. Teall.

*Milford*.—Feb. 21, Two, by George Slack.

*Mil End, Rickmansworth*.—Feb. 7, Three, by J. H. Plu-bridge.

*Milwood, Todmorden*.—March 4, One, by H. Briggs.

*Mirfield, Yorkshire*.—Feb. 10, Eight, by D. Albrecht.

*Nottingham*.—Feb. 14, at Prospect-place, Two, by A. Brittain.

*Oldham*.—Feb. 28, at King-street, Eight, by R. Howard Rayly.

*Pennel, Carmarthen*.—Feb. 14, Thirty-two, by G. H. Robert.

*Pole Moor, near Huddersfield*.—March 7, Three, by James Evans.

*Port, Rhondda Valley*.—Feb. 27, One for English Church and Two for Welsh, by Mr. Williams, pastor of the Welsh Church.

*Preston*.—Feb. 28, at Fishergate, Six, by Edward Walters.

*Ramsgate*.—Feb. 28, at Cavendish Chapel, Two, by J. D. Rodway.

*Rhondda*.—Feb. 21, Three, by Griffith L. Williams.  
*Risca*.—March 7, at the English Chapel, Six, by Thos. Thomas.  
*Ross*.—At Broad-street, Four, by J. Smalley.  
*Sheffield*, Portmahon.—Feb. 21, Eleven, by G. Barrans.  
*Sirhowy*.—Feb. 21, at Carmel, Six, by J. Williams.  
*Southsea*.—Feb. 28, at St. Paul's-square, Two, by R. Foster Jeffrey.  
*Stalybridge*.—Feb. 28, at Cross Lecch-street, Two, by C. Evans.  
*Stoke-on-Trent*.—Feb. 28, Five, by W. March.  
*Swindon*, Wilts.—March 3, Nine, by G. T. Edgley.  
*Tenbury*, Worcestershire.—March 7, One, by A. T. Head.  
*Waterbarn*, Lancashire.—March 7, Seven, by J. Howe.  
*Wyken*, near Coventry.—March 7, Seven, by R. Morris.  
*Ystrad*, Pontypridd.—Feb. 14, One, by L. Lewis.

### RECENT DEATHS.

The death is announced of the Rev. Henry Wilcock Holmes, who for forty-five years was the pastor of the church at Pole Moor, Golcar, near Huddersfield. He was a native of Bradford, and spent the first six years of his ministerial life at Preston, Lancashire. In 1829 he accepted the charge at Pole Moor. From that date till Whit-Sunday last, when he preached his last sermon, he worked incessantly in all branches of his sacred calling. As an evangelist he was known over a wide district of Yorkshire, and his labours led to the establishment of several prosperous

causes. During his ministry at Pole Moor he preached 11,500 sermons, and he had performed the funeral rites at 2,700 graves. He died on the 9th inst. At his funeral, which was attended by 500 mourners, the address was delivered by the Rev. Henry Dowson, Principal of the Brighton Grove College, Manchester. The body of Mr. Holmes was laid at the foot of the grave of the first pastor of the church, the Rev. Charles Bamford, who died in 1804, singularly enough at the same age, seventy-seven.

DIED January 29th, 1875, at Hill Farm, Cadmer, Bucks, in her 58th year, BETHIA, the affectionate wife of Mr. James Clark, and the daughter of Mr. Wm. Hosier, of Sarratt, Herts, deeply lamented by relatives and friends, after three weeks suffering a severe stroke of paralytic affections, by which she was entirely deprived of speech, and also of bodily exercise, yet being conscious was unable to converse, but her countenance gave proof of her safety in Christ. She, with her beloved partner, united together in Church fellowship at the Baptist Chapel at Sarratt, then under the pastoral care of the late Rev. G. Warne; her deportment through life corresponding with her profession. When near her end she was earnestly meditating on the 103rd Psalm, and also on the glorious truths contained in the 14th chapter of St. John, which seemed to give her comfort. Her death was improved by Rev. R. Stone, from the words—"What I say unto you I say unto all, Watch."

*\*\* The List of Subscriptions for Metropolitan Tabernacle College for past month we are compelled to postpone for want of space.*

## A GOSPEL PROMISE.\*

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

"And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."—EZEKIEL xxxvi. 27.

THE blessing here promised is one of the most essential that men can need or that God can give. Without this blessing all the other benefits of the covenant would be null and void. It is vain to have a Saviour if we have not spiritual power to believe in Him. Of what use is it to us that there should be provided precious promises if we have no faith wrought in us by the Holy Spirit whereby we can grasp those promises, plead them in prayer, and obtain their fulfilment. Without holiness no man shall see the Lord, but holiness grows not in any human heart by nature; therefore, without the Spirit of God, who is the Author of holiness, no man could ever become an heir of immortality, or enter into the rest which remaineth for the people of God. The Holy Spirit is needed for the very meanest form of spiritual life, and is equally necessary for its highest development. Without the Holy Spirit we cannot go through the first gate, and without the Spirit we cannot pass the last. No man can say in his heart that Jesus is the Christ but by the Holy Ghost, much less can any man attain to the perfection which is necessary to heaven except through the work and power of the Spirit of the living God.

I am always apprehensive lest by any means in my ministry I should even seem to obscure this blessed and indispensable agency of the Holy Ghost. Oh! if the Spirit of God be not honoured—if He take umbrage at our neglect—if He withdraw from us, of what avail will be our congregations? Of what use our earnestness, even if we could maintain it? To what purpose your assembling for prayer if you had not any wish to gather? Without Him we can do nothing. He breathes all the animation into the Christian Church. Jesus is gone from us into heaven, but He continues to reign and rule in our midst by His vicegerent, the Holy Spirit. Let us honour Him. Let us rely upon Him. Let us earnestly seek Him. Let it be ours to declare Him, those of us who have to speak, and yours to receive Him, those of you who have to hear.

I. WHO IS THIS SPIRIT spoken of in this text, and so often spoken of elsewhere?

It is very necessary that we should talk over the commonplaces of the Gospel and the simplicities of the Word of God. I do not doubt but that there are some here who do not understand the doctrine of the divine Trinity. I have been annoyed—I could have been amused, but for the sadness of the reflection—at the ignorance of some who have come in here and learned for the first time the most elementary truths of the Gospel. They know them now, and rejoice in them; they are even able to teach others. But when first they came, though not uneducated people, but well-versed in some other matters, they had no more knowledge of the plan of salvation, or even of the plain and simple fundamental verities of the Gospel of Jesus, than as if they had come here from the centre of China, or some region into which our Bible had never been carried. Let it then

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be understood that the Holy Spirit, of whom we so often speak, is a *Person*. He is not a mere influence. We speak of "the influence of the Holy Spirit," and very properly so; but those influences proceed from a person who works upon the minds of men by His influence. It is right to pray for the influences of the Holy Spirit, but it is not right to think of the the Holy Spirit Himself as though he were an influence, for He is a person. Actions are ascribed to Him, which could not be ascribed to influences. He is said to be grieved, to be vexed, to have despite done unto Him. Wonderful things are ascribed to Him which influences could not accomplish. The Spirit of God brooded over this earth when it was as yet without form and void, and darkness was upon the face of the deep. He brought order out of confusion. He garnished the heavens. The beauty of the tabernacle is attributed to the skill that He inspired. Or, turning to the holier tabernacle of our Saviour's body, it was formed and fashioned by the power of the Holy Ghost. The holy thing that was born of Mary was not born of natural generation, but by the energy of the Holy One of Israel. Not an influence but a person was the agent. And when our Lord was raised again from the dead, His resurrection is ascribed in Scripture to the Holy Spirit. The Holy Spirit wrought divers signs and wonders in the early Church. He enabled the Apostles to speak with many tongues; through Him they had power to work divers miracles. He even gave commandment to separate Paul and Barnabas for the work whereunto He had called them: and still, beloved, He is in the Church, and we have fellowship with Him. We commune with Him. We can bear our witness that He maketh intercession for us with groanings that cannot be uttered; that He helpeth our infirmities, and performs for us a thousand offices of love which make us feel, experimentally and consciously, that the agent of such things is a very person.

*He is moreover God*—truly God. Never let us think lightly of the Holy Spirit, as though He were in any secondary sense Divine. In your baptism the three names were put together. You were baptized into the triple name of the Father, and of the Son, and of the Holy Ghost. Take care that the three persons be ever associated in your minds with equal affection and with equal awe. The benediction which so constantly concludes our worship, gives to each His place: "May the grace of our Lord Jesus Christ, and the love of the Father, and the fellowship or communion of the Holy Ghost, be with you all." The Holy Spirit then is Divine. We do not now attempt to prove that which it is our business at present dogmatically to assert. The thing is capable of abundant proof from Holy Writ. Let it suffice that we teach you the fact. How is it that the Father is God, that the Son is God, and that the Holy Ghost is God, and yet that there are not three Gods but one God, I cannot tell you. I know it is so, for so it is revealed; but how it is so it is not for us to guess, because it is not revealed or explained. Our understanding can adventure as far as the testimony and no farther. Many attempts have been made by divines to find parallels in Nature to the Unity and the Trinity of God, but they all seem to me to fail. Perhaps the very best one is that of St. Patrick who, when preaching to the Irish, and wishing to explain this matter, plucked a shamrock, and showed them its three leaves all in one—three, yet one. Yet there are flaws and faults even in that illustration. It does not meet the case. It is a doctrine to be emphatically asserted as it is expounded in that Atha-

nasian creed; the soundness of whose teaching I do not question, for I believe it all; though I shrink with horror from the abominable anathema which asserts that a man who hesitates to endorse it will "without doubt perish everlastingly." It is a matter to be reverently accepted as it stands in the Word of God, and to be faithfully studied as it has been understood by the most scrupulous and intelligent Christians of succeeding generations. We are not to think of the Father as though anything could detract from the homage due to Him as originally and essentially Divine, nor of the only begotten Son of the Father as though He were not "God over all, blessed for ever," nor of the Holy Spirit proceeding from the Father and the Son, as though He had not all the attributes of Deity. We must abide by this: "Hear, O Israel, the Lord thy God is one Jehovah;" but we must still hold to it that in three Persons He is to be worshipped, though He be but one in His essence. Understand, then, you who know but little of the doctrines of the Gospel, that you must worship the Holy Spirit, and exercise your faith on Him as God. Lay particular stress upon this, because it is written, "Whosoever shall speak a word against the Son of Man it shall be forgiven him, but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world nor in the world to come." Such awful sanctity surrounds the Spirit of God. As I think of Him I seem to see Sinai in a blaze with a bound set round about; and I hear a voice that saith to me, "Draw not nigh hither, for this is holy ground." That sin against the Holy Ghost I know not what it is; in vain might I essay to define it. It stands like a beacon, as if God saw that an ungodly and stiff-necked generation would vex the Holy Ghost and venture far in blasphemy; therefore while all manner of blasphemy shall be forgiven unto men, the sin against the Holy Ghost shall never be forgiven. Take heed you do not harden your heart lest you should commit it. I do not believe you have. I know you have not if you desire to be saved. I am sure you have not if you are willing to come and put your trust in Jesus Christ. Still, I admonish you to take care and treat with reverence the very thought of the Holy Spirit, the Comforter, the Instructor of your souls.

II. Your second question will be—HOW DOES HE FULFIL THIS PROMISE? We understand by these words, that those who formerly loved sin shall be made to love righteousness; that those who found it hard at one time to break off their evil ways shall be induced to run with alacrity in the way of God's commandment. Now, this is a great thing to be promised, and a very great thing to be obtained. By no human power could it be brought to pass. As easily might the blackamoor change his skin to whiteness, or the leopard get rid of his spots, as could the man who is accustomed to do evil reverse the entire current of his habits and instincts, and learn to do well. The divine power that first fashioned the soul of man must remould it. Only the Creator who made the instrument can retune it, or restore its harmony. ~~No unskilful hands can mend it.~~ People sometimes cavil at the doctrine of human impotence, but I can assure you that the actual evidence is far more convincing than the abstract theory. The practical pastoral experience that some of us have had would soon convince any one that there is ample evidence of its truthfulness. We meet with those who have been a little awakened at our prayer-meetings and revival services. What think you is the first thing we have to concern us about them?

Why, some of them have never been in the habit of thinking about their souls before, and the moment they do begin to think, like a lad introduced into a carpenter's shop who has never seen tools before, they cut themselves with every tool they attempt to handle. These poor souls never were introduced to the spiritual world before. Self-examination is a novelty to them. If they think of sin it drives them to despair; or if they think of mercy, that drives them to presumption. Whatever truth we put before them they misuse and pervert it. They do not seem to have the sense or the wit to use any truth in a right way. You may teach the young enquirer with much earnestness, but you will find it difficult to guide him. For instance, if he seems resolved to despair, you shall try to comfort him, and use as many arguments as you can, but he will despair if he has made up his mind to it. Some of these remind me of certain game that sportsmen try to hunt out of their holes. It seems in vain to send the ferret after them. When I have used arguments to get them out of one hole forthwith they take refuge in another; and when I have stopped up scores of holes, and have said to myself, "I shall have you *now*; you cannot answer *that*!" suddenly they seem to have found out quite another branch of falsehood and delusions. They are gone from me, and all my work is lost. Ah! then it is that the pastor feels that he must have the power of the Holy Spirit to help him, or else even the awakened and anxious sinner will evade conversion, put away from himself eternal life, and perish in his sin. Yes, brethren, experience will often prove more than controversy is prone to allow of the necessity of work of the Holy Spirit. And if in merely dealing with the elementary lessons of religion we find such palpable evidence of human inability, how much more is this the case in the matter of making a lover of sin become a lover of holiness. You may show him the proprieties of morality; you may lay before him the inevitable results of sin; you may charm him with the rewards of virtue; but the adder is too deaf for all your charming, and when you have charmed, and charmed, and charmed again, he still retains his venom, and is an adder still.

But how does the Holy Spirit effect this? He operates, it is true, in many ways; He does it often by *His quickening power*. The Holy Spirit is the Author of all spiritual life. Speak of regeneration, the Holy Spirit is the Regenerator. No man can receive that divine life which comes into him at the new birth except by the Spirit of God. We are raised from our death in sin into a new and holy life by the working of the Holy Ghost, and by that alone. Now, if some one here, hitherto incapable of a holy life, or of serving God aright because of his natural depravity, should be quickened by the Holy Ghost, what a change would be at once wrought upon him. What the spiritually dead man cannot do the spiritually enlivened man can readily perform. How the Spirit quickeneth we know not. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit." The effects are visible enough. You soon perceive that the man who was callous, without feeling, without emotion, becomes tender of conscience, eager in desires, and sensitive in his anxieties. He becomes, in fact, a living man, though he was steeped in death before.

The Holy Spirit continues to make a man practically new by the illumination He bestows. The man is blind; the Holy Spirit touches his eye with heavenly eye-salve, and he begins to see. The sinner, with the Bible

in his hand, though anxious to understand it in a measure, makes a sorry muddle of its doctrines and precepts, apart from the instructions of that blessed Commentator—the Holy Spirit. †The Bible is full of light, but the heart of man is very dark. To what purpose is the Scripture opened to the understanding, if the eyes of the understanding are covered with a thick film. It is the Holy Spirit who irradiates the truth which He has revealed broad-cast over every object that lies in our path. In reading the Bible to find comfort and direction, take care to lift up your hearts to Him who wrote it. As an author best understands his own books, so will the Spirit who inspired the volume let you at once into the secret meaning of that which the pens of inspired men have recorded. Wait upon God for instruction, His instruction is sure to lead you to holiness; for He instructs you in the evil of sin; He lets you see its heinousness, its demerit, its ingratitude and infamy; He instructs you in the beauty of holiness, and shows you the example of your Master. He teaches you the law, and writes it upon the fleshly tablets of your hearts. In this way, as an Illuminator as well as a Quickener He makes us run in the ways of God's statutes.

Moreover the Holy Spirit operates as a Comforter. Many men are wretched by reason of their sins, yet unwilling to renounce them. We have known people continue in present transgression because they are utterly hopeless of ever being forgiven their misdeeds in the past. But when the Spirit of God breathes holy comfort into the desponding sinner's mind then he says to himself, "I will not fling myself away after all; it is not meet that I, who have a better destiny before me, should live like those who have resolved to follow their own lusts, reckless of consequences, those who have made a covenant with hell, and a league with death. No; a thousand times no; if God doth all this for me, and bringeth His dear Son to me, and telleth me of pardons bought with blood, then away shall go my old sins, and henceforth it shall be my joy to serve with all my might the Heavenly Friend who hath been so kind to me." The Holy Ghost is always to His people the Comforter. Are any of you sad? Does that sadness make you unbelieving? Does the unbelief act upon you as a temptation to sin? Go to the Comforter to take away the root of the mischief. So shall you run in the way of God's commandments, because He has enlarged your heart and guided your footsteps.!

The Holy Spirit also operates in the hearts of some as an *Intercessor*. *Helping their prayers.* Some of you are downcast and desponding because you cannot pray. "Oh!" you think, "if I could but pray!" What strange ideas possess people's mind as to praying! One who took my hand the other day, said to me, "I wish I could pray as you do, sir, but pray I cannot." Poor soul, when I saw his tears, and heard his cries to God, very broken as they were, I wished that I could pray as he did then. What is the use of fit words, fine sentences, fluent speech? These seem to me full often to be such deceitful acquirements that I would fain dispense with them, if so be that I might stammer out my soul's desires, and feel myself to be all the more sincere because I lacked expression to clothe my thoughts. Oh, no! the Lord does not require your long addresses. A groan, a sigh, a sob, that seems to swell in your soul, and become too big to find a way of escape—that is prayer! When you cannot pray, remember the Spirit also helpeth our infirmities. It is His office to utter groanings for us which we cannot utter, and by enabling the man to pray He enables the man to be

holy, for prayer is a mainstay of holiness. To draw near to God, the fountain of all perfection, is to be helped against besetting sin, and the blessed Helper in prayer also becomes in this respect a Help to us in the paths of righteousness.

I do hope that any of you who have been saying, "I cannot do this," and "I cannot do that," will understand that it is quite true that you cannot, but it is equally true that the Holy Spirit can help you to do all things. You can do everything through His Almighty aid. Wait upon Him with earnest desires, and say to Him, "Come, Holy Spirit, help a poor feeble worm; help me to mourn my sin; help me to look to Jesus with the eye of faith; help me to give up my sins; help me when I am tempted, that I may withstand the subtle arts of Satan; help me to overcome my bad temper, to get rid of the pride and naughtiness of my heart; kill my sloth; take away my disposition to put off and procrastinate; enable me to decide for Christ just now, and to come, all guilty as I am, and wash in the fountain of His precious blood, that I may be saved." I tell you it is the Holy Spirit's office to do this. He is never so happy, if I may use such a phrase concerning the ever-blessed One, as when He is thus, by His quickening, His illuminating, His comforting influences, bringing poor guilty souls to Jesus, and by Him to the paths of holiness.

Furthermore, one of the Holy Spirit's proper offices is to sanctify the people of God. Jesus Christ gives us a justifying righteousness which is imputed to us; the Holy Spirit gives us a sanctifying righteousness, which is imparted to us. The blessed Jesus brings to us His own righteousness, and clothes us with it. The Holy Spirit works in us a personal conformity to the will of God in our hearts, productive of fruit in our lives; as a sequel to that obedience even unto death, wherewith Christ made satisfaction for our offences, and discharged the high obligation of that obedience we owed. This holiness is not the holiness of Christ, as some vainly say, but it is a personal holiness wrought in us by the operation of the Holy Ghost. You, dear hearers, have perhaps said to yourselves, "I cannot be saved, because I am not holy." The truth is you cannot be holy, because you are not saved, but being saved comes first. Holiness is never the root; it is always the fruit; it is not the cause, it is the effect. You must come to Jesus as you are, and trust Him, and then He will give you the Holy Spirit to work in you the new heart, the new desire, and to make you a new creature. You say, "I cannot make myself holy." That is true. You ought to do so, but the power is gone, and, alas! the will likewise; but if God has given you the will, He points you to Him with whom the power is vested, namely, the Holy Ghost, who will dwell in you, and sanctify you through the Word of truth, and the application of the precious blood and water which flowed from the side of Christ. Nor must I omit to notice that one of the Spirit's great works is to dwell in his people. The Holy Ghost dwells in every believer in Christ. He has never been absent from him since he became a disciple. We may invoke His presence as we sing—

"Come Holy Spirit, heavenly Dove,  
With all Thy quickening powers."

but that is a prayer for His special manifestation. The Holy Spirit is here. He lives in the Church. He has come as a Comforter, who shall abide

with us for ever. He dwells in the bodies of His people; God is in His temple. And, mark you, it is by this indwelling that the holiness of the believer is kept up. If the Holy Spirit left him, he would return, like a dog to his vomit, but because the Holy Spirit looks out of these eyes, and throbs in this heart, and moves these hands, when the man is fully obedient to the Divine power, so the man is kept in the paths of integrity, and his end is everlasting life. To gather up all these thoughts in one, whatever offices the Holy Spirit sustains to God's people, the result of all these offices will be to keep the man from going back to his old ways, and to cause him to walk in God's statutes, and to keep God's judgments, and do them. Do you wish, then, to be saved from sin, and to be made holy? Look to the wounds of the bleeding Saviour, and recollect that He has promised to give you the Holy Spirit, by whom you shall be made holy, and kept in holiness, till you stand hereafter without spot or wrinkle, or any such thing, before the eternal throne.

III. In closing I want to say a few good and comfortable words to some of you who may be anxious to possess this Spirit of God in your hearts.

"Ah!" complains one, "the Holy Ghost would never look on me!" Why dost thou entertain such a thought? Dost thou think to honour Him by such reflections? Far rather dost thou shame thyself. Knowest thou not that He has looked on many such as thou art, and they are alive to tell of His condescending love? Wilt thou look to Jesus? Wilt thou cast thyself upon the great surety who has deigned to become the scapegoat for sinners? If so, the Holy Ghost has looked on thee. The first desire thou hast towards God comes from Him. These inward strivings which thou feelest now (tenderly do I wish that thou mayest not stifle or quench them) come from Him. That fear, that anxiety, that longing may be, and I trust, they are the initiative of a blessed work, of the Holy Ghost within thy soul. Judge not of the Holy Spirit as though He were reluctant. Nehemiah spoke of the Spirit of God as "the good Spirit." So He is. He is the very essence of goodness, taking goodness in the sense of benevolence. He is good to men, full of generous love towards them. We read of "the love of the Spirit." Sweet words! what must it be to appreciate them and to prove their meaning! The love of the Spirit! I marvel that the Spirit of God should come down into the valley of dry bones. I wonder that He should have contact with such corruption as ours, and make us live. I am surprised that He has not left us long ago, dotards as we are in His school, yet He patiently teaches us. It is amazing to me that He should dwell in such poor temples as our clay bodies. Still He does: He condescendingly abides with us. You speak of the love of Jesus in coming down to earth, and enduring all its misery and shame. You cannot speak too well of that, but do not forget that the Holy Spirit has been abiding here these 1800 years, and still the dispensation of His government lasts, and He is waiting and striving still, persuading, graciously illuminating, grandly quickening. Thus He will continue to do until the Lord Jesus Himself shall descend from heaven with a shout, and the dispensation of the Holy Ghost shall be perfected in the world to come. The Holy Spirit then is a good Spirit, and that should encourage you to repair to Him with a full confidence in His person and works.

He is sometimes called "the free Spirit." David saith, "Uphold me

with thy free Spirit." He is not bound by our bondage. He is not restrained, thank God, by the restriction of our desires. He is not withheld even though our inability and our iniquity entangle us. He waiteth not for man, neither tarrieth He for the sons of men. As the dew comes in the morning on the dumb grass that cannot speak for it; as the stiff breeze blows over the silent mountains that cannot ask for it, and as on the sea which cannot lift up its billows until the wind shall stir them, it comes unsought, unasked, even so is the Spirit's advent. So freely in real truth, does He come. Oh! thou vilest of sinners, thou out-cast, thou who art turned off by those who once loved thee; the Holy Spirit can even come to thee. He is a free Spirit; not even thy sins can withhold Him. He can conquer thy desperate depravity and come to reign and rule in thy breast, where devils have held a carnival these many years. I adore the power of God that He exerts over the minds of men, inasmuch that while I stand here to preach to you, willing or not willing as ye may be to heed His message, my Lord and Master will have His own way. What though you may be in the most unfit state to attend to the Gospel call; though you may have come to ridicule the preacher, or catch him tripping in his speech, or it may hap you have designed to spend a merry hour, the Divine fiat is mightier than your fitful mood. How often has the Eternal Archer shot His arrows through and through the scornors, and left them as though they were dead, and then having touched them with His life-giving finger, He has said "Live!" The change has been wrought, though they knew nothing of it at the time. The Lord, according to His good pleasure, has done the work, and thus can this blessed free Spirit effect His purpose. Oh my beloved brethren, pray for the unsaved. Pray for sinners, you who can pray. Full often have I forgot what a blessed thing it is that the Spirit of God can obtain admission where we cannot. There is a house that is closed and barred against the Gospel. The squire of the parish, perhaps, says that any of his servants going to the meeting house he will discharge; he will take care that he will have none of this Methodism anywhere in his district. Very well, sir, if you propose to keep it out, you will need to have a great many watchmen, for, you know, if there be a sweet perfume in your house you *must use* your diligence to keep it hermetically sealed, or else it will escape and diffuse its odour through every room by degrees. The name of Jesus Christ is "like ointment poured forth," it has a wonderful diffusiveness about it. Ere long the squire will discover that one of his servants has caught the sweet infection. Fain would he turn her away, were she not such a good nurse girl that he cannot afford to lose her. And I have noticed that there is a Divine contagion in the grace of God that bringeth salvation. In families, neighbourhoods, townships, and great cities it will spread with strange rapidity. One or two conversions, like drops of rain, portend a shower. I knew a man who burned all the Bibles he had in his house; at least he thought he had burned them all; but he had two daughters who kept their books secreted under their pillows. When he found it out he was mad with rage. What he was going to do I do not know. His wife told him at length that she was of their mind and took their part. "Ah! well," said he, "it is a nuisance that I cannot live without being pestered with this religion." Yes, and by the grace of God they shall not "live without being pestered." If they will not come and

hear the word from the minister, they shall hear it somehow else. A tract shall find him over whose head a sermon flies, and half a sentence shall break a rock in pieces where appeals from the pulpit might have been of no avail. Have good courage, then, you who seek the salvation of others, and you that are far off from God yourselves, do not despair, for the Spirit of God is a free Spirit, He can come even to you.

Very powerful, too, is the Spirit of God, as well as good and free. There is no form of human obstinacy which He cannot overcome. Some operations of the Holy Spirit may be resisted and defeated. This I say without feeling that I cast any slur upon His Deity. A man, though he may be never so strong, need not put out all his strength, and when he puts out only a little of his strength a child may be able to overcome him. He may perhaps intend that it should be so. So the Holy Spirit in His common operations is vexed, and grieved, and quenched, by the ungodly. Quite otherwise when He comes to "the exceeding greatness of His power to usward who believe," or when the Lord makes bare His arm in the eyes of all the people; then the Spirit comes as a Spirit of irresistible power. Who shall stay His hand, or say unto Him, "What doest thou?" See how Saul of Tarsus, foaming at the mouth against the Church of God, cries—"What must I do to be saved? Who art Thou, Lord?" Anon he rises up to be led by the hand for three days in brokenness of heart to seek for the light of God's countenance. How quickly can God turn the most fierce persecutors into the most earnest preachers of the Gospel! Be of good heart, dear friends, for God's cause in the world. We shall see greater things yet if we do but ask for them in faith, and faithfully expect them. If God does not raise up good men in the colleges to preach the Gospel. He will find them in the warehouses and offices of our merchants. Or failing these He will call them from the dregs of the population; it may be even from the dens and kens of thieves if nowhere else. Who knows but He may provoke us to jealousy by a people of a strange tongue. My Master knew how to find Luther among the monks, and to fish out some of the bravest Reformers from amongst the idolatrous priests. And he can do the same again. The Church may come to a very bad tide, but there never shall be such a bad tide but the Church, like a galley with oars, shall be able to float. She shall not strike on the rocks. Have hope, ye soldiers of Christ! While the ministry of the Holy Ghost can be invoked, never whisper of despair! Oh sinner, have hope for thyself, wilful and wicked as thou mayest have been. If thou canst not amend thy ways and change thine heart, He can do it for thee. The iron bands of habit He can snap. The adamantine net of lasciviousness He can break in pieces. From the degrading abominations of drunkenness He can extricate thee. All the charms of worldliness He can dissolve. He can set thee free, though thou art now a captive fast in the inner prison with thy feet in the stocks. While the Holy Spirit lives, while Jesus intercedes, while the Father is willing to receive prodigals, let no one despair. Grace makes the most worthless creatures welcome to the most inestimable blessings. What Paul said to saints I venture to say to sinners—"Covet earnestly the best gifts." Amen.

## Essays and Papers on Religious Subjects.

### POPULAR PREACHERS OF OUR OWN TIME.

BY JABEZ BURNS, D.D., LL.D.

JOHN ANGELL JAMES.

ONE of the most popular preachers of the present century connected with any of the bodies of Nonconformists was, unquestionably, John Angell James. His career was one of illustrious distinction from the beginning. His ministerial life was laid deep in real evangelical personal religion. He was born at Blandford Forum in Dorsetshire, June 6th, 1785. He began life as a linen-draper, and a fellow-apprentice introduced him to some pious people who were useful to him at this critical period. Mr. Sibree of Frome came and delivered a sermon which was much blessed to him. Mr. Keynes and Mr. Durant were helpers of his faith and joy; and now we have him giving earnest heed to the things of salvation. — Davies' (of America) pungent sermons were very useful to him. While still a youth the call to the ministry came to him and was accepted—Dr. Bennett, of Romsey, being the honoured instrument of getting him released from business, and introduced to Dr. Bogue, of Gosport, to study for the work of the ministry. This was in 1802 when he was in his seventeenth year. We do not dwell on his Gosport life, and the studies to which he became thoroughly devoted. One of his fellow-students was the distinguished Chinese missionary, Dr. Morrison. After a year's residence at college he was sent out to preach in the towns round about, including Southampton, Lympington, &c. He

was invited to supply Carr's Lane Church, Birmingham; and though he had only been at college a year and a half, and was only nineteen, he accepted the invitation to the ministry and pastorate of the church. After he had laboured eight months with the church he was publicly ordained to the pastoral office, May 8, 1806. And now he begins his course, which extended through the long term of fifty-four years. In these years were the continuous ministerial and pastoral services to his own congregation. Then his abundant labours in the Congregational churches, his devoted work for missions, the Anti-slavery and Peace interests, and his whole soul fervour for the establishment and extension of the Evangelical Alliance. His catholicity of spirit was never exceeded. His deep interest in education, in the healthy efforts to promote revivals in the churches, and his real concern for the removal of the national curse of intemperance. His spirit was full of sympathy with maternal associations; and any religious enterprises for the good of Birmingham or of the kingdom, or indeed of the wide world itself found a most hearty response in his large generous soul. His sermons were forcible and telling, and were delivered with all the power of a master in Israel. His style was remarkably ornate, his illustrations vivid, his appeals most earnest. He realized in himself the man of God and the faithful minister of Jesus Christ. His fidelity to Christ and truth was always apparent; he sought no secondary objects; to serve Christ and win souls was the grand object of his life, study,

and toils. Some of his discourses were of the very highest class, and will live among the noblest specimens of pulpit oratory this country ever produced. We refer to his magnificent sermon for the London Missionary Society, preached 1819, in Surrey Chapel.

“The sermon which occupies fifty pages of the collected works, and lasted two hours, was not read, but delivered *memoritur*. The preacher's brother sat in the pulpit with the manuscript in his hand, prepared, if there was a moment's hesitation, to suggest the forgotten word; but, from first to last, the discourse was delivered exactly as it stood on the paper—not an epithet or a preposition was changed. At the close of the first hour, the preacher requested permission to pause for a few minutes, and the people sung a hymn. Such was the excitement of the congregation that, during this temporary interruption of the discourse, oranges were thrown into the pulpit to refresh the exhausted orator. The hymn finished, he rose again, and, recovering his strength, thundered on for another hour, and closed at last with a peroration, anticipating the homage of all created things to God and Christ: ‘The ten thousand times ten thousand angels round about the throne shall respond to the shouts of the redeemed on earth, saying, with a loud voice, ‘Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.’ And still the chorus shall swell, and still the strain shall wax louder and louder, till every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them shall cry, Blessing, honour, glory, and power be unto Him that sitteth

upon the throne, and unto the Lamb for ever and ever. Amen and Amen.”

No wonder that both American and European colleges should desire to crown Mr. James with honours. Hence Princetown College in the United States conferred the degree of D.D., and shortly afterwards the University of Glasgow the same title. The first he kept locked up in his drawer, and the latter he absolutely refused to accept. No titles could add lustre to his name, or give additional influence to his work. His writings form a very respectable library of some thirty volumes or more, and comprise almost every branch of experimental and practical religion, and his occasional sermons would make a most handsome and valuable volume. No doubt his pulpit work helped his authorship, and his authorship was interwoven into his ministerial labours. In connection with Dr. Redford he published the life of Rev. William Jay. Mr. James' most popular work was his *Anxious Inquirer*, which has been greatly blessed. The following incident will be gratifying to the Christian reader:—

“It is a little remarkable that at one of the meetings of the Congregational Union, a Mr. De Leide, from Amsterdam, was present, who had come over to England to solicit subscriptions for carrying on an extensive system of home operations in Holland. His address after the dinner at Radley's Hotel was most deeply interesting and affecting. Many were weeping, and all rejoicing. And, on relating his conversion, he told us he had been a Socinian, but that some one lent him a little book with an earnest exhortation to read it. That book was the *Anxious Inquirer* in Dutch. It was the means of his conversion, and from that time he had devoted

himself to the work of evangelising his country, which he stated is over-run with Socinianism and Rationalism. He sat next to me at the dinner, and laid his hand upon my shoulder, when, with much emotion, he owned me as his spiritual father. The day of judgment alone will disclose what has resulted from the issue of this little, and apparently, insignificant publication."

We shall select a few scraps on various subjects which will show the general tenor of Mr. James' mind, and his views on different subjects:—on smoking he said,—

"I forgot to ask if you smoked; if you have contracted this habit, I beseech you to break it. To me it appears of so much importance that it would tend to disturb our intercourse if you were addicted to this habit. You are not so far committed to it, even if you have begun it, as to find it difficult to destroy the pipe. You can have but little idea with what disgust and loathing it is regarded by many of our people, to whom your company would be less pleasing if you carried this habit with you."

#### A BEAUTIFUL PICTURE.

"On entering his study that afternoon I found him sitting at the table with one of his little granddaughters on each knee, bending over a book of pictures, and talking to them with great cheerfulness about the wonderful things at which they were looking. The grey head and furrowed but happy countenance between those two childish eager faces, made a picture that will never be effaced from my memory. When the little children had kissed him and run away, he began taking solemnly, but not sadly, about his consciousness of increasing weakness. Gradually his thoughts moved towards the highest

regions of saintly contemplation, and I was so impressed with the unusual glow and brightness of his faith and hope that I said to him, 'Mr. James, you have an extraordinary measure of happiness and joy in God to-day. I remember that when I first came to college your sermons seemed to indicate that you were almost permanently under the shadow of religious despondency, and I cannot help thinking of the contrast.' He smiled, and said, 'Yes, I used to be clouded sometimes; and now I am afraid that my joy only rises from the hope and prospect of release. I want to slip away and be gone.'"

With his apparent readiness either in the pulpit or platform, it is singular to learn that "he did not like to trust his memory to quote Scripture without reading it. I had noticed that he generally did so, and supposed he thought it more effective to read; but he told me that, notwithstanding his acquaintance with the Bible, he could not recollect the precise words of it. He had not I think a good verbal memory; and he has told me that he always read the Lord's Prayer, having once much floundering, fairly broken down in repeating it."

"His taste, as may be gathered from what I have said, was for a chaste and slightly ornamented style. He thought Robert Hall's perfect. He delighted, like everybody else, in Lord Macaulay, but I fancy, thought there was too much sugar and spice in it." Says his son,

"I may mention that early in his ministry his portrait was painted by Branwhite, and was engraved for the *Evangelical Magazine*, and it was thought very like him at that time; but the best likenesses of him were by Coleman (the game painter), engraved in the *Congregational Magazine*, and one on china

—all three are in my possession. But they were entirely superseded by photographs, except that these were all taken in his old age. The best of them were that engraved for the *Illustrated News of the World*, and one representing him with a hearty smile, which is the most wonderful copy of a face I have ever seen. All artists declared that he was a most difficult subject to paint, owing, I think, to his features varying with his thoughts. His countenance was certainly an unusual one; and Robert Hall declared it was the most remarkable one he had ever seen, and that he was sure my father would be the first man recognised at the resurrection."

"The resources of Mr. James' eloquence were very varied. As some painters are only successful with a gloomy sky and a restless sea, others with quiet cornfields and running brooks, so some orators can only produce terror and others only tears. Sublimity and tenderness are not found in the same preacher, but Mr. James had both. He could fire enthusiasm or awaken pity; he could terrify or soothe at will." At a time when there was a great deal of talk about the supposed decline of orthodoxy among the younger ministers, Mr. James, in conversation with a young minister, was expressing the apprehensions which he often uttered in public; his companion who thought his apprehensions groundless, and saw that he was in a desponding mood, looked up and said, rather mischievously, "Well, Mr. James, you know that I am more orthodox than you are." "What! what!" was his reply, with a puzzled and amused look, "how do you make that out?" "At least I am more Calvinistic than you." "No sir," said Mr. James, raising his closed hand to give emphasis to his words, "I

hold the doctrines of Calvinism with a firm grasp." "But, sir, you never preach them, and I do." "Well," he replied, rather slowly, "there's not so much about them in the Bible." "That proves what I say, sir," answered the younger minister, "you don't half believe them."

This conversation, though only half in earnest on one side, indicates Mr. James' real position. In creed he was a moderate Calvinist, belonging to the school of his predecessor, Dr. Williams; but his temperament led him to dwell much more on Christian duty than on Christian privilege. He finished his course Sept. 30th, 1859.

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### NOT UNCLOTHED BUT CLOTHED UPON.

BY REV. A. TESSIER.

"For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."—2 Cor. v. 4.

THERE was a time in the history of this earth when there were no groans, for sin had not entered to disturb the harmony that existed between the soul and its Maker. Man was then in the full enjoyment of happiness, for he lived in conscious integrity and uprightness. The soul was then full of music, for the discordant element of sin was not introduced, and every sense and faculty was a vehicle of pleasure. Man, the great High Priest of this world, clad in vestments of innocence, offered to God the hymn of thanksgiving and adoration. That hymn blended with the songs of the cherubim and seraphim. But since man has fallen that hymn has been

turned into a lamentation, that song of praise into a melancholy dirge of sadness. "We that are in this tabernacle do groan."

And all creation since the fall has groaned too. Made subject to vanity by reason of man's sin it groans and travails in pain awaiting deliverance. The sunbeams fall upon a polluted world. The winds as they fly along over seas, and islands, and continents, bear upon their wings a corrupt breath. That which was originally made for God's service, is employed for unholy ends and ambitious purposes. "The field is wasted, the land mourneth, for the corn is wasted; the new wine is dried up, the oil languisheth, because joy is withered away from the sons of men. How do the beasts groan! the beasts of the field cry also unto thee" (Joel i. 10, 12, 20). Creation thus groans through man's offence, but the Scriptures point to a time of deliverance—the day of the restitution of all things.

For a time believers may expect to groan. There are many things here to produce sorrow of heart. The Apostle in the former chapter alludes to some of those things that make us groan. He speaks of "trouble, of perplexity, of persecution, of being cast down, of bearing about in the body the dying of the Lord Jesus." These are some of the things that make the Christian groan. But the day is coming when these light afflictions shall give place to a "weight of glory," and then there shall be

"No groans to mingle with the songs  
Which warble from immortal tongues."

### I. *The Body a Tabernacle.*

"We that are in this tabernacle do groan."

The body which is for a time the dwelling-place of the spirit is very

fitly represented by a tabernacle or tent. As a thing soon to be removed it represents very forcibly our frail mortality. The Apostle Peter uses this figure when he says, "I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance, knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me (2 Pet. i. 13, 14). This figure is a very suggestive one, and shows many points of resemblance.

1. A tabernacle is not intended to remain in one place.

The soldier, during a campaign, carries his tent with him. He pitches it every night in some new spot, where the camp fires are lighted—in the morning the tent is struck, and he moves on in his march. The Bedouin Arab carries his tent from one place to another that he may procure pasture for his flock—the encampment is constantly shifting its ground. What a picture this moving tent of our moving life. On, on, the stream of life rushes, and nothing can arrest its course! The sun will not stay upon Gideon, nor the moon in the valley of Ajalon at our command. We feel as Jacob that our life is a pilgrimage. The moving tent not specially designed for one place reminds us also of the hope which we have of the resurrection of the body. The body when changed shall be fitted for a higher sphere. It shall move from earth to heaven. Christ hath redeemed the body as well as the soul, and this "mortal shall put on immortality."

2. There is nothing permanent in the idea of a tabernacle.

A tabernacle looks but a temporary structure. It is not like a building of brick and stone. Who would think of a tent remaining? Is there anything in the appearance

of the body that warrants us to suppose that it shall continue for ever?

Its feebleness, its corruption, its liability to accident and disease show that it is not intended for a permanent residence of the spirit. Only for a season may be said of the most exquisitely beautiful form moulded by the Divine hand as well as of the most ill-shaped and afflicted specimen of humanity. Beauty and deformity are both doomed to disappear in the grave. It is the resurrection that will perfect the body and make it like unto "His glorious body."

3. A tabernacle is a frail thing.

It is not like a house that can stand the many storms of winter and the shock of the tempest. The encampment that looks so beautiful to the eye to-day with its snow-white tents, may to-morrow be swept by the fierce hurricane and all its glory gone. What a picture of our mortal life. To-day our tent glitters in the sunshine, to-morrow the storms of disease sweep over it, and it is rent and ruined. How soon all mortal beauty fades! How soon the strong frame is broken down and shattered! What groans are uttered by the once, happy spirit. The chamber once vocal with song, is full of sighs, once full of light is now immersed in dark shadows. Were it not that "He remembers our frame," not one of us could endure for a moment. Yes, frail as an Arab's tent this body of ours, yet can no harm befall it, no shaft hit it until God appoints.

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

4. To the believer the body is in a higher sense a tabernacle, because of the presence of the Holy Spirit within it.

The Shechinah dwelt in the tabernacle of the desert. "Know ye

not that your bodies are the temples of the Holy Ghost?" The precise method of His indwelling may not be known to us, but that He dwells within this tabernacle is certain. The body is never presented a living sacrifice to God unless the Holy Spirit dwells within it. Our bodily organization is used in the service of sin and Satan until the Spirit of holiness takes possession. Let us pray that our bodies may be the dwelling-places of the Holy Spirit, fit habitations, meet abiding-places of His sacred presence.

5. The tabernacle of old gave place to something better.

The tabernacle was erected in the wilderness, the temple on Mount Zion. The temporary gave place to that which was abiding. The less beautiful and costly to the more beautiful and glorious structure. How strikingly beautiful then this figure. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. v. 1). This is a sweet thought to the believer, the weak shall give place to the strong, the mortal to the immortal. Are you suffering from weakness of body? Are you affected by a little thing? Does a slight change in the temperature trouble you? Is age bringing out the weak points of your constitution? Does every year add to the increasing number of your infirmities? Remember, that the frail tabernacle gives place to a permanent and glorious house. As the temporal passes away we are introduced to the eternal. Every fresh infirmity is a new voice from the summoning angel, bidding us to prepare to depart and to be with Christ. Who would not exchange the dross for the gold, the unreal for the real? Who would stand in the outer court

that may enter within the veil? Who would not be unclathed of these mortal vestments to be arrayed in the splendid garments of immortality?

II. *The Groaning of the Spirit in this Tabernacle.*

"We that are in this tabernacle do groan being burdened."

It is true of all believers that while in the body they "groan being burdened." Not one is exempt from pain. Those who seem the least troubled are not without their sorrows. The outward is not always a true index of the inward. Notwithstanding all the pleasures of sense, notwithstanding all the beauty that adorns the body, its wondrous organisations revealing so much of the Divine wisdom and goodness, "we that are in this tabernacle do groan being burdened."

1. This groaning may arise from natural causes.

The believer is no more exempt from pain than other men. Christians are heirs of the common ills of life. Wherever there is a sinner there is a sufferer. The house of the believer is exposed to the plague of fever, the cold winds penetrate it with their chill influence. Pain, bereavement, sickness, business, and professional anxieties are alike known to saint and sinner. The providence of God in this life makes no distinction between the one and the other. It is true, however, that the believer has the sweet consolations of the love of Christ. "The joy of the Lord is his strength.

"This life of ours is a wild *Æolian* harp of many a joyous strain.

But under them all there lies a loud perpetual wail as of souls in pain,"

It has been said that nearly all the sounds in nature are in the minor key, sad and mournful. The

lowing of oxen, the bleating of sheep, the moaning of the sad sea waves, the sighing of the winds as they sweep through the forest, all have a sad tone in them, and are like distant echoes of the fall. And we "groan being burdened."

2. The Apostle alludes to persecution.

He says, "persecuted but not forsaken, cast down but not destroyed." Many groan through persecution. But those that carry Christ's cross, carry Christ Himself. They who bear in the body the marks of the Lord Jesus are decorated with the honours of the redeemed. When the believer passes through the waters the Lord is with him, and the angel of the covenant is with him in the fiery tribulation. Such groaning will soon be converted into the songs of harpers harping with their harps. "If we suffer we shall reign with Him."

3. Sin, however, is the chief cause of our groaning.

It is sin that makes the believer unhappy. It is this that brings from him the bitter cry, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. vii. 24.) We cannot rightly apprehend the nature of sin without groaning. If with David the plague of the heart is to us as a leprosy, and we pray, "Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow," our eyes will be often wet with tears of penitence. Sin mars the pleasures of health, and hardens the pillow of the dying. But for sin, the valley of the shadow of death would be lit up with brighter rays. It is this that produces the groans of fear and unbelief, and adds to the pains and dying strife. "We that are in this tabernacle do groan being burdened."

III. *The Desire of the Spirit while in this Earthly Tabernacle.*

"Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

1. The spirit has before it the prospect of life. "That mortality might be swallowed up of life." This reminds us of words of similar import, "For this corruptible must put on incorruption, and this mortal must put on immortality; so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. xv. 53, 54). This swallowing up is not as the sea that swallows up the wrecks of many navies. It is not as the fire which consumes that which is cast into it. But as the twilight is swallowed up in sunny brightness, and as mists and fogs are swallowed up by the bright noontide beam. "Swallowed up of life." And what a life! Who can describe its joys, its felicities? A life spent in the beatific vision. It is to see Christ, and to dwell with Him.

"To dwell with Him, to feel His love,  
Is the full heaven enjoyed above;  
And the sweet expectation now  
Is the young dawn of heaven below."

This life is a life of boundless joy. The Saviour says, "Enter thou into the joy of thy Lord." Those who enter into His sufferings, enter also into His joys. It is an everlasting life. He gives

unto His sheep eternal life. In prospect of such joy, such bliss as this, well may the departing spirit say,

"Cease, fond nature, cease thy strife.  
And let me languish into life."

2. The spirit desires this life.

There is no desire simply to be "unclothed, but clothed upon." There is no desire for death itself; from that we all shrink as from our worst foe. Death is a most unnatural thing. Familiar as it is to us we loathe and dread it. That an Abraham should have to part with his Sarah; that a Joseph should weep upon the neck of his dying father; that a David should be lost to his people, is the bitterness of all sorrows. How hard it is for us to lose the tenderest friend, to kiss for the last time the cold lip, and bid farewell to one so loved. The only consoling thought is, they sleep in Jesus. "Death is swallowed up of life." There are no groans, no pains, no wearisome nights, no cloudy days now. Baptized into the floods of death we rise to a more glorious life, the heavens opening above us, and the sacred dove of peace descending. We die to live.

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

So fades a summer cloud away,  
So sinks the gale when storms are  
o'er,

So gently shuts the eye of day,  
So dies a wave upon the shore."

*Bromley, Kent.*

## Tales and Sketches.

### YORKHILL BAPTIST CHURCH: ITS RISE AND PROGRESS.

BY SCRUTATOR.

#### CHAPTER V.—*The First Church Meeting.*

THE first Church Meeting held by the newly-formed church in Yorkhill was one long to be remembered. So spiritual were the devotional exercises, with such tact was the business conducted, and with such unanimity were the various resolutions passed, that all present felt inclined to say with Peter when on the Mount, "Master it is good for us to be here." Prior to it, two evenings before, a deacons' meeting had been held at the house of Edward Makepeace, where, after a substantial tea, the various items of business had been gone over, the method of bringing forward each matter arranged, and the course to be pursued decided upon, in case of diversity of opinion. A kind and hearty greeting awaited the arrival of each member in the vestry; and not a little satisfaction was evinced when it was found out that by the hour of commencement the complete church had "turned up." Punctual to the minute the pastor rose and gave out the well-known and appropriate hymn—

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

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

The singing of this hymn was followed by the reading and a brief exposition of the seventeenth chapter of John, after which the pastor and one of the deacons offered prayer, a special petition being presented that their first meeting might prove a spiritual blessing to every soul, and the forerunner of hundreds of such happy and profitable meetings to follow. "Now," said the pastor, "let us by way of variety sing two more verses:"

"Happy the souls to Jesus joined  
And saved by grace alone,  
Walking in all His ways they find  
Their heaven on earth begun.

The church triumphant in Thy love,  
Their mighty joys we know,  
They sing the Lamb in hymns above,  
And we in hymns below."

These verses having been sung with spirit, the next thing was to propose three candidates for church fellowship, two of whom had been brought to decide for Christ under the first sermon Mr. Ernest had preached at Yorkley, and the third being the husband of one of these, who for some time past had been "halting between two opinions," but had now determined with his youthful partner to be buried with Christ in baptism. Two visitors for each having been appointed, the honourable dismissal of the pastor and his wife from the Baptist Church in Grumbletown was read by the senior deacon, and both names were enrolled on the church list. "It now falls to my happy lot," said the pastor, "to call upon Brother Makepeace, our junior deacon, to make a statement in which I feel certain all of us will be deeply interested."

That all were interested in it, the reader will gather if we give the deacon's own words.

"No doubt," he remarked, "you are all desirous of knowing how we stand as a church in relation to money matters. I am happy to say we stand well: and I only wish that every newly-formed church stood as well. (Hear, hear.) In the first place we have, as we earnestly desired, opened our new chapel free of debt, and we can therefore present it as a free-will offering to the Lord: it is all His, and not His in part: no mortgagee can claim half of it or even a third of it. With what the Lord has sent us we have paid every bill, and we do not owe any contractor a single penny. (Cheers.) But more than that, I am thankful to say, we have something over. Not to speak of a few pounds promised at the public meeting, not yet paid in, and which will when received be available for useful purposes, we have £30 in hand to do with as we like: and the proposal I have to make in conjunction with my brother deacon—for our pastor knows nothing about it—is this: that £20 be at once handed over to our pastor's wife (or to himself if he prefers it) to pay the expenses incurred by their removal from Grumbletown to this part (Hear, hear, and cheers), that £5 be presented to the teachers about to form the Sunday-school, to enable them to procure stock; and that the remaining £5 be retained by the deacons to go towards the incidental expenses. I have great pleasure in moving that the balance in hand be thus appropriated."

The senior deacon had equal pleasure in seconding the motion.

Carried unanimously.

"Now Mr. Ernest who is to have your share? Will you take it or Mrs. Ernest?"

"Both, I think, are ready to take it Mr. Makepeace: but I shall be perfectly satisfied if you will please hand over the large share of the balance you have so kindly and generously voted us to my 'Chancellor of the Exchequer,' who, I have no doubt, will know well what to do with it. In this case, I certainly feel inclined to act like the venerable William Jay, of Bath. After fifty years' labour, as a token of affection and gratitude, his congregation collected for him a purse of £650. When receiving it amid the warm applause of the company, he placed it in Mrs. Jay's hands, saying 'I present it to you, Madam, who have always kept my purse, and therefore it has been so well kept. Consider it as entirely sacred to your pleasure, your use, your service, your comfort. I know this has been perfectly unexpected by you, but it is also perfectly deserved by you.' What was true with regard to Mrs. Jay is, you will permit me to say, alike true in the case of Mrs. Ernest: she is the keeper of my purse, and she keeps it well, though I often wish there was more in it for her to keep; so please brother Makepeace oblige me by entrusting it to her sole and faithful care."

"By your husband's express desire, Mrs. Ernest, I have the happiness of presenting you with a cheque drawn for £20."

"At his express desire," said Mrs. Ernest, blushing and smiling, "I have the greater happiness of receiving it for our mutual benefit. The friends will please accept our united thanks."

This little scene could not but provoke slight applause, and the usual tokens of approbation; all felt it so pleasant to be able thus to make their pastor and his family comfortable at the outset, and to be

free as a church from pecuniary burdens. One member felt it laid upon his mind at this stage of the proceedings to offer a prayer of thanksgiving, a proposition which was received with approval, and the prayer was accordingly offered amid fervent responses. Resolutions then followed pertaining to various services. It was arranged to have but one weekly meeting, and that on the Monday evening, it being an understood thing that every member should hold it to be as much his or her duty to attend that meeting, as to be at the service on the Lord's day. The feeling of all present was that it was better to have one well-attended meeting in the week, than two or three dying ones; and the arrangement, moreover, would leave the pastor more free to preach in any of the adjacent places during the remaining week-days. "Our duty as a church," said old Jacob, "is to extend the Redeemer's kingdom on the earth; to break up the fallow ground, and to sow the good seed of the Word all around us. Let us, therefore, give our minister free scope to preach the word of life in 'the regions beyond,' and so fulfil our mission. We must not be greedy and want him all to ourselves; let him have a few nights to evangelize a bit, and make visits." A female Bible class was arranged for Sunday afternoons, to be conducted in the minister's own dwelling by Mrs. Ernest; and a Bible class for males, to be held in the vestry by the pastor, or junior deacon, in his absence, every Wednesday. A monthly church meeting was settled for the Thursday evening preceding the first Sabbath of each month, and a resolution passed to the effect that everything should be done to make this meeting what God intended it to be, a family gathering, and the life and

soul of Christian fellowship and mutual edification. On this vital point several of the members gave their own opinions, the prevalent feeling being that the Church meeting should act as a magnet, drawing the members to it by virtue of its powerful spiritual attraction. "Make up your minds," said old Jacob, "from the first that by your Church meetings you stand or fall. If you come together to find fault, and snarl, and growl, and quarrel, and fight, and to sing as your favourite hymn, 'Let dogs delight to bark and bite,' you may as well shut up for all the good you'll do. Better break up your church and stop at home than come for that. But if, instead of this, you come together to love and serve and worship God, and to edify one another, and to lay out plans for furthering the Gospel, then you may expect to be blessed, and be made a blessing." A church meeting should be like John Bunyan's house, 'BEAUTIFUL.' What do we read about this house? It stood by the road side, and Watchful was the name of the porter at the door. The four that talked with Christian were called Discretion, Prudence, Piety, and Charity, and their talk was all about the Lord of the hill. After this talk Christian slept in the chamber called Peace, and that's a grand chamber for any member to sleep in. Then when the morning sun rose, he was shown the study, the armoury, the delectable mountains, and other rarities, after which he was sent on his way rejoicing. Make your church meetings like the house BEAUTIFUL, and you'll have plenty of visitors; members will flock to them like 'doves to their windows.'" A small Tract Society was next organized, half-a-dozen of the members volunteering to act as tract distributors. Following this on the paper stood "Arrange-

ments to be made for the Sunday school," and these took some little time to complete, two-thirds of the members present agreeing to take some share in the working of so laudable an institution. It was also agreed unanimously to have no settled pew rents, but to appropriate pews and sittings for people as they might be required, leaving them to pay for them according to their

ability. The settlement of a few trivial matters brought the business of the evening to a close. A parting hymn was sung, the benediction given, and the little church broke up with the feeling that if their future church meetings were to be like the first, the months would not roll round too fast, nor would such meetings be held too often.

(To be continued.)

## Reviews.

*Ministers Workers together with God, and other Sermons.* F. W. BOURNE. (London: Bible Christian Book Room, and Hamilton, Adams, and Co., 1875).

THIS admirably got up handsome volume contains eleven discourses, all the topics of which are striking, and the sermons themselves are of sterling quality. The style is clear and forcible, the appeals cogent, and the doctrine richly evangelical, and they cannot be read without profit. We hope the volume will have a circulation to satisfy the worthy author and to do honour to the denomination to which he belongs.

*The Unchanging Saviour, and other Sermons.* By the late CHARLES VINCE, Birmingham. (London: Hodder and Stoughton.)

THIS elegantly got up volume will be most welcome to Mr. Vince's friends and congregation, but cannot fail to be most acceptable also to the whole Baptist denomination and to all lovers of evangelical truth. The sermons are of a superior quality, full of thought, and telling and suggestive. The fourth in the volume we heard him deliver in Bloomsbury Chapel recently. Little did we think that Mr. Robinson, who opened the service and the worthy preacher, would so soon be called to rest from their labours. We feel indebted to the enterprising publishers who have put these thoroughly good sermons in a dress so handsome and

worthy of a place in any library of Christendom. We hope the circulation will be large and satisfactory.

*The History of Evangelical Christianity.* By S. R. PATTISON. (London: Hodder and Stoughton.)

A SENTENCE from the Preface will best introduce this handsome volume. "The friends of Evangelical Religion have made too little of the circumstance that the doctrine of Christ's Atonement has been the least controverted of all the tenets of Christianity. Substantial agreement throughout all the Christian ages concerning it, furnishes the answer to all objections grounded on the motley aspect of Christian professions. It supplies also solid ground for mutual comprehension in the brotherhood of believers." Mr. Pattison therefore endeavours to establish and illustrate the truth of this, and to show from a great variety of sources how demonstrably this can be proved. So the author commences with the Teaching of our Lord and the Apostles, and then comes down century by century, to the present age. It is obvious how important this work, well constructed as it is, will be to all lovers of evangelical truth, and we think its mission is one of the very highest moment. It is most beautifully got up, and we trust it will find its way into all our colleges and the libraries of ministers of religion of every denomina-

tion. We trust that at the proper time a cheap edition will be published for the use of our young men and Sunday-school teachers more especially.

*Sports that Kill.* By T. DE WITT TALMAGE. (R. D. Dickinson, 27, Farringdon-street, 1875.)

THE author of this volume is perhaps the most popular preacher and writer living, for his extraordinary imagination, fascinating style and unprecedented plainness and fidelity certainly indicate that such works must not only please but powerfully tell in promoting the best interests of his hearers and readers. Thus, *Sports that Kill* is full of papers of unusual excellence. It begins with "Samson's Sport" and ends with the "Shears of Delilah." The price (eighteen-pence) ought to secure a sale of thousands of thousands.

#### PERIODICALS AND PAMPHLETS.

*The Great Revival; being an Account of the Evangelistic Labours in the United Kingdom of Messrs. Moody and Sankey.* Compiled by the editor of *Church and Home*. (Longley, 39, Warwick Lane.) This excellent compilation of twelve quarto closely-written pages, with portraits, for *One Penny!* Surely we need say no more.

*How to raise the Poor to God and Usefulness.* A Narrative Lecture. By the Rev. J. J. Hillocks, author of "Mission Life in London." (Tweedie, Kempster, A. Hayward, London. 2d.) Mr. Hillocks is a thorough worker, and he knows how to reach the poor and benefit them. This detail is deeply interesting, and we commend it to all who are inclined to raise the masses to dignity and happiness.

*The Enduement of Power.* By Professor Finney. Revised by Rev. John Bate. (Elliot Stock. 2d.) A most important theme, by a veteran professor and worker in revivals for forty years, and full of telling and momentous truths.

*Gardeners' Magazine.* Edited by Shirley Hibberd, Esq. It is impossible for any work to be more varied, minute,

and yet so comprehensive on every subject as this marvellous publication on horticulture, &c., &c. No country house with a garden should be without it.

*The Baptist Magazine* is full of valuable matter, and there is considerable variety of material.

*The Appeal and The Hive* are thoroughly well sustained.

*Ragged School Mission Magazine* as good as ever.

*The Friendship of Jesus.* By W. J. Humberstone. (Elliot Stock, 1875.) 37 pp. A sweet and most edifying exposition of Matthew xi. 19. Beautifully got up, and just adapted as a nice gift book to those out of the way.

*Triumphs of Prohibition in Vineland, New Jersey, and at St. Johnsbury, Vermont,* as described by the Hon. C. R. Landis and W. Hepworth Dixon, Esq. (London: Kempster, Curtice, and Co.) Nothing can be more satisfactory on the subject of the prohibition of the liquor traffic than the accounts here presented. We hope every member of both houses of Parliament will have the privilege of reading the statements here made and authenticated beyond all doubt.

*The Friend of China.* (P. S. King, King Street, Westminster. 2d.) All who feel interested in the suppression of the iniquitous opium trade should read this telling pamphlet.

*Holiness to the Lord.* A series of tracts by the Rev. Lewis R. Dunn. No. I. "Holiness: what is it?" (Longley, 39, Warwick Lane.) This is No. I. of ten monthly pamphlets, price one penny each, in which this momentous subject is to be fully discussed. In this number holiness is defined and illustrated, and we see that this is one of the works for promoting the higher Christian life. As such it cannot fail to command the attention of Christian readers.

*The Preacher's Commentary; a Homiletic Commentary on the Book of Genesis.* (R. D. Dickinson, Farringdon Street.) Nothing better adapted for usefulness has ever appeared, and the price (6d. per

part) places it within the reach of all preachers, exhorters, and Sunday-school teachers in the kingdom. It ought to sell by hundreds of thousands.

*Stray Thoughts on our Local Preachers and their Work.* By One of Them. (Elliot Stock.) An intelligent well-written pamphlet, which may be read with profit by all lay preachers.

*The Origin and Nature of Baptism.* By Lionel Dawson Byron, B.A. (Simkin, Marshal, and Co.) Misty from beginning to end.

*Sword and Trowel* is worth ten times its cost.

*The Lay Preacher* for January, February, March, and April. (Elliot Stock.) Never at so small a cost was first-class provision made for our brethren of the lay preaching order. For the small price of threepence here are papers of various kinds, all adapted to promote thought and outlines, many of them of a very superior order. We hope the devoted and talented editors will be abundantly cheered by a very large circulation. Every lay preacher and exhorter in the kingdom ought to possess it.

*The Preacher's Commentary. A Homiletic Commentary on the Book of Joshua.* By the Rev. F. G. Marchant-Wandsworth. The various parts of this now and most useful commentary exhibit very great diversity of critical skill and homiletic talent. There is less outward show of learning in this part on Joshua, but probably greater fulness of useful and available instruction. We thought, and still hold to the opinion, that the part on Exodus was of surpassing value in every department, and should rejoice very greatly if the various writers engaged would labour to come up to the excellency there exhibited. We are quite sure that this new work should distance immeasurably all commen-

taries intended specifically for preachers of the Gospel.

*Gladstone and Manning; the Root of the Controversy, &c. &c.* (Elliot Stock. 6d.) Mr. Ward's pamphlet may be read with great advantage at this season of attention and excitement on the subject.

*The Baptist* newspaper holds on its course with great vigour, and gives plenty of good readable matter, besides denominational news. Weekly for One Penny.

We commend the following to the acceptance of our readers:—

*The Hive, The Appeal, Talmage's Sermon on the Invasion of the Sabbath* (Dickinson, 1d.), *Young Men's Missionary Advocate*, No. 1. 1d. (Elliot Stock.) *Jottings from the Bible.* By a Glasgow Mechanic. (Elliot Stock.) And a number of excellent tracts by the Baptist Tract Society. And to these may be added a new weekly record of *Word and Work*. 16 pp. Well printed, and full of good things. 1d. *The Sabbath Manual.* A quarterly paper of four pages. Edited by the Rev. W. M. Jones, Mill Yard, Goodman's Fields, E.

LIBERAL OFFER TO SUNDAY-SCHOOL TEACHERS.—Last year a gentleman who was interested in the circulation of Sunday-school works, offered to bear the loss of supplying 500 teachers with the annual volume of the *Hive*, at one shilling per copy. We understand that the same liberal offer has been made for the supply of the volume just issued. Those of our readers who may wish to obtain this helpful work should apply to E. L., care of Mr. Elliot Stock, 62, Paternoster-row; and if the volume is to be sent by post, should enclose five stamps extra.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

Rev. L. H. PARSONS, of Longmore-street Chapel, Birmingham, has accepted an invitation to the pastorate of Emanuel Nonconformist Union Church, Leicester.

Rev. Charles W. Skemp, of Brierly-hill, Staffordshire, has accepted the pastorate of Rye-hill Chapel, Newcastle-on-Tyne.

Rev. E. Edgington was welcomed as pastor of the church at Avening, near Stroud, at a tea and public meeting on the 19th of March.

Rev. T. E. Cozons Cooke has resigned the pastorate of the church at Burlington-road, Ipswich, and accepted the unanimous invitation of the church at Priory-street, York.

Rev. Robert Caven, B.A., who has been sixteen years the minister of the church in East-street, Southampton, has accepted an invitation to become pastor of the church in Charles-street, Leicester, as successor to Rev. J. L. Whitley, who lately resigned the charge through severe affliction. Mr. Caven enters on his new sphere on the first Sunday in June.

Islington.—Rev. T. G. Gathercole, who has for some time been preaching at Thornhill Hall, Richmond-street, Islington, has accepted an invitation to the pastorate, and commenced his labours as pastor on Sunday, March 21. His address is 42, Roman-road, Barnsbury, N.

Rev. J. P. Chown, of Bradford, has received a call to Bloomsbury Chapel, London, and will commence his labours in June.

Rev. John Douglas, for nearly twelve years pastor of the church at Portadown, Ireland, and a missionary in connection with the British and Irish Baptist Home Mission, has accepted an invitation to the church at Stow Hill, Newport, Mon.

Rev. W. J. Staynes, of Quorndon, has accepted an invitation to the pastorate of the church at Hinckley, Leicester-shire.

Rev. John Whitaker, of Richmond, has accepted an invitation to the pastorate of the church at Bourton-on-the-Water.

Rev. A. Bird, late of Dalston, has accepted the pastorate of the church in Commercial-road, Oxford.

Mr. Winsor, of the Pastors' College, has accepted an invitation to the pastorate of the church at Milton, Oxfordshire.

Mr. J. Eades, after having officiated as a supply for upwards of three years, was recognised on the 1st inst. as pastor of the church at Silver-hill, Winchester.

Rev. F. Fielder has relinquished his pastorate at Earl's Barton, Northamptonshire. On leaving, he was presented, at a social tea-meeting, with an illuminated and framed address, together with a writing-desk. A timepiece had previously been presented to Mr. Fielder by Mr. D. Sheffield as a mark of personal esteem.

Rev. G. F. Buckingham, of Kildaro, Ireland, has accepted the invitation of the members of the Baptist Church, Circus-street, Nottingham, to become their pastor, and will commence his ministry there on the first Sunday in May.

### RECOGNITIONS.

Rev. George Alway, of the Pastors' College, was publicly recognised on the 1st of April as pastor of Zion Chapel, Pontypool, Mon. Rev. E. G. Gange, of Bristol, preached; Rev. George Rogers, of the Pastors' College, gave the charge to the minister; and Rev. A. Tilly, Cardiff, the charge to the church. Dr. Thomas, President of Pontypool College, also took part in the service.

Whitchurch.—Rev. W. Carey Walters, late of Regent's Park College, London, and son of the Rev. W. Walters, of Birmingham, has been ordained pastor of the Church, Whitchurch, Shropshire. Revs. W. Walters, T. T. Tymons, J. W. Butcher, A. Wylie, M.A., E. D. Wilks, and T. Gasquoine, B.A., and other ministers officiated on the occasion.

There was a very large attendance of ministers and the general public, representing various sections of the Christian church, to express their sympathy with the young minister in his entrance on his public work.

Proston.—Rev. H. Dunn was publicly recognised as pastor at Pole-street Chapel on Good Friday. Mr. Shaw presided, and addresses were delivered by the Revs. W. Jackson, Martin, Davies, Bell, Legge, Walters, Fayers, and Dunn, and by Messrs. Taylor and Singleton. The congregation has more than doubled since the settlement of Mr. Dunn, and between thirty and forty persons have been added to the church.

#### PRESENTATIONS.

Rev. James Cattell, on leaving the pastorate of Salem Chapel, Ramsey, Hunts, has been presented with a purse containing £41.

Rev. Thomas Henson, on leaving Chesham for Long Buckley, was presented with an address and a purse of 22 guineas.

Rev. George Williams, on leaving Lymington for Faversham, has been presented, at a public meeting, with a purse of gold and a copy of "Dr. Livingstone's Last Journals."

#### NEW CHAPELS.

The new chapel at Boscombe, Bourne-mouth, of which Rev. H. C. Leonard, M.A., is pastor, has just been opened, when sermons were preached by Rev. Dr. Landels. A public tea-meeting was held in the Presbyterian schoolroom. Mr. Leonard stated that, while this was a Baptist church, it was not erected for the furtherance of any strictly denominational purposes, but was, in the fullest sense of the word, an open church, and members of other Christian bodies residing in the neighbourhood would at all times be welcomed there, and would be admitted to the privileges of church fellowship. The chapel is a substantial and elegant building, seated for 250, and is built sufficiently high to allow of a gallery being added. The total cost, including the land, will be about £1,200, towards which £787 has been received. The collection at the afternoon service

amounted to £54, making a total of £841, and leaving nearly £359 still to be obtained. Subscriptions have been received from all sections of the church, including clergymen of the Establishment. A friend has promised £100 on condition that the remainder of the £359 is raised within two months.

Cudham, Kent.—The new Baptist chapel was opened on Tuesday, Feb. 16th, 1875. Mr. W. Cuff, of London, preached in the afternoon, after which about 200 sat down to tea. A public meeting was held in the evening, presided over by Mr. S. May, of St. Paul's Cray, and very stirring addresses were given by Messrs. Cuff, Bowman, Knights, Ballard, and Field. The collections were very good.

#### MISCELLANEOUS.

BETHESDA SUNDAY SCHOOL, HAVBERFORDWEST.—The anniversary services in connection with this school were held on March 22nd, when the Rev. T. E. Williams preached three sermons. The service of song was conducted throughout the day by the children of the school and their teachers. Great praise is due to Miss Bella Roberts and Mr. W. D. Phillips in training the children for the occasion. The chapel was crowded to excess at the afternoon and evening services, scores and even hundreds failing to secure room. The number of children who are trained in this school is 350, and the number of teachers 40. The collections amounted to the liberal sum of £14 10s., being the largest amount for some years past.

LONDON BAPTIST ASSOCIATION.—The Quarterly Meeting was held at Providence Chapel, Hackney Road, Shoreditch, on Tuesday, April 6th. The Morning Meeting was commenced by the reading of a paper by the Rev. W. Penfold Cope, on "Some features of religious life of the present day: Christ's ministry our model in dealing with them." At half-past three o'clock the pastors and delegates assembled. An address was delivered by Rev. T. V. Tymms, on "Christians outside the church," and the usual business of the Association was transacted. In the

evening, at seven, the President presided at a public meeting, and addresses were given by the Revs. Dr. Landels, J. T. Wigner, and William Brock, jun.

Rev. John Roberts, until recently vicar of Llangoler, Carmarthenshire, was on Sunday, April 4th, in the presence of a vast gathering, publicly immersed by Rev. David James, of Ffynon Henry Baptist Chapel, at Cwmduad. Previously to the administration of the sacred rite, Mr. Roberts gave an explanation of his theological position, and delivered a powerful and stirring address. He has for years past been convinced that immersion was the mode, and adults were the subjects of baptism in the early Church, and that originally it was so at one time in the Church of England, traces of which doctrine were found in the English Common Prayer. Why this step had been delayed, Mr. Roberts explained by declaring, without wishing to show any disrespect to the members of his family, that it was their strong remonstrances that made him hold back.

The Rev. Spencer Pearsall, late of Eccleston Chapel, Pimlico, has been baptized by Dr. Landels at Regent's Park Chapel, and preached there a very interesting sermon on the following Sunday evening. Mr. Pearsall has been for many years a useful and honoured minister of the Congregational body; but having recently become convinced of the Scripturalness of our views of the ordinance of baptism, he has had the fidelity and the courage to carry out his conviction.

#### CONFERENCE OF THE PASTORS' COLLEGE.

The eleventh annual conference of the Pastors' College was commenced on Monday, April 12, by an afternoon prayer-meeting in the New College, at which there was present a large number of ministers already settled, as well as students. At the invitation of the Rev. W. H. Burton and his church, the members of the conference assembled at Kingsgate Street, Holborn, for tea, after which a public meeting was held in the chapel, presided over by Mr. C. H. Spurgeon. In his opening address, he

described the aim of these annual gatherings and besought the prayers of the churches that the meetings about to be held might conduce to the spiritual quickening of all who attended them. Messrs. Higgins, Norris, Benskin, and Tydeman subsequently addressed the meeting, which was most enthusiastically sustained throughout, after a few words from Mr. Burton in reference to the gratitude which all felt in seeing their beloved president so far restored to health. Including students in the college, there were nearly three hundred members of the conference present, and there was every indication that both in attendance and in spirit this year's meetings will certainly come behind none of former years.

On Tuesday the services of the day were opened by a united prayer-meeting at the Colloge, lasting from 10.30 to 11.30, and pervaded by a most earnest spirit of supplication. After the reading of the minutes of the previous year's conference, and other routine business, came what is unquestionably one of the greatest attractions of the annual gatherings, and is undoubtedly so regarded by all who are privileged to hear it.

#### *Soiree at the Stockwell Orphanage.*

In the evening of Tuesday, the students gathered at the Orphanage to a *soiree* announced to commence with tea, after which a meeting, presided over by Mr. Spurgeon, was held, and two papers read. In opening these proceedings, Mr. Spurgeon humorously referred to the subjects of the papers to be read, that of "Christian Perfection" and "Temper in Ministers," and requested Mr. Mayers, of Bristol, to enliven the proceedings by singing some of his sacred melodies, which he did, accompanied by the harmonium, and the effect was decidedly inspiring. The Rev. D. Gracey, one of the tutors, then read a paper on "Christian Experience." One of the pastors, Mr. Bax, then read an interesting paper on "Temper in Ministers," which dealt with the responsibilities of the congregation in conducting to an uneven disposition in the pastor, as well as condemned such disposition when presented by the minister.

*Wednesday's Meetings.*

On Wednesday, the proceedings of the day commenced with a session at the College, when the vice-president, Rev. J. A. Spurgeon gave an address on "Ministerial Character," humility, gratitude, holiness, pitifulness, and hopefulness, being the features specially dwelt on. Other papers set down for reading were, by the Rev. J. Turner, on "The Strengthening Power of Communion with Christ," and on "The Sphere of Faith in our Ministry," by the Rev. E. Henderson. Then followed Mr. Phillips' supper.

**BAPTISMS.**

*Abercarnid*.—April 4, Eight, by J. Parrish.  
*Abergavenny*.—April 1, at Frogmore-street, Fifteen, by J. Williams.  
*Abertillery*.—April 3, at the English Chapel, Three, by L. Jones.  
*Aideburgh*, Suffolk.—April 3, Three, by L. Bridge.  
*Alerton*.—March 13, Seven; March 14, Seven; by W. Smith.  
*Ashford*, Kent.—March 31, Seven, in Norwood-street, for the Assembly Room Church, by E. Roberts.  
*Atleborough*.—April 4, One, by E. Mason.  
*Bangor*.—March 12, One; March 14, One; March 28, Six; April 1, Eight; by C. Davies.  
*Barrow-in-Furness*.—One, at Preston-street, by D. Binder; March 28, Nine, at the Tabernacle, by J. Hughes.  
*Barnsley*, Yorks.—April 4, Six, by B. W. Osler.  
*Belfast*.—March 11, at Regent-street, by G. W. Cross.  
*Bethesda Tydet*, Monmouthshire.—April 4, Nine, by W. Rees.  
*Birmingham*.—March 31, at Christ Church, Eight, by W. Walters.  
*Birmingham*.—April —, at Hope-street, Sixteen, by S. Powell.  
*Blackley*.—April 3, Two, by R. Briggs.  
*Blakeney*.—March 14, Six, by T. James.  
*Bootle*.—March 21, at Brazennose-road Welsh Chapel, One, by J. Davies.  
*Bowdon*.—March 14, Five; March 28, Nine; by W. S. Llewellyn.  
*Bradford-on-Avon*.—March 31, at Zion Chapel, Seven, by R. H. Powell.  
*Brentford*.—April 1st, at Park Chapel, Two, by W. Frith, for the Church at Gunnersbury.  
*Bromsgrove*.—March 31, at the New-road Chapel, Three, by E. T. Scammell.  
*Bugbrook*, Northamptonshire.—April 4, Two, by W. H. Payne.  
*Buteau*, Notts.—April 7, Seven, by C. D. Crouch, at the Hucknell Chapel.  
*Burton*.—March 28, Two, by J. H. Sobey.  
*Bury*.—April 4, at Knowsley-street, Four, by W. Bury.

*Cambridge*.—March 3, at Zion Chapel, Eleven, by J. P. Campbell.  
*Carmarthen*.—March 7, at the English Church, Four, by Evan Thomas.  
*Castleton*, Mon.—March —, Twelve, by R. Lloyd.  
*Caxton*, Cambs.—April 4, Six, by R. J. Middleton.  
*Cemmas*, Anglesea.—April 11, One, by L. W. Lewis.  
*Chipping Sodbury*, Gloucestershire.—April 4, Seven; March 7, Four, by A. K. Davidson.  
*Cinderbank Netherton*.—March 28, Seven, by the pastor.  
*Coatbridge*, Scotland.—April 4, Four, by J. M. Hewson.  
*Congleton*.—March 15, One, by J. Walker.  
*Coseley*.—March 4, Four, by B. C. Young.  
*Crace*.—March 28, Five, by F. J. Greening.  
*Creskerne*, Somerset.—March 28, Eight, by S. Pearce.  
*Crook*.—April —, Two, by E. G. Sones (in Wolsingham Chapel, kindly lent).  
*Dalton-in-Furness*.—March 28, Two, by D. Thomas.  
*Darlington*.—March 28, at Brookside, Four, by D. Brown.  
*Deal*.—March 10, Six, by N. Dobson.  
*Eye*.—March 28, Six, by W. W. Haines.  
*Fivehead*.—April 4, Three, by J. Burnham.  
*Gloucestershire*.—April 11, at St. George's, Four, by S. Evans.  
*Great Leighs*, Essex.—March 16, Two; March 18, Four; March 23, Four; March 30, Two; by R. C. Sowerby.  
*Halifax*.—April 11, at Trinity-road, Ten, by James Parker.  
*Haverfordwest*.—March 3, Two, by D. Davies.  
*Harrington*.—March 29, Three, by J. Manning.  
*Hereford*.—March 28, Seven, by E. P. Barrett.  
*Hermon*, Nantyglo.—March 14, Seven, by S. Williams.  
*Highbridge*.—April 4, One; April 8, One; by T. Hanger.  
*Hilmorton*.—March 21, Two, by S. Smith.  
*Holyhead*.—April 4, at New Park-street, Three, by W. R. Saunders.  
*Hucknall*, Torkard, Notts.—March 9, Four, by T. Almy.  
*Huddersfield*.—March 7, at Oak's Chapel, Three, by D. Davies.  
*Hyde*, Cheshire.—March 28, Four, by G. Hughes.  
*Kilmarnock*.—March 14, Two, by A. Young.  
*Kirkby-in-Ashfield*, Notts.—March 7, Six, by Mr. Fox.  
*Laxfield*, Suffolk.—April 11, Three, by R. E. Sears.  
*Leeds*.—March 28, Five, by Wm. J. Scott.  
*Littleborough*.—March 28, Nine, by L. Nuttall.  
*Liverpool*.—March 28, at Soho-street, Three, by Eli E. Walter.  
*Llanfyllin*.—March 19, Two, by M. Jones.  
*Llanudno*.—March 21, at the Welsh Chapel, Twelve, by D. Davies.  
*Lydbrook*, Gloucestershire.—April 4, Ten; April 11, Fourteen; by T. Reeves.  
*Maldon*, Essex.—Six, by H. Charikou.



## THE BATTLE OF LIFE.

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

"Who goeth a warfare any time at his own charges?"—1 Cor. ix. 7.

THIS question occurs in the course of an argument. The Apostle was proving that the minister who gives all his time to the preaching of the Word is entitled to a maintenance from those people amongst whom he labours. He gives divers illustrations, amongst them this—that the soldier who devotes himself to the service of his country is not expected to find his own equipment and his own rations, but he is provided for by his country. And so should it be, he teaches us, in the Church of God. The minister set apart to labour wholly in spiritual things should have temporal supplies found him. That is a topic, however, on which it would be superfluous for me to enlarge. Your convictions are so sound, and your practice so consistent, that you do not need to be exhorted, much less to be expostulated with on that matter.

But the same question may be asked when we have other morals to point. Is it ever expected that men who go on a warfare should pay their own charges? There is a warfare in which all of us are engaged. What is life but a great battle, lasting from our earliest days until we sheathe the sword in death? This battle we hope to win, and yet, if we succeed it will be a distinct and definite response to the challenge before us—"Who goeth a warfare any time at his own charges?" We may be quite sure that if ever we attempt the warfare of life at our own expense, we shall soon find ourselves failing, and it will end in a miserable defeat.

I. Going at once to the subject, we have here AN INSPIRING METAPHOR. When life is represented as a warfare, some peaceful minds may feel a little alarmed at the picture, yet there are other minds with enough of gallantry in their constitutions to feel their blood pulsing the stronger at the thought that life is to be one continued contest. I do but borrow a reflection from the secular press when I say that it were ill for us if the love of peace, fostered among us as a nation, should degenerate into a fear of danger, a reluctance to bear hardships, or an indifference to the accomplishment of exploits. Craven spirits we may expect always to find, who conjure up gloomy anticipations, and forbode horrible disasters. The untrodden path and the unaccustomed climate are dreadful bugbears. But is this the instinct of an Englishman? How else should he contemplate difficulties but as problems to be solved? capital out of which fame or fortune is to be won? And as for the British soldier, is he to be looked upon as a hot-house plant who shrinks from exposure? Far rather would I respect him as a representative individual, the type of his race, always ready for any emergency. In the days of the old Gallic wars, when we had to fight with Napoleon in Egypt, there were just as many knotty points and critical situations to be grappled with; and certainly at head-quarters the War Department was not more efficiently managed than it is now. Yet British soldiers pressed forward then to the conflict, nor did they pant for fortune: what they did seek was a career, with some opportunity of distinguishing!

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themselves. Moreover, those who stayed at home scanned the despatches with eager interest, and full often lamented that they had not the chance given them of going forth to the fight. Well may the patriot ask—has Anglo-Saxon courage all fled, if at every call to fresh deeds of heroism we listen to the croaking of those whose nature it is to look black, and utter dark portents. Our children's children may read how the haughty insolence of Theodore of Abyssinia was humbled, but I hope they will never hear the screeching of the ravens who warned us of the mountain fastnesses in which he was lodged. The Ashantee war is behind us now, and I suppose those who were once afraid of its perils are now amazed at its prowess. Yes, and that is how I would have Christians feel with regard to spiritual conflicts. Difficulties! well, they are things to be deciphered. Dangers! they are things to be met and encountered. Impossibilities! they are to be scouted as a nightmare, a delirious dream. The Christian wakes to find impossibility impossible. With a history behind him and a destiny before him, he can say—"The Lord God Omnipotent reigneth." Things that are impossible with man are possible with God. I like my text all the better, because it implies a hostile engagement, and speaks of warfare. For me the battle-field has no charms. With host encountering host, and carnage left behind, I have no sympathy, but spiritually my soul seems enamoured of the idea; I buckle on my armour at the very thought that life is to be a conflict and a strife in which it behoves me to get the mastery.

Do I not address many young men just commencing life? If you have thought of life at all, I hope *you have thought that it is wise to begin the battle of life early*. We have all so little time to live, and the first years of life are so evidently the best years we shall ever have, that it is a pity to waste them. Oh, how much more some of us might have done if we had begun betimes! Had the very flush of our boyhood been consecrated and the strength of our youth spent in our Master's service, what work we might have accomplished! Now, young men, as a comrade a little further on the road than you, I take you to the brow of the hill for a moment, and point out to you the pathway we have to pursue, and as I point it out I tell you that you will have to fight along every inch of the road, if you are at the end to win the crown which I hope your ambition pants after. Are you ready for the conflict? Then let us talk awhile about it, for as we shall always have to be on the alert, it is well for us to study the map, and to acquaint ourselves with the tactics we must practise.

Be sure, then, my friends, that if you and I are ever to be conquerors at the last, *we shall have to fight with that trinity of enemies—the world, the flesh, and the devil*. There is the world. Do you resolve to do the right, and to love the true, depend upon it you will get no assistance from this world. Of its maxims nine out of ten are false, and the other one selfish; and even that which is selfish has a lie at the bottom of it. As for its customs,—well, live where you may, the customs of the world are not such as a citizen of heaven can endorse. Go into what company you please, and you will find that there is much of the prevailing habit that is no friend to grace, and no friend to virtue. In the upper circles, with much pretence, there is little reality; there is a lack of sound honesty. Amongst the lower classes, go where you will, if you firmly resolve to be a Christian, to follow closely the footsteps of your Lord, you will have to breast the current. The most of men are going down the hill. You will be like the solitary traveller when

you are threading your way upwards. Do you enlist for Christ to-night? Then know that you enlist against the whole world. You will henceforth be an alien to your mother's children, and a stranger to your own household, unless happily that household should have been converted too. Young man, the young men in the shop will be against you. Alas for the wickedness of the young men of London! Young woman, you will find in the workroom, aye, perhaps you will find even in your father's house, influences at work to impede, if not to thrust you back. Man of business, when you meet others on 'Change, if perchance the conversation should turn upon religion, you will find it far from profitable, and far from genial. You will be like a speckled bird, and all the birds round about you will be against you. As a marked man your motives will be mistrusted, your character impugned, your piety burlesqued. If you resolve to win the crown of immortality, you will only do it as by the skin of your teeth. It matters not where you are cast, this is sure to be your lot, unless, as here and there is the case, you may be a timid and shielded one, too weak for conflict, and, therefore, God keeps you in retirement. And yet as for the world, I think we could easily overcome that were it not for a worse enemy. Soldier of Christ, you have to struggle *with yourself*. My own experience is a daily struggle with myself. I wish I could find in me some friendly thing to grace, but hitherto I have searched my nature through and have found everything in rebellion against God. At one time there comes the torpor of sloth, when one ought to be active every moment, having so much to do for God, and for the souls of men, and so little time to do it in. At another time there comes the quickness of passion. When we would be calm and cool, and play the Christian, bearing with patience, there come the unadvised word and the rash expression. Anon, we are troubled with conceit, the devilish whisper—I can call it no less—"How well thou hast done! How well hast thou played thy part!" This pride is the arch-enemy of our souls. Then will come distrust, foul and faithless, suggesting that God does not regard the affairs of men, and will not interpose on our behalf. Fresh forms of evil are generated in our own breasts, and this chameleon heart of ours, which never seems of one colour for a single moment, which is this and that by turns and nothing long, challenges us on all occasions, and against it we shall have perpetually to struggle. Unless we deny ourselves, and lay violent hands upon the impulses of our nature, we shall never come to the place where the crowns are distributed to the conquerors. And then another foe comes up, though not the closest, the strongest of the three—the *devil*! If you have ever stood foot to foot with him, as some of us have, you will remember well that black day, for even he who beats Apollyon concludes the battle wounded in his own hand, and in his own foot. Oh that stern enemy! He knows how to attack us in our sore points. He discerns our weaknesses, and he is at no loss for cunning devices. He understands how one moment to fawn upon us, and flatter us, and how the next moment to cast his fiery darts, telling us that we are castaways, and shall never see the face of God with acceptance. He can quote Scripture to his purpose. He can hurl threatenings at the heads of the saint's, which were only meant for sinners, and he can tear promises out of the saints' hands, and cast them in the mire, just when they are ready to feed upon them as fair fruits of Paradise. Believe me, it is no small thing to have had to fight with Apollyon, the Prince of Hell. Seest thou then, young soldier, what

is before thee? There is a triple host of foes, and thou must overcome them all, or else there shall never be given to thee the white stone, and the crown of everlasting life.

Think not that this is an engagement to be quickly terminated. Unlike the laconic despatch of the ancient Roman—"Veni, vidi, vici," I came, saw, and conquered, this is a continuous fight. Wouldest thou fight thy way to heaven, not to-day, nor to-morrow; wilt thou win it with a deadly skirmish or a brilliant dash, like a knight at a tournament, thou canst not come back a conqueror. In sober truth, every man and every woman who enlists for Christ will have to wrestle till their bones shall sleep in the tomb. There shall be no pause nor cessation for thee from this day until the laurel is upon thy brow. If thou art defeated one day, thou must overcome the next; if a conqueror to-day, thou must fight to-morrow. Like the old knights who slept in their armour, you must be prepared for reprisals—always watchful, always expecting temptation and ready to resist it; never saying, "It is enough," for he who saith "It is finished" until he breathes his last, has not yet truly begun. We must have our swords drawn even to the very last. I have sometimes thought that could we enter heaven by one sharp, quick, terrible encounter, such as the martyrs faced at the stake, we might endure it heroically, but day after day of protracted martyrdom, and year after year of the wear and tear of pilgrimage and soldier-life is the more bitter trial of patience. I do but tell you this in order that you may be convinced that it is not in our power to fight this warfare at our own charge, that if we have to endure in our own strength and with our own resources it is most certain that disaster will befall us and defeat will humble us. To fight, and fight on, is our vocation. *But if thus you fight you may hope to conquer, for others have done so before you.* On the summit of the palace see you not those robed in white, who walk in light, with faces bright, and sparkling o'er with joy? Can you not hear their song? They have overcome, and they tell you—

"To him that overcometh  
A crown of life shall be;  
He with his Lord and Master  
Shall reign eternally."

They have overcome; then why should not you? Jesus Christ, who is bone of our bone and flesh of our flesh, has passed through the sternest part of the battle, and He has overcome—a type and representative of all those who are cross-bearers, and who shall overcome as He has done.

Do I see some young man, eager, earnest, all of a glow, ready for the crown? Let me remind thee *that thou mayest be defeated.* Though it is well for thee to begin life with a resolute determination to fight through the battle, still I would have thee remember that thou mayest be led captive by thy foe. There is a most instructive little book issued by the Religious Tract Society, called *The Mirage of Life*, which I think all young men should read. It gives historical pictures of the different ways in which men have sought to be great, wherein the result of the greatness attained has proved to be a mirage, mocking the man as the mirage in the desert mocks the traveller, when it promises him water and he finds none. That book contains the history of such men as Beckford, a man worth £200,000 a year, who spent the former part of his life in building Fonthill Abbey, with

an enormous tower, enriching the place with all the treasures that he could gather from every country; making the grounds so splendid that crowned heads longed to look within, but it is said were refused; and at the end of his life you find him almost penniless—the house upon which he had spent all his time and money a dilapidated ruin, the tower fallen to the ground, and the name of Beckford forgotten. You have a sketch of William Pitt, the heaven-born minister, one of the greatest of statesmen, who could make war or peace at his will, and after years of the most brilliant success he dies with a broken heart through grief. The high ambition of men of art, such as Haydon, is introduced to your notice. This great painter, after blazing with wondrous fame in his art, took away his life because he found himself a disappointed and forgotten man. As I read a series of such cases, each one seemed sadder than the other, and it was enough to make a man sit down and weep to think that our mortal race should be doomed to follow such phantoms and to be mocked by such delusions. As I read them all, I could not help feeling how necessary it was to say to young men, especially just as they are beginning life, and to young women too—aye, and the lesson is profitable for all of us—Take care how ye run in the race, lest after running till ye think ye have won the prize ye find that in truth ye have lost it. We must take care how we live, for this is the only lifetime we shall have in which to settle the life that lasts for ever. Make bankruptcy in your secular business; why, you can start again, but once make bankruptcy in soul affairs and there is no second life in which to start your career afresh. Are you a defeated soldier of life? Ah, then, you can never begin again, or turn the defeat into a victory. If you go down to your grave a captive of sin, the iron bands will be about you for ever. There is no retrieving your position. The priceless boon of freedom is beyond your reach. You may lament, you cannot attain it. See, then, our life is a battle; we must constantly fight, haply we may win, or haply we may be defeated.

II. With a KINDLY HINT I now proceed to mark a second point.

Like a cool breath fanning our cheeks when too hot with ambition, this inquiry greets us—"Who goeth a warfare at any time at his own charges?" *So, then, charges there will be in this life-battle.* It is not to be won without pain and cost. *Let us just glance at some of these charges.* You will soon see how they mount up. If any man shall get up to heaven, what a demand for *courage* he will have to meet! How many enemies he must face! How much ridicule he must endure! How frequently must he be misrepresented and maligned! How often must he be discreet enough to be silent, and anon bold enough to speak and avow his convictions and his purpose!

If a man shall get to heaven, what a charge of *patience* he will be at! How he must bear and forbear! How he must put up with one sharp difficulty and another, making light of fatigue and fasting, restless days and sleepless nights; in fiery temptation unflinching, amidst cold contempt unabashed.

If any man will get to heaven, what an amount of *perseverance* he will require to hold on and to hold out! What hours of prayer, what wrestling with God for a blessing, what striving with himself to overcome sinful propensities! What a charge of *watchfulness* he will be at! How he must guard the avenues of his being! How he must track his actions to the

springs of motives, and keep his thoughts pure from guile! There can be little ease and not much slumber for a man who would get the eternal crown. What fresh supplies of zeal he will need; for we shall not drift into heaven without a conflict or a care. We must cut, and hack, and hew with intense energy, for the Saviour says, "The kingdom of heaven suffereth violence, and the violent take it by storm." What *strength* he will require, for he has to deal with potent foes! And oh what a charge of *wisdom* he will be put to the expense of, for he has to stand against the craftiness of evil creatures, and to overcome one who is wiser than the *ancients*, even Satan, the arch-tempter. It is possible that the difficulties of an expedition may be intensely aggravated by a lack of knowledge as to the country to be invaded. Under such circumstances it is hard to anticipate the contingencies that may arise. In the battle of life this is the rub. Who knows what lies next before him? How can we forestall the surprises that may await us? "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." If I were aware of the temptations that would befall me a year hence, I think I could guard myself against them, but I do not even know what pinch or what peril may befall me before the hour has passed. You cannot tell the provocations that to-night may occur before you close your eyes in slumber. You may have a trial or a temptation such as never crossed your path before. Hence I beseech you to consider the greatness of the charge of this warfare. You have to pass through an experience which no man before you has proved. All the path of life is new to you, unmapped, untrodden, unanticipated. Yet all you lack of clear statistics is made up for in dire prognostics. No doubt the climate is baneful, and will subject you to fever or ague. Our British soldiers, rank and file, must press forward, though they are landed on a blazing beach, across which they have to march; nor will it ever do for them to be dismayed by steep mountains, dismal swamps, or savage tribes. Bent on victory, they brave the incidents of the campaign before they sight the adversaries they attack, while their heads and hearts are full of honour, promotion, stars, stripes, and Victoria crosses. But in our eventful battle of life the checks and bars to progress, the dangers and temptations that we shall all have to meet with in our natural constitution and our secular calling, the unnavigable currents and the impassable barriers that thwart us before we grapple with the main enterprise to enter heaven, are more than I can describe in one sermon. No marvel to me that Mr. Pliable should say, as he turned back, "You may have the brave country yourselves for me." The Slough of Despond, as a first part, put him into a dudgeon, and he said, "I do not like it; I will have no more of it."

Apart from Divine strength, Pliable was a wise man, wise in his generation, to shrink from the adventure, for it is a hard journey to the skies. They spake the truth who said that there were giants to fight with, dragons to be slain, mountains to be crossed, and black rivers to be forded. It is so, and I pray you count the cost. There is no "royal road" to heaven, except that the King's highway leads there. There is no level road skillfully levelled or scientifically macadamised. The labour is too exhaustive, the obstructions are too numerous, the difficulties are too serious, unless God Himself come to our help. I wittingly put these dilemmas before you that I may constrain you to say, "Who can go this warfare at his own charges?"

III. And now, in the third place, let us look at our text as A GRACIOUS REMINDER. Does any man at any time go a warfare at his own charge? I trow not.

Young man! I have told you of difficulties and of dangers. I trust your bold spirit, taught by God, has thereby been fired to greater ardour. Now, I have somewhat to say unto thee which has cheered me, and cheered thy sires before me, and made them strong even in their weakness. It is this. You see you cannot go this warfare in your own strength. Is not that clear to you? Then, I pray you, do not try it. Do not for a moment contemplate it. If you do you will rue it. Your fall will be your first warning; the second time it will warn you more bitterly; if you continue in your own strength you will perhaps have a warning too late. But you may rely on God to help you. The text implies it. If by faith you yield yourself to Christ, whoever you may be, with a desire and intent to live henceforth as a follower of Jesus, God will help you, and that right early. Though a warfare is before you, you are not to go at your own charges. Shall I tell you how God will help you? Certainly, *you may reckon upon His watchful Providence*. You little know how easy the Almighty can make a path which otherwise would have been difficult and dangerous. Follow God's leading and you shall never lack for His comfort. I have lived long enough to see many people carve for themselves very eagerly and cut their fingers very severely. I have seen others who albeit they were great losers for a time by doing right, have had to bless God year after year for the abundant recompense they received afterwards. No man shall be a loser in the long run by loving and serving God. If thou be willing and obedient, trusting thyself with Christ, thou shalt find those awful wheels of Providence revolve for thy welfare. The beasts of the field shall be in league with thee, and the stones of the field shall be at peace with thee. All things shall work together for good to them that love God. Now, I am not pretending that piety will procure wealth, or that if you espouse Christ's cause you shall grow rich. I should not wonder if you did. You are none the less likely to prosper in business for being a Christian. I am not going to predict that you shall be without sickness, much less without temptation, for "whom the Lord loveth He chasteneth, and scourgeth every son whom He accepteth"; but sure I am of this, that if you put your trust in God and do right, no temporal circumstances shall ever happen to you which shall not be for your eternal good. This is forestalling much more than any transient benefit. In the short space you are to live here you may reckon upon the gigantic wheels of Providence as your helpers. The angels of God shall be swift to defend you. Your eyes shall not see them, but your heart shall wax confident. You shall perceive that by some means you have been rescued from a place of drought and led into a fruitful land.

More than this; as you go this warfare, looking to God to bear your charges, *you shall have the Lord Jesus Christ to help you*. Promise not yourself that you will be able to maintain henceforth a perfect life. Sin will harass you. Old corruptions, even when they are driven out from the throne (for sin shall not reign over you), will yet struggle at the foot thereof. But Jesus Christ will be your helper. He will be always present to revive you with His precious blood, to sprinkle your hearts from an evil conscience, to wash your bodies with pure water. Have you never admired that pic-

ture of Christ with the basin and the towel washing His disciples' feet? This is what He will ever do for you at every even-tide when you have defiled yourself through inadvertence or infirmity. Look into the face of the Crucified. Perhaps you have sometimes wished that He were now visible, and in body accessible to you. That sympathising One who has suffered so much for you! You have said, "Oh! that I might go and tell Him my griefs, and get His help!" He is alive. He is here. He is not far from any one that seeketh Him. Whosoever trusteth shall surely find Christ to be his very present help in time of trouble. Believe this, and thou shalt prove it true.

And he that is a soldier of the cross shall have the Divine power of *God the Blessed Spirit* to help him. I have sometimes thought, when some strong passion has been raging within my soul—How can I ever overcome it? The will was good, but the flesh was weak. But as soon as the Spirit of God has moved on me the flesh has given way. The Holy Ghost can give the man that is prone to idleness such an intense apprehension of the value of time that he shall be more industrious than the naturally active man. I believe that if any of you who are subject to a bad temper will lay this besetting sin before God in prayer, and ask the Holy Spirit's help, you shall not only be able to curb it, but you will acquire a sweeter and gentler spirit than some of those whose temperament is naturally even, with no propensity to fitful change or sudden storm. Do not tell me that there is anything in human nature too obdurate for the Lord to overcome, for there is not. Whatever may be your temptation, you need not account it an effectual hindrance to your being a Christian. What though it be beyond your own power to grapple with it! When the Eternal arm comes to the rescue; when the right hand of Jehovah is made bare; when the Holy Spirit puts forth His irresistible power He can smite through the loins of our kingly sins, and cut the Rahabs and dragons of our iniquities in pieces. Rest thou in the might of Jehovah, the God of Israel. He that brake Egypt in pieces with His plagues, can vanquish our sins with His judgments or with His grace, and He can bring the new nature, like the children of Israel, up out of bondage into joyous liberty. Go thou to the blood, and thou shalt conquer sin. Go to the Eternal Spirit, and thy worst corruptions shall be overthrown. "Who goeth a warfare any time at his own charges?" As the soldier draws from his paymaster, so let every Christian draw from his God and Saviour. Conduct your warfare trusting in the blessed God.

IV. My last words shall be to those who are beginning the great battle of life. Let me urge upon them these two or three cautions and counsels.

Behold *the wisdom of diffidence*. I heard some time ago of a minister preaching on the dignity of self-reliance: and I thought to myself, Surely that is the dignity of a fool! The dignity of self-reliance! Taken in a certain sense, there is some kind of truth about it; or at least the folly of asking counsel of your neighbour in every strait is sufficiently obvious. But he that relies on his own wits will soon pander to expediency and grovel in the mire. His actions will admit of no better defence than excuses and apologies. Nay, sirs; "but let him that thinketh he standeth, take heed lest he fall." A better subject, and one that no preacher need be ashamed of if the Master should come ere the sermon be done, is *the dignity of reliance upon God, and the wisdom of diffidence of oneself*.

Begin life, young man, by finding out that the capital you thought you had is much less than it looked before you counted it. Begin life, young man, by understanding that all in your nature that glitters is not gold, and that your strength is perfect weakness. Begin by being emptied, and you will soon be filled. "Blessed are the poor in spirit." Begin by being poor. If you begin with lowliness you will not need to be humiliated.

"He that is down need fear no fall,  
He that is low no pride;  
He that is humble ever shall  
Have God to be his guide."

He will win the battle who knows how to begin on the low ground, and to fight uphill by Divine strength. Learn the wisdom, not of self reliance but of self-diffidence, for he that trusteth in his own heart is a fool.

Be thoroughly alive to *the importance of prayer*. If all our charges in the life-war are to be paid us by the Paymaster, let us go to the treasury. Amongst the strangest of human sins is a distaste for prayer. I open my eyes with wonder at myself whenever I find my own self slow to pray! Why, if your children want anything of you they are not slow to speak. They need not be exhorted to ask for this or that; they speak at once. And here is the soul-enriching exercise of prayer, is it not strange that you and I should be slack in it! Did you ever stand in a market and see the people coming in from the country with their goods? How diligent they are in their business; how eager to take home as much money as they can! How their eyes glitter; how sharp they are! But here is heaven's market; God's wares are given away to them that will ask for them. Yet we seem indifferent, as though we did not care to be enriched; we even leave the mercy-seat of God unvisited! Oh! young people, do understand the value of prayer, and you aged people, do continue in prayer and supplication; for if we are to win this battle of our life it can only be by taking in our charge-bill to the great Paymaster, and asking Him to discharge the charges of this war.

Consider too *the necessity of holiness*. If in my life's warfare I am entirely dependent upon God, let me not grieve Him. Let me seek so to walk with Him that I may expect to have Him with me. Oh let our consecration be unreserved and complete.

And in all these we must prove *the power of faith*. If we have never begun to trust in Jesus let us begin now. Oh! may the Eternal Spirit breathe faith into our souls. The beginning of true spiritual life is here—trusting what Christ has wrought for us, relying upon His sufferings on our behalf. The continuation of spiritual life is here—trusting still in what Christ has done and is doing. The consummation of spiritual life on earth is still the same—trusting still, trusting ever; always repairing to Christ for the supply of all our needs; going to Him with our blot to have them removed, with our failings to have them forgiven, with our wants and requirements to have them provided for, with our good works and our prayers to have them rendered acceptable, and with ourselves that we may still be preserved in Him.

Sharpen your swords, soldiers of the cross, and be ready for the fray, but as ye march to the battle let it be with heads bowed down in adoration

before Him who alone can cover your heads in the day of battle; and when you lift up those heads in the front of the foe, let this be your song—"The Lord Jehovah is my strength and my song; the Lord has become my salvation!" And when the fight waxes hot, if your head grow weary, think of "Him who endured such contradiction of sinners against Himself," and still fight on until you win the day, and then as the fight draws to a close, and your sun is going down, and you can count your scars, and are ready to enter into your rest, be this your prayer—"I have gone astray like a lost sheep, but seek thy servant, for I do not forget thy commandments." And be this your last word on earth—"Into thy hand I commit my spirit, for thou hast redeemed me, O Lord God of my salvation;" so shall this be your eternal song in heaven above—"Unto Him that hath loved us, and washed us from our sins in His blood, to Him be glory for ever and ever, Amen.

## Essays and Papers on Religious Subjects.

### POPULAR PREACHERS OF OUR OWN TIME.

BY JABEZ BURNS, D.D., LL.D.

THOMAS CHALMERS, D.D.

SCOTLAND, world-famed for her illustrious men, never produced a more popular preacher, distinguished moral philosopher, or ecclesiastical and social reformer than Dr. Chalmers. He was born the 17th of March, 1780, at Anstruther, County of Fife. Of his own free accord, we find him at school when three years old. Almost as soon as he could intelligibly resolve as to his future course, he declared that he would be a minister. Before he was twelve years of age, he was enrolled as a student in the United College of St. Andrew's. In 1795 he became a divinity student, though his favourite study was the higher branches of mathematics. When his seventh session was drawing to a close, he became a private tutor in a family, where he had to endure every possible kind of vexatious annoyance, so that he wrote to his father saying, "My present treatment

has given me a disgust at the situation of a tutor." He now returned to St. Andrew's, but being only in his nineteenth year, he could not, according to rule, be taken on Presbytery trials, and so obtain license as a preacher of the gospel till he attained the age of twenty-one. But an exception had been made whereby it could be earlier effected, if the candidate was "a lad o' pregnant parts." And so on this plea he had the advantages he sought, and was licensed to preach July 31, 1799. His first sermon was preached at the Scottish Church, Wigan, August 25, 1799, and on the following Sunday he preached for Mr. Kirkpatrick, Liverpool.

He was ordained minister of Kilmany, in Fife, May 12th, 1803, and here he devoted himself diligently to his work. But up to this period, and some years beyond, he was utterly ignorant of the Evangelical doctrines of the gospel, and it was by reading Mr. Wilberforce's *Practical View of Christianity* that he was led out of the cold region of religious form into the sunshine of

the Divine love by faith in the Lord Jesus Christ.

Of this book he writes:—"As I got on in reading it, I felt myself on the eve of a great revolution in all my opinions about Christianity. I am now (February 1820) most thoroughly of opinion, and it is an opinion founded on experience, that on the system of—do this and live, no peace, and even no true and worthy obedience can ever be attained. It is, "Believe on the Lord Jesus Christ, and thou shalt be saved."

The result of this change is stated thus:—"Restored once more to the enjoyment of robust health, and with a mind once more at ease and in the possession of firm and settled views, Mr. Chalmers resumed his labours at Kilmany, and for the first time began in earnest to preach the gospel. The effect was soon visible, the church became crowded, and the fame of the preacher's new-born fervour and eloquence brought weekly accessions to the congregation from the neighbouring parishes. Dundee, Edinburgh, and Glasgow lent their several contingents to the wrapt and excited auditory.

"In the year 1814 he was elected to the Free Church at Glasgow, and preached his first sermon in that city before the Society of the Sons of the Clergy, a few months after his appointment, on the 30th March, 1815. A vast multitude assembled to hear him. Previous circumstances connected with the canvass and election had produced a large amount of public excitement; and the appearance, and then the first accents of the preacher, were anxiously looked for. At length, a pale face, clad with a mysterious kind of meaning, strong square cheeks, massive forehead, and eyes possessing a strange dreamy kind

of heaviness, rises above the desk, and reads aloud the words of the Psalm for the congregation to sing. At the conclusion of the devotional exercises, the text is announced, and the sermon begins. The speaker's voice is deficient both in compass and melody; his manner and gesture, as when his brother described him at Liverpool, are still awkward and ungraceful; his pronunciation is broadly marked, not only with national, but provincial peculiarities, so that a fastidious critic might pronounce every word he utters a coarse barbarism. But the sense of defects such as these is swept away by the impetuous torrent of eloquence which rapidly succeeds the low, drawing monotony of his exordium. Then, when the majesty of his conceptions, and the unmatched richness of his eloquence shine forth, the effect is irresistible and universal, and the orator sways the passions of his auditory at will, as by a spell of fascination.

"On the 21st February, the senate of the University of Glasgow, by a unanimous vote, conferred the degree of Doctor in Divinity upon Mr. Chalmers, and the presbytery of Glasgow soon after elected him as one of its representatives in the General Assembly, where, from the first, he took an important part in the debates. At the particular desire of the Lord High Commissioner, the Doctor was appointed to preach before his Grace, on the sabbath succeeding the sittings of the Assembly.

"The announcement created so great an excitement, that a crowd gathered before the High Church of Edinburgh at as early an hour as nine in the morning; and when, at length, the entrance was given, pews and passages were densely filled by one tremendous rush. The Commissioner, the judges, and the

magistrates with great difficulty reached their allotted seats. Such was the effect produced by the preacher's magnificent display of eloquence, that a suppressed, but audible murmur of applause ran through the congregation."

"Dr. Chalmers' ministrations in Glasgow were closed by a proposal made to him from St. Andrew's, to fill the vacant chair of Moral Philosophy in that University. He was unanimously elected on the 23rd January, 1823; and took his farewell of his congregation at St. John's amid the most painful excitement. The introductory lecture at St. Andrew's was delivered on Monday the 17th November.

"Dr. Chalmers was as popular in the chair at St. Andrew's as he had been in the pulpit at Glasgow. During the first week he wrote to his wife:—'I am quite over-crowded, and they seem to think that another and larger room will be indispensable.'

"In the beginning of the year 1827, the chair of Moral Philosophy in the University of London was offered to the acceptance of Dr. Chalmers, and declined. On the 31st of October in the same year, the Town Council and magistrates of Edinburgh unanimously elected him to fill the vacant Professorship of Divinity in that University." And now, in the order of events, came the great disruption in which Dr. Chalmers had to take so prominent a place.

The 18th of May, 1843, a day ever memorable in the annals of the Scottish Kirk, was appointed for the opening of the Assembly. The galleries were crowded by an expectant auditory in the church of St. Andrew's. The Lord High Commissioner, the Marquis of Bute, proceeded from the palace of Holyrood with regal pomp, and, heralded

by the sound of martial music, took his seat on the throne of majesty.

The leaders of the movement began to enter the sacred edifice, and as there appeared conspicuous in their midst the fine intellectual face and massive form of Chalmers, followed by Welsh, Candlish, and other worthies, the church rang with the shouts of the multitude. The plan of proceeding was fully arranged by previous concert, and the members advanced gravely and silently to their seats.

Dr. Welsh, the Moderator of the previous year, according to usual custom, took the chair, and having constituted the meeting by prayer, rose amid death-like stillness—himself pale and agitated with the emotions of the hour—and proceeded to read a protest signed by all the ministers and elders of his party. This done, he quitted his place with great solemnity of manner, and, hat in hand, with a firm and decided step, moved towards the door. At first, a loud cheer burst from the gallery, but as instantaneously a silence deep as death followed. The first to tread in the steps of the Moderator was Thomas Chalmers, venerable from his years, and illustrious from his talents, loved for his amiability as much as he was respected for his powers, and revered for his piety. Tears visibly chased each other down the furrowed cheeks of the great good man as he made the hard sacrifice of position and association for conscience' sake. It must have been a heart sterner than his to have gone forth unmoved from the walls that had so often echoed to his lofty eloquence, and, at one blow, severed himself from a Church in whose bosom he had been reared, and to whose service his manhood had been given. He left behind him imperishable memories, and carried to other scenes and new

fields of labour his purity of principle and his unsullied honour.

Four abreast there followed him through the streets of Edinburgh a third of the ministers of the Scottish Kirk, and they the very *élite* of its clergy in respect of ability, learning, piety, and public spirit. A vast crowd welcomed them without, and the houses they passed were filled from basement to roof with citizens, who loudly cheered the seceders, the ladies waving their handkerchiefs as in the enthusiasm of a public triumph. So they proceeded on their way to a hall in Cannon Mills, where other ministers, not members of the Assembly, and a crowded audience were awaiting their arrival. Amid the acclamations of three thousand persons, Chalmers was chosen the first Moderator of "The Free Presbyterian Church of Scotland," Dr. Welsh proposing him as one "on whom the eyes of every individual in that assembly—the eyes of the whole Church and country—the eyes of all Christendom—were directed." Dr. Chalmers delivered a speech, eloquent of course, but in some respects betraying an uneasy consciousness of the awkwardness of his new position, and affording ground for much animadversion out-of-doors. His work was now nearly done.

"Losing, in consequence of his secession, the Divinity chair of the University of Edinburgh, Dr. Chalmers became Principal and Professor of Theology in the New College of the Free Church. Here he pursued the same course he had been accustomed to do in the University; and in the duties of his office as Professor, and in continued oversight of the interests of the Free Church, the remaining years of his life were passed. Called to London at the close of his fourth session, to give evidence before the

Site Committee appointed by Parliament to inquire into grievances complained of, in consequence of the refusal of some landowners to grant or sell sites for the erection of churches, he took advantage of the opportunity to revisit some old friends in different parts of England. Having accomplished this, much to his own delight, he returned home, apparently in his accustomed health and in buoyant spirits on the 28th of May. On the following sabbath he attended divine service, and retired to rest at his usual hour, without complaint, but on the Monday morning it was found that his spirit had passed peacefully away. The immediate cause of death was disease of the heart." The writings of Dr. Chalmers have had a world-wide circulation. His *Astronomical Discourses* have had an unprecedented circulation. This volume "was published on the 28th of January, 1817. In ten weeks 6,000 copies had been disposed of, the demand showing no symptom of decline. Nine editions were called for within a year, and nearly 20,000 copies were in circulation. Never previously, nor ever since, has any volume of sermons met with such immediate and general acceptance. The *Tales of My Landlord* had a month's start in the date of publication, and even with such a competitor it ran an almost equal race. Not a few curious observers were struck with the novel competition, and watched with lively curiosity how the great Scottish preacher and the great Scottish novelist kept for a whole year so nearly abreast of one another."

How sublimely great was this devoted servant of Jesus, and yet he exhibited the docility and simplicity of a child. Not long before his death I breakfasted with him, and that season of intercourse can

never be forgotten. Several of his noble-hearted compeers and fellow-labourers have passed away. Drs. Gordon, Tweedie, Welsh, Cunningham, Grey, and last but not least,

Guthrie and Candlish—a galaxy of brilliant stars we shall not meet again on earth.—From *Lives of the Illustrious, Dr. Hannah's Memoirs, &c.*

## Tales and Sketches.

### YORKHILL BAPTIST CHURCH: ITS RISE AND PROGRESS.

BY SCRUTATOR.

#### CHAPTER VI.—*Drawing a Congregation.*

FOR a few weeks after the opening of the new chapel the congregations, both on the Lord's day morning and evening, were exceedingly good. Attracted by the desire to see the building, and to hear the fresh minister, not a few came from the adjacent villages, and helped to fill the pews. But this was not destined to continue. The novelty soon wore off, and before he had been in Yorkhill three months Mr. Ernest found that it was his lot to preach in a chapel hardly one-third filled. And yet the chapel itself was not large. A plain structure, with little ornamentation, either inside or out, but fitted up with stained open benches, and a somewhat tastefully constructed platform in lieu of a pulpit, with the baptistery in front, it was calculated to seat only four hundred on the ground floor, but was made wide enough to admit of galleries all round. To stand on the platform and see before him about fifty adults and sixty or seventy children, in a place that would comfortably accommodate three times the number

was not a very encouraging prospect for the preacher. If we said that Mr. Ernest did not at times feel this we should be setting him up as something more than human. He did feel it, and when in addition even part of this small congregation walked off on various occasions to attend chapel and Sunday-school anniversaries in the district, and left their pastor to preach to as many pews as there were people, the sight was indeed disheartening. But Mr. Ernest was not a man to give up at trifles. Believing that God had called him there to do a work for Him, and that "His word would not return unto Him void," he sought aid of the Holy Spirit to enable him to forget surrounding circumstances, and it was observed as a result that some of his best, most earnest, and most successful sermons were preached to his thinnest congregations.

On one occasion this was notably the case. It was the Lord's day evening, and two or three circumstances combined had contributed to make the small congregation unusually small. On the platform, according to his custom, five minutes before the time, on seeing so few gathered the preacher looked anxiously towards the door, with the hope that far more would enter. But he was doomed to be disappointed. The doors swung open

but for few, and these rather late comers. What was to be done? With a depressed spirit the preacher got through the first part of the service. As the congregation were singing the hymn that preceded the sermon he bent his head in silent prayer to God for help. As if a voice had spoken to him from heaven, the question rung in his ears, "WHAT DO YOU PREACH FOR?" What? he mentally ejaculated. Do I preach merely to gratify myself? Is it a large congregation primarily that I am seeking? Or is it my chief aim to save souls? What would the Lord Jesus do if He were here now? Would He sigh and groan because He had not a large congregation to preach to? Rather would He not yearn over the souls that are present, and seek their eternal welfare? Did he think it too much labour to sit up part of the night to preach the glad tidings of salvation to *one* man; or when weary, hungry, and thirsty, to forget His own needs, and under the heat of a burning noon-day sun, preach one of His noblest life-giving sermons to *one* woman? What would Paul do were he here? Would not he copy his Master's example, and seek by all means to win *some* if he could not win many? When do we hear of Paul seeking for large congregations that he might have the pleasure of the popular orator in addressing many? Was he not as much at home in preaching to a few women by the river-side, and to small groups in his own hired room, as in addressing multitudes?" Questions like these flashed through the preacher's mind with lightning-like rapidity. For a minute he felt as if he could only hang his head with shame. How far in spirit, in love to perishing souls, and in self-sacrificing zeal was he behind his Master and the

Apostle! With the inward cry of "Lord forgive me: and now Lord help me!" he rose to give out his text. It was Colossians i. 28, 29; "*Whom we preach warning every man, and teaching every man in all wisdom that we may present every man perfect in Christ Jesus. Whereunto I also labour; striving according to His working which worketh in me mightily.*" "We are, dear friends," said he, "but few to-night. But God can bless a few as well as many. It is a mercy to know that His presence and blessing are not confined to multitudes. We read that where 'two or three are gathered together in His name He is in the midst of them.' I believe He is with us in accordance with His promise to-night, and that we shall realise His living power. Let us all lift up our hearts in silent prayer for it. While I am speaking do you pray, and then it may be that every one of us will go away with a blessing."

It was manifest that these words had arrested the attention of the congregation. If any had felt depressed on account of the deserted look of the place, and the absence of friends generally present, the pastor's courage and faith put fresh life into them. It was clear that he was looking to God for a blessing, and not to numbers. Ought not they to do so too? They would. So they prayed and he preached, and the effect was considered marvellous. Never had such a sermon been preached in that chapel! Each hearer felt that the sermon was for himself. Every man was warned and taught, and the earnest, ringing, faithful appeals of the preacher reached the hearts of the unconverted present. It was realised by most that the preacher's real aim was to present all "perfect in Christ Jesus." He evidently sought not

his own glory but their salvation and perfection. What if they were not saved? What if they lost eternal life? How could they escape if they neglected so great salvation? Time was passing rapidly away, eternity might soon dawn upon them: "Behold, *now* was the accepted time: behold, *now* was the day of salvation!" Might not tomorrow be too late? Was not the Spirit God of calling them to come to the Lord Jesus at once? And when at the close the preacher gave out the solemn hymn—

"O do not let the word depart,  
And close thine eyes against the  
light,  
Poor sinner harden not thy heart,  
Thou wouldst be saved—why not  
to-night?"

the effect was overwhelming. The preacher brushed away the tears that would roll down his cheek; some sat down in their pews sobbing, unable to rise and sing; the singing was soft, subduing, and melting, and it seemed as if the Holy Spirit was moving in the place with Pentecostal power. Nearly all stayed to the prayer-meeting that followed, and brief and earnest were the prayers presented to God that sinners might be saved through the sermon. The burden of every prayer seemed to be "Lord, by the power of thy Spirit save sinners to-night." And sinners were saved. Eight enquirers remained at the close to be talked to, directed and prayed with. Some who did not remain went home to read and pray, and tell others what the Lord had done for their souls. The sermon was talked about all over the village. "Yon shud ha been at our chapel last neet and heard the sarmon," was the remark made by those who were present to those who were absent, when they came in contact with them on the follow-

ing day, "You did miss a treat: the Lord gave us a rare blessing." And so it proved, for as the result of that one sermon seven individuals were shortly afterwards added to the Church, all of whom dated their conversion and decision for Christ from that service.

This experience taught the preacher himself a valuable lesson that he never afterwards forgot. Said he "I now know that that holy man of God, Robert M. McCheyne, was right when he said, 'I see the man cannot be a faithful minister until he preaches Christ for Christ's sake—until he gives up striving to attract people to himself, and seeks only to attract them to Christ.' Henceforth it shall be my aim, as God shall help me, not to seek to draw large congregations to myself, but whether I have few or many to hear me, to seek with all my heart to win them for Christ." That resolution he fulfilled, and the effect was soon perceived. From that time a congregation began slowly to gather. The members of the Church stirred up afresh to labour for Christ, worked as individuals to bring sinners under the sound of the gospel. A few made a vow that as far as it was possible they would never come to their chapel without bringing at least one person, or stranger with them, and praying that each new hearer might be blessed and saved. Tract distributors found their way into the houses of the people to talk to them about Christ, and induce them to come with them to the house of God. Two or three started prayer-meetings in their own cottages, and invited their neighbours to attend. Open-air services were inaugurated, and thus many heard the word of life who rarely or never went to a place of worship. "The minister and his people are evidently in

earnest in seeking after the welfare of our souls," was the feeling that pervaded the district. Whether persons were religiously inclined or not, they could not but feel *that*. Even sceptics readily acknowledged it. The consequence was the Monday evening prayer-meeting was crowded, and in less than two

years from his settlement in York-hill Mr. Ernest was cheered by hearing his deacons say that if things went on as they did much longer they would be bound to erect galleries in the chapel for want of room.

(To be continued.)

## Reviews.

*The Sunday School World.* Vol. I. (Elliot Stock.)

We have had occasion to speak most favourably of this New Weekly for our Sunday Schools. The first volume is now before us, strongly bound in cloth, and containing a mass of material for our Teachers it is difficult adequately to describe. No department of use or interest in the Sunday School is overlooked, and we cannot think of any work extant more adapted to the great work of teaching than this. All Sunday School Teachers should take it weekly, and every Sunday School Library in the kingdom should have the bound volumes on their shelves for constant reference.

*Eastern Blossoms, &c.* By MARY E. LESLIE, with Introduction by Rev. E. STORROW. (London: John Snow and Co.)

THIS is a small delightful volume of sketches of native life in India, and while it must be edifying to all interested in Christian Missions, it is peculiarly adapted to interest young people, and to stir up in their hearts a desire to sustain Gospel labourers in heathen lands. We most cordially commend it to our readers.

### PERIODICALS AND PAMPHLETS.

*The Study.* (Dickinson and Higham.) Contains Expositions, Homilies,

Criticisms and Sketches of Sermons. Forty-eight royal 8vo pages, monthly. (6d.)

*The American Pulpit of the Day.* (R. S. Dickinson, 6d.) Parts I. and II. Each part of this new work contains eight Sermons by the most popular preachers of America, and of the various Christian denominations. When we mention Drs. Crosby, Duryen, Dooms, Payne, Hall, and Armitage; besides good sermons by Caughey, Swing, Hepworth, Haynes, Miller, &c., we have surely said enough to induce our preaching brethren to secure it, monthly, as it appears.

*Hymns and Tunes.* For School and Sanctuary, &c. (J. Haddon and Co., 3, Bouverie-street, Fleet-street.) This cheapest of all sacred music is published monthly at *One halfpenny* for some twelve or fourteen excellent words and tunes. We need surely add no more to those interested in sustaining the service of song, both in school and chapel. Part I., price 4d., contains eighty-four tunes. The tunes themselves are old and new, grave and gay, lively and serene, and well adapted for popular use.

*The Baptist Newspaper* has well reported our Denominational Institutions, and filled its columns with papers of abiding interest.

*Word and Work.* (Nos. 4 and 5, J. F. Shaw.) Well filled with articles of thorough spiritual and evangelical worth, besides recording work done by the Church of Christ for the world. May it be prospered greatly!

*Cassell's Bible Dictionary.* Illustrated. New Edition, quarto, Part I., 32 pp., 6d. This valuable work is to be completed in 36 Parts, and will have 600 Illustrations and Maps. It ought greatly to succeed, and we hope it will.

*Truth and Progress.* A South Australian Monthly. February, 1875. A periodical having in it life and power.

*Destroying and Building, &c.* By John Cox and Son, being remarks on a pamphlet entitled *The Step I have taken*, being Letters to a Friend on taking his place with Brethren. By E. Dennett. (Houlston and Sons, 2d.) A clear Scriptural refutation of the peculiarities of Brethrenism as assumed and vindicated by Mr. Dennett. We trust this short and telling pamphlet will be widely circulated and carefully read, as it well deserves.

*The Sword and Trowel.* A thorough good number. We wonder who would assume to dictate to Mr. Spurgeon as to how he should review books. Whether right or wrong, no one is more faithful and honest, and always unmistakably plain, so that authors and readers alike can understand the verdict given. This is the best of all the good numbers ever published of this telling magazine.

*The Quarterly Record of the Trinitarian Bible Society.* Ever full of just criticism and reliable information.

*The Lay Preacher.* (May.) (Elliot Stock, 3d.) An admirable number; good outlines and wise suggestions; worth ten times its cost.

*Word and Work,* Nos. 6 and 7. Abounding in good things and admirably got up.

## Our Denominational Meetings.

**BAPTIST BUILDING FUND.**—The annual meeting was held on Thursday evening, April 22, at the Mission House, Castle-street. The chair was occupied by Dr. Angus, of Regent's Park College. The proceedings commenced with the singing of the hymn, "Salvation, oh, the joyful sound," after which the Rev. W. A. Blake offered prayer. Secretary's and treasurer's reports. —Mr. A. Bowser, secretary, read the report. From this it appears that the society has existed for fifty years, during which it has been at work assisting in the extinction of chapel debts, and in the erection of new chapels. Tracing the growth of the society's operations, the report stated that the loan capital of £1,000 created thirty years ago, is now nearly £20,000, and several other societies of a kindred nature within the denomination, as well as in other denominations and in other

countries, have been modelled on the plan of this society, and carried on with growing success. Mr. J. Benham, treasurer, then read the financial statement, which showed a balance in hand of £31 6s. 4d. The subscriptions and donations during the year have amounted to £573 17s. 10d.; congregational collections, £41 17s. 6d.; Liverpool Auxiliary, £114 15s. 6d.; total, £730 10s. 10d. Instalments on loans, £3,981 5s.; banker's interest on deposits, £2 5s. 8d.; total, £4,745 7s. 10d. The number of loans to churches was twenty-six, representing a total sum of £4,385. Col. Griffin, Dr. Underhill, W. Walters, C. Short, and others took part in the meeting.

**THE WELSH MISSIONARY MEETING.**—This meeting was held, as it has now been for some years past, in the library of the Mission House, April 23, and we were glad to see

an improved attendance as compared with some previous occasions. Dr. Llewellyn Jenkins, of Mnesycwmwr, was voted to the chair. Mr. Jenkins is well known and greatly beloved by all the Baptist Churches in Wales. He is the son of the late venerable Dr. Jenkins, of Hengoed, and is himself one of the most prominent brethren in the Principality. The Rev. H. Harris, of Moorfields, having read a portion of Scripture, and a hymn having been sung with true Welsh enthusiasm, prayer was offered up by Dr. Price, of Aberdare. Rev. J. G. Jones, C. Griffith, Lewis Evans, and others took part in the meeting.

THE annual session of the Baptist Union was opened at Bloomsbury Chapel, on Monday morning, April 26th, by the usual introductory prayer-meeting. The retiring president, Rev. Charles Stovel, presided at this service; the attendance was the largest we have ever known. On the platform we noticed, in addition to Mr. Stovel and Mr. Maclaren, Dr. Brock, Mr. Chown, and Mr. Benham, with the two secretaries of the Union, Dr. Steane, and Mr. Millard. In the body of the chapel the provinces especially were well represented. Rev. A. Maclaren gave a most stirring address on the gospel as the great theme for the day. Rev. Dr. Landells was elected vice-chairman for the year. The *soirée* at Cannon-street Hotel, and the after-gathering there were well attended.

**BIBLE TRANSLATION SOCIETY.**—The annual meeting was held in Bloomsbury Chapel on Monday evening, April 26. There was a good attendance. Rev. Dr. Steane presided, and was supported by Revs. Dr. Wenger, J. Sale, and J. Stubbins, of India; Dr. Brock, J. P. Chown, E. C. Pike, Dr. Stock, Dr. Angus, Dr. Underhill, and

others. The proceedings were commenced by singing, followed by prayer, in which the Rev. J. Stubbins engaged. Secretary's and treasurer's reports.—The secretary, Rev. Mr. Powell, read the report. During the year there have been issued from the depository 18,825 portions of Scripture. The number of Bible and Scripture portions printed for the society since 1868, in Bengali and Hindi, has amounted to 91,500 copies, in eighteen editions. The printing of the concluding volume of the Sanscrit Bible having caused an edition of 1,340,000 pages. Other translations were proceeding, and remarkable results were constantly reported. Several applications for help were made to the society, amongst others by the Rev. L. O. Skrefsrud, to enable him to translate the Bible into the Sonthali language, and by the Rev. J. G. Oncken for a new German edition, also on behalf of Mr. W. Hack for a Japanese version. From the treasurer's statement it appeared that the amount of subscriptions and donations represented £1 799 3s. 9d., which with legacies, £336 4s. 6d. and other sums, produced a total of £3,208 8s. 2d. receipts; while on the credit side were shown grants to the General Baptist Mission, £1,200, for the Singhalese version £200, and other expenses; after payment of which, a balance of £575 5s. 2d. remained in the treasurer's hands, and on deposit account £1,830. Revs. Dr. Stock, E. C. Pike, Dr. Wenger, and J. Sale addressed the meeting.

**BRITISH AND IRISH HOME MISSION.**—The annual meeting was held on Tuesday evening, April 27th, in Bloomsbury Chapel. Mr. J. Barran, J.P., of Leeds, presiding. The proceedings were commenced by the singing of a hymn; after which Rev. J. Bloomfield offered prayer.

Rev. J. Bigwood, Secretary, then read the report which was very encouraging, especially in regard to Ireland, where a good work seems, under the auspices of the society, to have been accomplished and still to be continued. Several new chapels have been built, and existing buildings enlarged, colporteurs have been employed, and other means used for the spread of the Gospel in England and Ireland, although it is regretted in the report that there are over 200 towns in England of considerable population without a Baptist chapel. Mr. J. Bacou, Treasurer, submitted the financial statement, from which it appeared that the total income of the society for the past year was £5,100 15s. 6d., a balance after payment of expenditure, being left in hand, of £630 11s. 1d. Revs. J. L. Brown, H. Platten, and W. Murphy, addressed the meeting.

**FOREIGN MISSIONARY SOCIETY. ANNUAL MEETING.**—The annual meeting, April 27th, always the great gathering of the denomination, was held on Thursday evening in Exeter Hall, which was crowded. Mr. J. S. Wright, of Birmingham, presided. After the singing of a hymn the Rev. J. Collins, of Penge, engaged in prayer. Dr. Underhill, read and briefly commented on the annual report, which was one of the most encouraging ever submitted on such an occasion. The following summary will place the principal facts before the reader:—It appears that the hopes expressed at the last year's services have been fulfilled, and that the showers of blessing which have fallen on other lands have also come upon the missions of the society, and every part of the mission-field has born much fruit. During the year, 3,546 persons have by baptism professed themselves followers of the Lord Jesus, viz.:—

In the East, excluding Sonthalistan, 392; of Southals, 1,600; and in Africa, the West Indies, and Europe, 1,554. The missionary staff has been increased by nine. Mr. J. Tritton, Treasurer, submitted the financial statement, from which it appeared that the income of the society has been £40,121 10s.—only £134 7s. 8d. less than that of last year, which included £3,126 for the Famine Fund. The expenditure has, however, exceeded the income by £1,143 15s. Rev. E. G. Gauge, W. Brock, jun., Dr. Mullens, and Dr. Cairns delivered addresses.

**BAPTIST TRACT SOCIETY.**—The annual meeting was held in the Lower-room of Exeter Hall, on Wednesday evening, 28th of April, Mr. J. P. Bacon presiding. After singing, the Rev. J. Bloomfield offered prayer. The Secretary, the Rev. J. Briscoe, then submitted the report. The sales of tracts at the depots has during the past year exceeded any previous year by £23 14s. 2d. The number of issues published has been 727, the number of tracts distributed 735,400, and since the formation of the society, a period of thirty-four years, a total of 10,565,012 tracts have been given away. The amount voted in grants has reached the sum of £729 19s. 7d. (being £152 5s. increase on the preceding year), and has embraced many localities in the British Isles, and on the Continent, France, Norway, Holland, Milan, Spezzia, Rome, as also South Africa and India. Mr. W. Oliver, Treasurer, submitted the financial statement, from which it appeared that there was a balance in the treasurer's hands last year of £66 3s. The subscriptions for the year have been £1,006 18s. 9d., with other receipts producing a total of £1,233 1s. A balance remained of £110 3s. 8d. Revs. W. Cuff, F.

Trestrail, J. Dann, and others took part in the meeting.

**BAPTIST MISSIONARY SOCIETY—YOUNG MEN'S ASSOCIATION.**—The annual meeting was held on Friday evening, April 30th, in the Congregational Memorial Hall, Farringdon Street. The chair was occupied by Mr. George Williams, who was supported by the Rev. Dr. Landels, the Rev. George Fryer, Mr. J. Macgregor, Mr. F. Wright, Mr. Thos. Morgan, the Rev. F. C. Waddock, and the Rev. C. M. Birrell. Prayer was offered by the Rev. J.

Fryer. Mr. Capern, the Secretary, read the report, which congratulated the friends of the society on the increased interest manifested in missions. In connection with the auxiliaries there had been an increase in some cases of twenty, and in some of fifty per cent, in the contributions to the Baptist Missionary Society. The Mare Street Chapel Auxiliary had been instrumental in establishing three other auxiliaries. Three new auxiliaries had been formed this year. Several interesting addresses were delivered.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

**HAYLE, CORNWALL.**—Rev. W. Pontifex, after supplying for four Sundays on probation, has accepted an invitation to the pastorate.

**BRIDPORT, DORSET.**—Rev. James T. Eames, late of Forton, Hants, commenced his labours at Chads-mead Chapel, Bridport, on Sunday, April 24, under encouraging circumstances.

**MORLEY.**—Rev. J. Wolfenden, having accepted the pastorate of a church near Melbourne, Australia, has resigned the oversight of the church at Morley, and sails for his new sphere of labour on the 20th July. He preaches his farewell sermon on the first Sunday in July.

**TIRZAH, MON.**—Rev. Wm. Maurico, student of Pontypool College, has accepted an invitation to the pastorate of the church here.

Rev. W. J. Dyer, of the Pastors' College, has received a unanimous call to the co-pastorate, with Rev. J. Hiron, of the church meeting at Union Chapel, High Wycombe.

**AYLSHAM.**—Rev. J. Homos has resigned the pastorate of the church, Aylsham.

**BATH—RYDE.**—Rev. J. R. Chamberlain has resigned the pastorate of the

Hayhill Church, Bath (which he occupied many years, succeeding the Rev. Dr. Winslow), and accepted the invitation of the Church, George-street, Ryde.

Rev. James Smith, of Charles-street Chapel, Woolwich, has accepted the pastorate of Zion Chapel, Clover-street, Chatham.

### RECOGNITIONS.

Rev. J. Lee was publicly recognised as pastor of the church at Long Crenndon on the 10th of April. Rev. J. T. Brown delivered the charge to the pastor, and Rev. J. Jones spoke on the constitution of a Christian church.

Rev. S. Watkins, late of Lays-hill, Herefordshire, was recognised as pastor of the church at Presteign, Radnorshire, on the 19th of April. Mr. T. Blake, of Ross, preached; and addresses were delivered by Revs. E. Davies, Presteign; A. E. Seddon, Kingston; T. Jermine, Evanjobb; R. Smith, &c.

The recognition of Rev. H. C. Leonard, M.A., as pastor of the Bournemouth and Boscombe Church, took place at the newly-erected Boscombe Chapel on Tuesday, April 20th. The chair was taken by Rev. R. Colman, secretary of the church and of the Building Com-

mittee, who said it gave him great pleasure to speak to those who, he believed, were in full sympathy with them in the work undertaken. He had looked upon Bournemouth ever since he had known it as an eligible place for the formation of a good Baptist church. Mr. W. D. Thomas narrated the circumstances connected with the invitation to Mr. Leonard, and with the parlour services conducted for eight months, to which he, in great measure, attributed the large gatherings which they now had every Sunday. Rev. H. C. Leonard said that the invitation had been unexpected by him. He believed that the Head of the Church guided these things when there was no self-seeking on either side, and he had great pleasure in entering on the public ministry here, desiring to know nothing among them but Jesus Christ and Him crucified. Addresses were then delivered by the Revs. J. B. Burt, of Beau-lieu; R. Caven, B.A., and J. Bailey, B.A., of Weymouth. An effort is being made to clear off the debt upon the chapel, towards which a gentleman has promised £100 in order that the committee may be able to proceed at once to the erection of the larger chapel needed for Bournemouth.

The recognition of Rev. J. H. Cooke as pastor of Park Shot Baptist Church, Richmond, Surrey, took place on Tuesday, May 11th. The chair was taken by Rev. Dr. Angus, of Regent's Park College. Rev. W. Howisson, V. J. Charlesworth, W. Bayley, J. Perrin, J. Jones, and others, took part in the meeting. The attendance was large and the prospects for the future were encouraging.

#### SERVICES TO BE HOLDEN.

CHADWELL HEATH, ESSEX.—On Tuesday afternoon, June 29th, Rev. Archibald G. Brown will preach, and in the evening a tea and public meeting will be held; Rev. J. Davis, of Romford, will preside.

FLEET, HANTS.—Anniversary services, on Thursday, June 3rd. Two sermons will be preached by Mr. J. S. Anderson, of Deptford; in the after-

noon at three, and in the evening at six o'clock.

#### PRESENTATIONS.

Rev. J. PIFE, on leaving the pastorate of the church in Howard-street, North Shields, after a ministry of five years, has been presented with £20.

Rev. C. W. Skemp, on leaving Brierley-hill, Staffordshire, for the church at Rye-hill, Newcastle-on-Tyne, has been presented with six volumes of Lange's *Commentary*, and a timepiece, by the members of his former church and congregation.

Mr. W. J. Tomkins, of Barking, has been presented at a social meeting of his congregation with upwards of £5.

At the annual meeting of the church at Modbury, Devon, Mr. Spear was presented with a purse of money as an expression of affection and confidence at the close of his second year's pastorate.

Rev. W. E. Winks was on Monday presented with a purse containing £60 by a number of the friends at Ely-place Chapel, Wisbeach, as a mark of their appreciation of his efforts towards the erection of their new and handsome church and schools, and of their esteem and regard for him as their pastor.

#### NEW CHAPELS.

The foundation stone of a new chapel was laid on the 12th of April at Coleorton, Leicestershire, by Mr. John Porter, of Coalville. The service was conducted by Rev. J. Salisbury, of Hugglescote, of which Coleorton is a branch station. The meeting after tea was presided over by Mr. William Smith, of Coalville, and the financial proceeds of the day amounted to £40.

Tuesday, the 13th of April, was a red-letter day in the history of the church at Hornsey-rise. The new chapel, seated for 500, was opened by a sermon from Dr. Landels, on "Jesus of Nazareth passeth by." At the tea and public meeting in the evening, under the presidency of Mr. T. Sergeant, addresses were delivered by Revs. W. Cuff, G. T. Edgeley, J. Manning, D.

Russell, T. G. Atkinson, and F. M. Smith, the pastor. The collections exceeded £20.

### MISCELLANEOUS.

**KENSINGTON.**—The annual meeting of the church and congregation at the Baptist Chapel, Kensington (Rev. J. Hawes, pastor), was held on Tuesday, April 20th. The accounts, spiritually and financially, were of a very encouraging character. The pastor reported that thirty-six had united themselves with the church during the year, and nearly £600 had been raised for various objects.

A bazaar in aid of the renovation fund of the City-road Church, Winchester, has realised £100. During the pastorate of the Rev. A. Braine the friends have raised for the debt, which was paid a short time since, and the renovation fund about £600.

The chapel in Philip-street, Westminster, Bristol, having been closed six months for extensive improvements, was reopened on the 18th of April by the Revs. J. Penny and W. Adams, who preached to large congregations. A public tea, held on the following day, was attended by 600 persons. G. H. Leonard, Esq., presided. £1,000 have been raised, and £350 more will be required.

**BUGBROOK, NORTHAMPTONSHIRE.**—In the early part of 1874 the chapel and minister's house was renovated and improved at a cost of upwards of £360. Contributions, reopening services, and a bazaar realised within £40 of the amount. On the 6th the first anniversary was held. In the afternoon there was a stall of useful articles in the schoolroom; a public tea and meeting in the chapel followed, the Rev. J. T. Brown presiding, and the Revs. E. R. Broom, H. Capern, W. J. Mills, M. T. Henson, W. H. Payne, pastor, and Mr. Cosford taking part. The whole debt (inclusive of recent incidental expenses) was liquidated, and a balance remained in hand.

### COMMEMORATIVE SERVICES

*In Church-street Chapel, Edgware-road, of Dr. Burns' forty years' ministry in that place.*

ON Lord's Day, May 9, these services were commenced by two discourses which the Doctor applied to the occasion. In the morning the subject was from Deut. ii. 7, "For the Lord thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness these forty years, the Lord thy God hath been with thee; thou hast lacked nothing." In the evening he chose three passages of Scripture. The first, 1 Cor. vii. 3, exhibiting the mutability of the world, the changes in God's church, Zech. i. 5, "Your fathers, where are they? And the prophets, do they live for ever?" The glorious eternal unchangeableness of the Lord Jesus Christ. And Heb. xiii. 8, "Jesus Christ the same yesterday, and to-day, and for ever." The congregations were large, comprising some from a considerable distance. At the Lord's Supper, administered after the evening service, the co-pastor, Rev. Dawson Burns, gave an admirable address suited to the occasion. On Monday evening, the 10th, a large gathering of friends took place. Between 200 and 300 took tea in the lecture-hall and vestries above. At 7 the public meeting was held. Dr. Burns presided, Rev. Mr. Hall engaged in prayer. Then an address was read to the pastor on the ministry which he had been so long permitted to exercise in that house of worship. With this address was presented a large magnificent timepiece, on which was engraven that it was the gift of the officers of the church on this very interesting occasion. After Dr. Burns had replied to the address and given a brief summary of the forty years he had been with them, and stated that only three of the first congregation was present, the meeting then became one of true Christian Catholicity and real fraternal brotherly love. The Church of England was represented by the Rev. Mr. Skrine of

Wimbledon, who said he had both a font and baptistry in his church, and who expressed his deep interest in the union of all God's people. The Rev. Dr. W. Chalmers represented the Presbyterian Church, and referred to his labours near by to Dr. Burns for twenty-five years. The Rev. R. Tabraham represented the Wesleyan Methodists, and spoke of his sixty years' ministry, being now in his eighty-third year, and his affectionate sympathy with Dr. Burns both in the ministry of the Gospel and his temperance work. The Rev. James Blake, Baptist, of Bow, expressed his interest in all that concerned the minister and the place. Rev. John Morgan, Congregationalist, of Barnsbury, warmly spoke of his love and esteem for Dr. Burns as preacher, writer, and temperance worker. Mrs. C. L. Balfour was called out of her pew and delivered a warm and eloquent account of her baptism and connection with the church for upwards of thirty-five years. Mr. Balfour, who is suffering from partial defect of sight, from his pew referred to Dr. Burns' labours in the cause of the slave "of peace" and for the abolition of capital punishment. J. S. Balfour, Esq., their youngest son, referred to his infantile association with the Doctor and the place. Mr. Dawson Burns said a few acceptable words. Mr. Dibley gave utterance to his warm appreciation both of the minister and the circumstances under which they had assembled. Interesting hymns and pieces were sung during the evening, and a little after 10 o'clock Mr. R. Beasley pronounced the benediction. No such gathering ever assembled in Church-street Chapel. The entire evening was one of the greatest possible enjoyment.

**GREAT SAMPFORD, ESSEX.** — The church of Christ in this village appears to have originated in the continued labours of six neighbouring ministers who, about the year 1800, agreed to visit the village for three months, and preach alternately in a cottage fitted up for the purpose by the late Richard Pettit, of the Clock House Farm, Little Sampford. It soon became necessary

to have a larger building. Mr. Pettit then purchased an estate in the centre of the village, and converted one of the buildings into a chapel. This was in 1802. The church was formed three years later, consisting of seven members, who invited Mr. Pettit to be their pastor, which trust he accepted, and continued to fill the office until he was called to his heavenly rest in 1825. The chapel soon proved too small, and had to be enlarged. From this time it has had two roofs, which press with great weight upon the walls; and as these are but lath and plaster, two pillars had to be put up in the centre of the chapel to prevent the roof falling in, the weight of which has now, however, forced the front wall out several inches. The building is therefore in a very dilapidated, and rapidly becoming in a dangerous, condition. As repairs would be very costly, and probably useless, we have resolved to erect a new building, with schoolroom adjoining. On counting the congregation, we found it exceeded 300. Plans have therefore been prepared, with sittings for 350, and schoolroom for 80 children. The estimated cost is £750; towards this nearly £400 has been raised, and a friend has kindly undertaken to add five per cent. on all amounts given or promised before Midsummer. The members of the church and congregation are doing their best to help themselves, and sincerely trust that the appeal now made by printed circular and in other ways will meet with a generous response from the Christian public. On Good Friday a bazaar was held which realised about £50. In the afternoon an excellent sermon was preached by Rev. J. P. Campbell, Cambridge. About 200 sat down to the public tea. A public meeting was held in the evening, the pastor, Josiah Robinson, presiding. Encouraging and excellent addresses were given by Revs. G. H. Hook, Thaxted, C. L. Collins, Finchingfield (Independent), and J. P. Campbell. The population of the two Sampfords is 1,200, and ours is the only dissenting place of worship. We are anxious to open our new chapel free from debt. Any contribution, however small, will

be thankfully received and promptly acknowledged by the pastor.

**FAIRBURY, NEBRASKA, U.S.**—By a letter received from our friend the Rev. Mark Noble, we are pleased to hear the good work continues to prosper. Although Mr. Noble has been for a time laid aside by illness, yet the work has gone on. He has four churches under his care. Some have been recently baptized, and several are inquiring their way to Zion, with their faces thitherward.

### BAPTISMS.

*Allerton*.—April 25, at the new chapel, Six, by J. Preston.

*Ashley and Packington*.—April 21, Three, by C. Clarke.

*Asht n-under-Lyne*.—April 28, Two, by Andrew Bowden.

*Att'borough, Nuneaton*.—May 2, Two, by J. Dixon.

*Avening, Gloucestershire*.—Nov. 24, Five; April 5, Three; by R. Kerr.

*Bacup*.—May 2, at Ebenezer Chapel, Two, by Henry Angus.

*Barrow-in-Furness*.—April 28, in the Abbey-road Chapel, One, by James Hughes.

*Birmingham*.—May 2, at Bond-street, Six, by George Wheeler.

*Blackley, Yorks.*—May 1, Four, by R. Briggs.

*Boote, near Liverpool*.—May 3, at Brazen-nose-road Welsh Chapel, One, by J. Davies.

*Buxes*.—April 29, Three, by J. Kemp.

*Burton-on-Trent*.—April 18, at Guild-street Chapel, Three, by J. Askew.

*Carmel, Aberdare*.—May 2, Five, by Thos. Jones.

*Carmel, Sirhowy*.—April 18, Two, by W. Williams.

*Chapel Fold, Dewsbury*.—May 2, Two, by John Hillman.

*Cheddar*.—May 2, Five, by T. Hanger.

*Chester*.—March 30, Two; April 4, One; by Paul Price.

*Chester*.—April 25, at Pepper-street Chapel, Seven, by W. Durban.

*Chiswick*.—April 25, Four, by John Wilson.

*Cinderbank, Netherton*.—April 25, Five, by T. Lewis.

*Clay Cross*.—April 22, Eight, by W. Williams.

*Cloathfold, Lancashire*.—April 28, Four, by A. J. Parry.

*Colchester*.—April 18, at Eld-lane Chapel, Seven, by E. Spurrier.

*Crease*.—April 28, Four, by F. J. Greening.

*Croesyparc*.—April 18, One, by G. Thomas.

*Croxton, Devon*.—April 15, Six, by B. Miller.

*Cumtars, Glamorganshire*.—April 13, One, by J. Evans.

*Devonport*.—April 26, at Morice-square Chapel, Six, by E. A. Tydeman.

*Dunfriess*.—April 26, One; May 1, One; by Wm. Milligan, jun.

*Eastcombe, Gloucestershire*.—April 25, Three, by J. E. Brett.

*East Hsley, Berks.*—April 21, Two, by B. H. Elliott.

*Erwood, Breconsire*.—May 2, Three, by J. Phillips.

*Exeter*.—April 29, at South-street, Nine; April 30, Six; by F. Bosworth, M.A.

*Faringdon, Berks.*—May 2, at Block-green Chapel, Four, by Thomas Wheatley.

*Festiniog*.—May 9, at Zoar, Three, by E. Parry.

*Goetre, Pontypool*.—May 9, Two, by Isaac Richards.

*Great Leighs, Essex*.—April 14, One; April 18, Two; April 26, Two; April 28, Four; May 1, Three; by R. C. Sowerby.

*Halsfax*.—May 2, at Trinity-road Chapel, Twelve, by James Parker.

*Hyde*.—May 2, Two, by George Hughes.

*Jamaica*.—March 20, at Salter's-hill, Fifteen, by W. Denny.

*Lenton*.—May 2, Four, by James Parkinson.

*Lewes*.—April 25, Four, by William J. Scott.

*Lifton, Devon*.—May 2, Two, by G. Parker.

*Liverpool*.—April 25, at Windsor-street Chapel, Six, by J. R. Jones.

*Liverpool*.—April 25, at Soho-street Chapel, Five, by E. E. Walter.

*Llanudno*.—April 25, at the Tabernacle Welsh Church, Seven, by D. Davies.

*Luton, Beds.*—April 25, in Wellington-street Chapel, Ten, by A. C. Gray.

*Mildon, Essex*.—April 28, Three, by H. Charlton.

*Manchester*.—April 18, at Moss Side Chapel, Six, by R. Chenery.

#### Metropolitan District.—

*Barking*.—April 28, Four, by W. J. Tomkins.

*Bromley-by-Bow, E.*—April 14, at George-street Chapel, Seven, by W. T. Lambourne.

*Burdett-road*.—April 29, at the East London Tabernacle, Nine, by A. G. Brown.

*Commercial-road*.—April 13, Four, by J. Fletcher.

*Dalston Junction*.—April 22, Four, by Alex. Carson.

*Duwich, Lordship-lane*.—April 18, Five, by H. J. Tresidder.

*Fenchry (North End)*.—April 28, Six, by J. Chadwick.

*Finbury Park, N.*—May 2, Four, by John Wilson.

*Kensington*.—April 25, at the Tabernacle, Three, by J. Hawes.

*New Barnet, N.*—April 18, Four, by J. Dunlop.

*Not-ing-hill*.—April 25, at Johnson-street Chapel, Six, by W. Williamson.

*South Hackney*.—April 25, at Grove-street Chapel, Ten, by — Dallaston.

*Whitechapel*.—April 25, at Little Alio Chapel, Four, by C. Masterson.

*Middleton, Lancashire*.—April 11, One, by Gifford Hall.

*Milwood*, Todmorden.—April 29, Two; May 2, Nine; May 5, Two; by H. Briggs.  
*Musbridge*, Huddersfield.—May 2, Fifteen, by Hugh Davies.  
*Moulton*, Devon.—May 2, Nine, by J. Williams Spear.  
*Montacute*—April 18, Two, by H. Hardin.  
*Nenth*—April 18, One, by A. F. Mills.  
*Nechridge*, Mor.—May 2, at the English Chapel, Four, by S. K. Williams.  
*Newcastle-under-Lyne*, Staffordshire.—May 5, Seven, by Henry C. Field.  
*Ogunore Vale*—April 18, for Bethlehem Church, Four, in the River Ogunore, by John Jones.  
*Pain's Castle*, Radnor.—May 16, Four, by W. Jenkins.  
*Pau ton*—May 2, Six, by John Kempton.  
*Pershore*—April 29, Eight, by Julius H. Feek.  
*Pole Moor*, near Huddersfield.—May 2, Eight, by James Evans.  
*Portsmouth*, Lake road, Landport.—April 28, Five, by T. W. Medhurst.  
*Risca*—May 2, at the English Chapel, Two, by Thos. Thouas.  
*Rye*, Sussex.—April 12, Two, by H. Wright.  
*Sheffield*—April 25, at Townhead-a-reet Chapel, Seven, by Richard Green.  
*Smalley*—April 25, at Smalley, Derbyshire, N.ine, by H. A. Blount.  
*Southampton*—April 25, at the Carlton Chapel, Two, by Edwin Osborne.

*Southsea*—April 18, Five, by R. Foster Joffroy.  
*Stanningley*, near Leeds.—May 9, Eight, by J. Rigby.  
*St. Helen's*—May 2, at Park-road Chapel, Three, by J. Harrison.  
*Swansea*—April 26, One, by T. Williams.  
*Thaxted*, Essex. April 28, Six, by G. H. Hook.  
*Torquay*, Upton Vale.—May 2, Fourteen, by E. Edwards.  
*Trelegar*, Bethel, George Town, April 4, One, by Ebenezer Lewis.  
*Trejoest*, near Pontypridd.—April 25, Five, in the River Taff, by J. Hier.  
*Tuerton*, Bath.—May 2, Four, by T. C. Finch.  
*Twickenham*—May 1, Seven, by E. H. Brown.  
*Vestnar*, Isle of Wight.—May 9, in Millstreet Chapel, nine, by J. Wilkinson.  
*Walton*, near Ipswich.—May 2, One, by G. Ward.  
*West Haddon*, Northamptonshire.—May 7, Three, by J. Mathews.  
*Whittington*, Derbyshire.—April 30, Two.  
*Dronfield*, Derbyshire.—May 4, Six; by R. Green, pastor of Townhead Chapel, Sheffield, of which these are two branch churches.  
*Wyken*, near Coventry.—May 2, Ten, by R. Morris.  
*Willenhall*—April 18, at Lichfield-street, Five, by W. M. Thomas.  
*Ystrad*, Pontypridd.—May 9, Four, by L. Ulas.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

*Statement of Receipts from March 20th, 1875, to May 11th, 1875.*

	£	s.	d.		£	s.	d.		£	s.	d.
Mr. F. Pool	...	...	...	Mr. E. Townshend	...	...	...	Mr. and Mrs. Price	...	...	...
B. S. B.	...	...	...	G. M. B.	...	...	...	Mr. J. P. Bacon	...	...	...
Collected by Miss	...	...	...	Ebenezer	...	...	...	Mr. G. Startin	...	...	...
Jeph	...	...	...	Mrs. Spreckley	...	...	...	Dr. Swallow	...	...	...
M. H. B. Fearson	...	...	...	Twickenham	...	...	...	Mr. E. S. Collier	...	...	...
Miss Bloom	...	...	...	Mr. and Mrs. Suther-	...	...	...	Mr. J. G. Hall	...	...	...
Mr. and Mrs. Bloom	...	...	...	land	...	...	...	Mrs. Daffone	...	...	...
Mr. E. S. Faulconer	...	...	...	Miss Culver	...	...	...	Mrs. Tunstall	...	...	...
Mr. Gwillim	...	...	...	Mr. T. D. Calpin	...	...	...	Mr. Blacklee per Rev.	...	...	...
Mr. C. Ball	...	...	...	Mr. Everett	...	...	...	A. W. H. J. Page	...	...	...
Mr. J. Ball	...	...	...	Per Mrs. Griffiths	...	...	...	Friend, per Rev.	...	...	...
H. M. C.	...	...	...	Mr. S. Petifer	...	...	...	T. Lardner	...	...	...
Per Mr. G. Hall	...	...	...	Mr. and Mrs. Page	...	...	...	Mr. Rickett	...	...	...
Mrs. Fox	...	...	...	Mr. H. Tubby	...	...	...	Mr. E. Evans	...	...	...
A Friend, per Mr.	...	...	...	Mr. J. Duncan	...	...	...	In Memory of the late	...	...	...
Court	...	...	...	Mrs. Stevenson	...	...	...	Lady Burgoyne	...	...	...
Mr. Bantick	...	...	...	Mr. J. Clark	...	...	...	Mr. W. W. Baynes	...	...	...
Miss Spliedt	...	...	...	Miss Lily Clark	...	...	...	Mr. John Pullin	...	...	...
Mr. A. Scott	...	...	...	Miss Thirza Clark	...	...	...	A Friend	...	...	...
Mr. E. Hiskins	...	...	...	Mr. Bawlings	...	...	...	Mr. A. W. Fisher	...	...	...
A Thursday Night	...	...	...	Mr. and Mrs. Banson	...	...	...	Mr. W. B. Fisher	...	...	...
Hea er	...	...	...	R. P.	...	...	...	Mr. and Mrs. Jenkins	...	...	...
Part of a Sallor's	...	...	...	Mr. and Mrs Dogget	...	...	...	Mr. and Mrs. S. John-	...	...	...
Tube	...	...	...	Miss E. Barnes	...	...	...	son	...	...	...
Mr. Woodhouse	...	...	...	Mr. A. McArthur,	...	...	...	A Friend	...	...	...
A.	...	...	...	M P.	...	...	...	Mr. and Mrs. Scott	...	...	...
Mr. Townsend	...	...	...	Mr. E. S. Boot	...	...	...	Miss Hill	...	...	...
The Misses Johnson	...	...	...	Mr. Edward	...	...	...	Mr. T. R. Hill	...	...	...

	£	s.	d.		£	s.	d.		£	s.	d.
Mr. & Mrs. Norraway	2	2	0	Mr. Hughes	0	10	6	Mr. R. Hellier	2	2	0
Mr. and Mrs. Green-wood	20	0	0	Mr. Hale	5	0	0	Mrs. Hellier	1	1	0
The Misses Green-wood	10	0	0	B. F. C.	2	2	0	Mr. C. Hooper	2	2	0
Mr. T. Greenwood,	10	0	0	Mrs. Susie Mills	3	3	0	Mr. C. Spurgeon	1	1	0
Jun...	10	0	0	W. K...	2	2	0	Mr. H. D. Virue	1	0	0
Mr. F. Amsden	5	0	0	Mr. Fahey	3	3	0	Mr. T. Spurgeon	1	1	0
Mr. W. Osmond	2	2	0	Mr. T. J. Thomas	2	2	0	Mrs. Virtue	10	0	0
Mr. W. Smith	1	1	0	Mr. W. L. Harvey	3	3	0	E. S. G.	5	5	0
B. F.	1	1	0	Mr. W. H. Roberts	0	10	0	Oxon	1	0	0
A Friend	1	0	0	Ano Straker and Son	10	0	0	Oxon	1	0	0
Meta	3	0	0	Mr. and Mrs. Green	2	2	0	Rev. W. Bentley	0	10	6
Ditto	1	0	0	Mr. Jam's Mills	5	5	0	Mr. and Mrs. Murdoch	5	0	0
Mr. and Mrs. Gracey	2	2	0	The Misses Drans-				E. P.	0	10	0
Rev. G. Rogers	1	1	0	field...	5	5	0	Miss Logan	0	10	0
Mr. J. Neal	2	2	0	Miss Keup	1	1	0	Mr. J. B. Nicholson	3	0	0
Mrs. Perrott	1	1	0	Miss Graham	1	1	0	Proprietor Christian			
H. J.	1	0	0	Mr. J. W. Sorrell	1	0	0	World	10	10	0
A Friend	0	10	0	Mr. G. H. Payne	1	1	0	Mr. James Collier	2	2	0
Mr. G. H. Williams	1	0	0	Mr. and Mrs. W. Payne	3	3	0	E. T. B.	1	1	0
Miss Smith	3	0	0	Miss Payne	1	1	0	Mrs. Adams	1	1	0
Mr. H. Turner	2	2	0	Mr. W. S. Payne	1	1	0	Mr. Toller	5	0	0
Mr. J. Malcom	1	1	0	Mr. H. Hadland	1	1	0	Mrs. Toller	1	0	0
Mr. J. Jarvis	1	1	0	A Friend	5	0	0	Mr. Joseph Toller	5	0	0
Mr. J. Oxley	2	2	0	Mr. J. Garner Mar-				Miss Toller	1	0	0
Mr. H. J. Mansell	5	0	0	shall	10	10	0	Mr. F. H. Olney	10	0	0
J. K.	5	0	0	Mr. W. Harrison	10	10	0	Mr. J. Benson	2	2	0
Mr. Russell	2	0	0	Mr. and Mrs. Charle-				Mrs. Waters	2	2	0
Mr. Walker	5	5	0	worth	2	2	0	Mr. and Mrs. Edgley	15	5	0
Mr. G. Bedman	10	0	0	Mr. E. H. Brown	2	2	0	A Friend	0	10	0
Mr. and Mrs. J. E. Rose	2	2	0	Mr. E. H. Brown	2	2	0	Mr. and Mrs. Romang	5	0	0
A Friend	0	10	0	Mrs. J. W. Brown	2	2	0	Mr. T. P. Fisher	3	3	0
Mr. C. Ball	1	1	0	Mr. and Mrs. Higgs	50	0	0	Mr. D. B. Price	2	2	0
Mr. H. Keen	2	2	0	Mr. W. Higgs, Jun.	2	0	0	Mr. J. B. Parker	5	0	0
E. S.	1	1	0	Miss Louise Higgs	2	0	0	Mr. Drake	2	2	0
Mrs. Rathbone Taylor	1	10	0	Miss Sarah Higgs	2	0	0	Master Sidney Drake	1	1	0
F. R. T.	1	1	0	Miss Mary Higgs	2	0	0	Mr. G. Maon, Jun.	1	1	0
W. J. O.	0	10	0	Master George Higgs	2	0	0	Mr. Romang, Jun.	5	0	0
Mr. C. Neville	5	0	0	M. Whitaker	5	0	0	M. J. J. Frederick	1	1	0
Mr. Passmore, Jun.	2	2	0	Mr. Anst	10	0	0	Mrs. Heffr	2	2	0
Mr. and Mrs. Boo	2	2	0	Mr. Chadwick	0	10	0	Mr. S. B. Pearce	2	2	0
Mr. W. R. Selway	2	2	0	Mr. Fox	9	2	9	Mrs. Pearce	2	2	0
Mr. and Mrs. Carr	5	0	0	Mr. Chilvers	2	2	0	Mr. R. C. Smith	2	0	0
Mr. Herbert Carr	1	1	0	Mr. B. Vickery	10	0	0	Mr. Waiter Mills	2	2	0
Miss Alice Carr	1	1	0	A Friend, B. V.	0	10	6	Miss Mills	1	1	0
Mr. Potter	10	10	0	Mr. G. M. Hammer	5	0	0	Mrs. Summers	2	2	0
Miss Potier	1	1	0	Mr. J. B. Mead	10	10	0	Mrs. Easton	2	2	0
Mr. and Mrs. Toorne	2	2	0	Mr. and Mrs. W. J. Hurst	1	1	0	Mr. and M. a. Haydon	5	5	0
Mr. and Mrs. Rea	5	5	0	Mr. and Mrs. Alldis	3	3	0	Mr. W. G. Hin	1	11	6
Mr. R. Johnson	2	2	0	Mr. J. Coxeter	1	1	0	Mr. E. Heritage	5	5	0
Miss Carpenter	1	1	0	F. W. W.	0	10	6	Mr. J. S. Mcmaster	10	0	0
Miss Cook	1	1	0	Mr. Johnston	1	1	0	R. v. A. G. Brown	2	2	0
Mr. T. H. Cook	2	2	0	Mr. and Mrs. W. Olney	5	5	0	Mr. Keys	1	1	0
Mr. C. P. Carpenter	1	1	0	The Misses Johnston	1	1	0	Mrs. Rogers	1	1	0
Miss Zillah Cook	1	1	0	Mr. and Mrs. G. H. Mason	100	0	0	Mr. Willson	1	1	0
Mrs. Cook	5	5	0	Miss Mason	1	1	0	Mr. Daintre	2	2	0
Mr. J. J. Cook	1	1	0	Mr. and Mrs. H. Olney	10	0	0	Miss Hagger	0	10	0
Mr. J. Wilson	5	0	0	Miss Florence Olney	1	0	0	Miss Anne Matthews	1	5	0
Mr. A. Wilson	5	0	0	Master Harry Olney	1	0	0	G. M. P.	1	0	0
Mr. and Mrs. C. Mur-ell	3	3	0	Miss Grace Olney	1	0	0	Captain Ives	2	10	0
Mr. T. Mills	2	2	0	Mr. S. Tromson	5	0	0	Mr. and Mrs. Baker	2	2	0
Mr. and Mrs. Coe	2	2	0	Mr. W. C. Collins	1	0	0	Mr. & Mrs. Surgeon	50	0	0
Mr. C. Fox	1	1	0	Mr. and Mrs. Doggett	1	1	0	J. S.	100	0	0
Mr. G. Fox	0	10	6	an' Friend	1	1	0	Mrs. T.	100	0	0
Mr. G. Stimpson	0	10	6	Mrs. Elwood	5	5	0	Mr. J. Fitt	5	0	0
Mr. Edwards	11	0	0	Mr. George Elwood	1	1	0	Mr. Padgett	5	0	0
Mr. and Mrs. Creasy	2	2	0	Miss Elwood	1	1	0	Mr. and Mrs. R. S. Pearce	5	0	0
				Miss Julia Elwood	1	1	0	Mr. and Mrs. White-heat	5	0	0
				Mr. O. Davies	5	0	0	Mr. and Mrs. Con- greve	5	5	0
				Miss Cornish	2	0	0				



## CHRIST A SANCTUARY.\*

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

"And He shall be for a sanctuary."—ISAIAH viii. 14.

MANY of the Rabbis, and I think with good reason, refer this to the Messias. We refer it to Jesus Christ, the man of Nazareth, the Son of God, who is the Messias of God to our souls. We are, no doubt, justified in referring it to our Lord Jesus Christ, because Peter, speaking by the Holy Ghost, uses the next part of the verse in reference to Him. He declares that it was written that Jesus should be a stone of stumbling and a rock of offence. If, then, the latter part of the verse be by Divine authority interpreted as belonging to Christ, we may be pretty sure that the former part of the verse requires the same construction.

So then, as a subject for our present meditation, we take the fact that Jesus Christ shall be for a sanctuary. He shall be for a sanctuary in three respects, upon each of which we shall speak with all possible simplicity.

I.—First, Jesus shall be for a sanctuary IN WHICH WE AS POOR GUILTY SINNERS SHALL FIND A SHELTER.

A sanctuary was a place where a criminal who dared not appear before the tribunals of his country found a shelter. Such sanctuaries once abounded in England. Certain shrines which were considered sacred had this privilege—or this curse, I do not know which it was—accorded to them, that whenever a criminal had fled to them he was beyond the arm of justice. There was such a sanctuary in Westminster, and another not far from this Tabernacle: but they were ultimately abolished. Among the Jews the privilege of the sanctuary was kept in proper check, yet it was not forbidden. Certain cities were set apart to which man-slayers, who had accidentally slain any one might flee for security. We find also that amongst the Jews some hoped to find shelter in the precincts of the Temple. Joab went to the altar, and laid hold upon the horns, and thought himself secure, though when Solomon sent and bade him come without, he said, "Nay, but I will die here," so that the altar in those days was not a sanctuary. It was not till later times that it was unjustifiable to smite men when they had entered into holy places, and hence holy places and sanctuaries became places of refuge.

Our Lord Jesus Christ is a place of secure refuge for every soul that flies to him. The moment a sinner believes in Jesus he is safe, and continuing to believe he remains safe in life, safe in death, safe in judgment, safe in eternity. The passing out of self-righteousness into confidence in Christ is the act that saves the soul. When thy faith doth lay its hand upon the dear head of the Redeemer, what if I say upon the horns of the altar of His sacrifice, then is thy soul secure and nothing can destroy it.

Let us explain this mystery. Why is it that believing in Jesus makes the soul safe? It is because when God was angry with men and must needs smite men for their sins Jesus interposed. The blows that ought to

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have fallen upon men fell upon the Saviour. The debt which was due from the multitude of sinners to the great God Jesus paid.

“He bore that man might never bear  
His father’s righteous ire.”

It will be manifest to you all that if Jesus Christ suffered thus in our stead we shall not be called on to suffer the penalty He discharged. If Jesus paid our debts they are cancelled, and we are in debt no longer. If Jesus Christ became our substitute and stood for us before God, then our warfare is accomplished, and henceforth the Law can exact nothing at our hands. Do you ask for whom did Jesus Christ thus shed His blood as a substitute, a representative? We answer, for as many as believe on His name. “For God so loved the world,”—now, mark, here is the gauge, this is the test: I have heard people dwell on that word “so” as if it were something boundless and unqualified, without measure or limitation, but listen to the passage—“For God so loved the world”—so much and no more—“that He gave His only-begotten Son, that whosoever believeth on Him should not perish but have everlasting life.” The work of Christ thus begins and ends with “Whosoever believeth on Him.” If you believe not, dying as you are, the death of Christ has nothing to do with you, except it be to plunge you into yet deeper despair. It is only to the man that believeth that the blood is applied. No other soul under heaven has any share in the merit of that glorious sacrifice, or shall be accepted thereby, but the man who believeth. But for every soul that believeth in Him, Jesus Christ has borne all the punishment that soul deserved to have borne. God cannot in justice punish that man, for He has punished Christ instead of him. For every soul that believeth, Christ has drank the cup of wrath to the very dregs. There is not a drop left in that bowl for any one that believeth on Christ, for Christ has drained it. By Jesus the debts have all been discharged; He has not left one of them in the book of God’s record. Every soul that believeth is secure before the courts of heaven, because Jesus stood for him. My main inquiry here must be—“Dost thou believe in Jesus?” I will put it in other words. To believe is to trust. Dost thou trust in Jesus? Dost thou rely upon Him? If so, then Jesus stood for thee. Now, do you see how Jesus Christ becomes a sanctuary? Just in this way. Because I fear God’s anger for my sin, by faith I put myself beneath the Cross of Christ. There God’s anger fell upon the innocent victim. Divine justice was clear when it allowed the Holy One to be condemned and put to death. But that same justice demands a full release for those on whose behalf He mediated. Their faith furnishes the evidence of their freedom. If God has punished Christ for my sin He will not also punish me for it. If Christ has paid my debt, then paid it is; nor will God the Judge of all bring the handwriting of ordinances which was once against me, to indict me for charges that have been fully satisfied. Where is common equity if the Substitute should suffer and then the man for whom the Substitute suffered should suffer again? Thus justice itself puts a canopy over the head of the ransomed sinner. When the fiery sleet of God’s wrath descends he smiles, because he has found a retreat, a sanctuary. The fury of the storm spent itself upon the great Substitute. He bore it all, and the sinner escapes. O what a blessed truth! He who has never realized it for himself has never known the Gospel. I care not how high your professions, nor how great your boastings, nor to what Church

you belong, if you have not come to rest in the substitutionary work of Jesus Christ, you do not know the first letter of the Gospel alphabet. May the Lord the Holy Spirit, teach you, for this is the Gospel of the grace of God which we declare unto you, knowing that we shall have to answer for our preaching at the last assize!

Mark, the Lord Jesus Christ in this way becomes a sanctuary to us *from all our deadly fears*. Who among us is not sometimes disturbed with the recollection of his past life? Surely it has not been as it ought to have been with us. What black spots does our memory conjure up! How much of our time has run to waste! Were you called to die now—and oh! how soon the summons will come; every week takes some of you away—in the solemn hour of death would not your past life bring up dismal fears, deep regrets, and dark forebodings? What then would you do? Why, what should you do but as you have done before—fall back upon this great truth that Jesus died for him that believeth, and trusting in Him you would say—

“A guilty, weak, and helpless worm,  
On Thy kind arms I fall;  
Be Thou my strength, my righteousness,  
My Saviour and my All.”

So might you lean your head back upon your pillow and feel it sweet to die with confidence in Christ. Thus, beloved, from God's wrath and from our deadly fears the Lord Jesus Christ becomes a sanctuary to those who trust Him.

A sanctuary He is likewise from all our cares. From anxiety and disquietude who among us is exempt? In the midst of trials and troubles, be they in mind, body, or estate, from pain, poverty, or pressure of any kind, is it not a blessed thing to say?—

“His way was much rougher and darker than mine,  
Did Christ my Lord suffer, and shall I repine?”

The remembrance of what He endured for you becomes a sanctuary from dejection and despair. The Friend you trust will prove true. He will treat you tenderly to whatever cause you trace your hardships.

Permit me to ask each and every one of you individually—Have you ever fled to this sanctuary? Can you answer “Yes.” Then happy are you. Do go and tell others about it. Let not your tongue be silent. Let others know that there is a covert from the tempest and a shelter from the rough wind; and that you have found and proved it. Be not afraid to speak. There is more reason to fear silence than speech with such a safeguard from sins and snares and sorrows. Publish it to the worst and vilest, if you meet with them; let your kinsfolk and acquaintance know that there is a safe sanctuary in Christ, and that you have tested its virtues and its validity. The weight of your personal testimony may be blessed by God's Spirit to their conversion; at any rate your duty to your fellow-creatures and your devotion to your heavenly Benefactor demand this grateful service. Or haply you may never have resorted to this sanctuary. Then be sure that your peril is fearful and your doom is imminent. Out of Christ there is no hope. He that believeth not on Him is condemned already, because He hath not believed on the Son of God. At this present moment

—and who can tell how critical the present moment may be!—the wrath of God abideth on you. It rests on you, moral though you may be as a citizen; virtuous though you may be as a young man; or pure and affectionate as a young woman, seeing you have not believed. The one thing needful is wanting. No plea you can offer is valid. You have put yourselves out of court. "The wicked shall be cast into hell, with all the nations that forget God." That is the category in which you place yourselves. You have forgotten God; you have neglected Christ; you have never reached a resting-place. Oh! listen. Do you not long for an asylum, a sanctuary, a safe retreat? Are you anxious to reach it? you may easily find it, as you run eagerly you will read clearly. If you are really humbled and brought to know your want of a Saviour, He is easy of access. Just give up all your doings, and cast yourselves into His arms. I have used this illustration before, but it will answer my purpose again. There is a boy in a burning house. He is clinging yonder to a window-sill, if he falls to the ground he will be dashed to pieces. But a strong man standing underneath cries—"Boy, drop; I will catch you;" his hands let go and he falls safely into the arms that are stretched out to rescue him. That letting go is an act of faith, and he is saved thereby. Such faith I would have you now exercise; let go everything you have been clinging to; just drop into the Saviour's arms; and on His sacred bosom you shall find rest. Depend on Him, and on Him alone. 'Tis all that is asked of you. Will you tell me that you are not fit? Did you ever hear of fitness in connection with a sanctuary? Why, the worst of thieves, and even murderers, were accustomed to fly to the sanctuary. So, however vile you may be, Christ sets the sanctuary of His atonement wide open before you that you may go to it and find shelter.

"Let not conscience make you linger,  
Nor of fitness fondly dream;  
All the fitness he requireth  
Is to feel your need of Him;  
This He gives you,  
'Tis His Spirit's rising beam."

Right joyful should I be if by the Holy Spirit's power I might persuade some of you to flee to Jesus and depend alone upon Him. This would be the happiest day of your lives, the beginning of a new life. Well do I recollect when I looked to my Lord and Master, and found salvation in Him. Never can I forget the happy day when Jesus took my sins away. Most affectionately and earnestly do I entreat you to look to Him; so shall your eyes be enlightened. Depend on a Crucified Saviour, and you shall find peace and comfort to your souls.

II. Secondly, Jesus Christ is a sanctuary in the sense of a PLACE OF WORSHIP.

We often hear people talk nowadays of holy places. They will sometimes call some edifice, be it a parish church or a private chapel, a sanctuary. I take it that this is a mistaken use of the word. No one place is a bit more sacred than another. Those who would draw near to the Lord should remember that—

"Where'er we seek Him He is found,  
And every place is hallowed ground."

It is nothing but a relict of Judaism or a result of Roman Catholic superstition to suppose that there are holy places constructed of bricks and mortar, or consecrated stones. Your bedroom, where you bow the knee, is as near the gate of heaven as the grand cathedral along whose vaulted roofs the music of song has resounded for centuries. Jesus Christ, however, is a sanctuary. There is the holy place of his people's worship. Treasure that up. You may worship God anywhere if you get with Christ, but if you forget Christ you can worship God nowhere. "No man cometh unto the Father but by me," saith Christ. You can never have an acceptable worship of the Most High except through Jesus Christ. I will take you for a moment into that which was called the holy place under the old Jewish law, the holy of holies. What was there there? Only two things which could be seen. The one was the golden censer, and the other was the mercy-seat, and both of these things were instructive. Now, beloved, when you go to the Lord to worship, the first thing you want is somebody to render your worship acceptable. See there, in the person of your Lord Jesus Christ, a golden censer, representing the sweet merit of His prevalent intercession by which you also are accepted. When the High Priest went into the holy place he filled this golden censer and waved it to and fro till the sweet perfumed smoke went up before the mercy-seat. That is just what Jesus does in heaven for us. We burn the incense nere below, and the sweet perfume of His merit continually ascends before the throne of the Most High and Holy God, and beneath the cloud of the smoke we worship. Jesus becomes a sanctuary for us, and you can never worship God aright till you feel that Jesu's merits go with your worship. If your prayers are perfumed with the incense of your own merits, and you think they will be acceptable, you know not what you are doing, but if you see that golden censer, and look to God through the smoke of Jesu's merits, then do you really worship, and Christ thus becomes to you a sanctuary.

The other article of furniture in the holy of holies was the mercy-seat—a square casket upon which were set cherubim with outstretched wings. It was before this mercy-seat, perhaps, that all prayer had to be offered. There was only one place where Israel's gifts could really come up before God, and that was before the mercy-seat. Now, beloved, when we go to God we cannot go directly to Him; we must go to the mercy-seat first. "I will have nothing to do with an absolute God," said Luther, and he was quite right. We may not come unto God except through Jesus Christ. We look towards God in the person of His dear Son. God in the son of Mary, God in the man of Nazareth, God in the bleeding sufferer of Calvary—we look there, and we look through Jesus Christ up to the unseen but ever glorious Father, and with His merits before us, with His precious blood before our mind's eye, we come to God through Jesus Christ, and we are accepted in the Beloved.

But, beloved, I am afraid that many Sundays, and many week-days too, we try to worship God without Christ. It will never do; it cannot succeed. If ever you come out of your closet without the sense of having put the blood before God you have had a lost season of retirement. If you ever go out of this Tabernacle feeling that in all the worship there has been no sense of Christ's presence, no thoughts of His precious blood, that worship has been worthless, the season has been wasted. Without the

incense of His merit, without the mercy-seat of His substitutionary sacrifice, there is no sanctuary, there is no worship, there is no drawing near to God.

Inside the mercy-seat, if you had been permitted to open the lid and to look in, you would have seen three things. First you would have seen a golden pot of manna. Now, communion is one of the sweetest portions of worship. Communion is set forth in Scripture by eating bread with one another. So the eating of manna with God is typical of communion, but we get no manna unless it comes out of the golden pot of Christ. I find no manna except it be concealed beneath the mercy-seat—no eating with God unless we come through Jesus Christ. Do not, I beseech you, attempt to commune with God apart from a precious sense of a crucified Saviour. It is at the cross' foot that Jacob's ladder stands, the top whereof is in heaven. If you would see a covenant God you must get the telescope of faith and stand at the foot of the cross and look, for you shall see God nowhere but in Jesus. You shall feed upon heavenly manna nowhere but as you feed upon Christ.

Another mode of worship is that of service; for to work for God is the best of service. Inside the ark there was Aaron's rod that budded. What was that? It was Aaron's symbol of work when he was called to work for God. Do you want to know whether you are called to work for God? Look for your Aaron's rod in Christ. You will never have a rod that buds if you look askant from the Lord to the visible Church. The Church may call you, when you have no divine vocation. There are thousands of priests who have had bishops' hands upon their heads, who are neither God's ministers nor truly called to minister among men. But if you see your calling in Christ, if you get Aaron's rod that budded, full of life and vigour, the Spirit of God will maintain you in your work. In your worship, then, and in your service, Christ must be your sanctuary.

One other thing was in the ark, and that was the tables of stone, the perfect tables of the unbroken law fairly written out. If you desire to have the law written in your hearts, if you desire to have perfect righteousness in keeping of the law of God, you must not try to approach God for yourselves, but you must come through the Mediator, Jesus Christ. He who would offer to God a perfect obedience must take the imputed righteousness of the immaculate Son of God, and being arrayed in that he shall worship God aright, Christ being a sanctuary for him.

I am very very anxious that every believer here should draw a ring, as it were, around himself, and ask his heavenly Father for help, that he may draw nigh through the rent veil of the Saviour's pierced body, and come spiritually, with heart, and soul, and strength, near to the throne of God, worshipping the Most High.

III. Our third point is that Jesus is a sanctuary in the sense of A DWELLING-PLACE.

This is an unusual sense, perhaps, but it is a Scriptural one. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. In the secret of His tabernacle shall he hide me; he shall set me up upon the rock." The priest under the old law only went into the holy of holies once in the year, but every priest unto God—and you are all such who have believed—every priest unto God goes in and never goes out again,—at least, he never needs to go out. He may

abide always in the holy place—a place where in the morning he sings his waking song, and a place wherein at night he sups with Christ.

The sanctuary was a place in which only one person ever dwelt, and that was God Himself. The mysterious light which they called the Shekinah shone from between the wings of the cherubim; there were the pillar of cloud by day and the pillar of fire by night—the symbols of the Divine presence. It was God's house. No man lived with Him; no man could. The High Priest went in but once a year, and out he went again to the solemn assembly. But now, in Christ Jesus, in whom dwelleth all the fulness of the Godhead bodily, we find a sanctuary to reside in; for we dwell in Him; we are one with Him. God was in Christ, reconciling the world to Himself, not imputing their trespasses unto them; and as God was in Christ, so is it written—"You in me and I in you." Such is the union between Christ and His people. Every believer is in Christ, even as God is in Christ. So Christ is the sanctuary where God and man may meet together and live in perpetual delight and solace. My beloved, do you always dwell in Christ? I wish I did. I find it comparatively easy to get fellowship with Christ, but oh! it is so difficult to keep it up. When one climbs the mountain, gets one's forehead bathed in the sunlight, talks with God, and feels the world to be far below in the valley, one feels that it is good to be there, but ah! we are soon down again, mixing with the people, marrying and giving in marriage; we are fighting our battles, and buying and selling again. Oh! that we could have Peter's wish and build three tabernacles, for it is good to be there, where the transfigured Master reveals Himself to His delighted people. Oh! that we could always live in the banqueting-house, and see that love-banner always floating over us! And let me tell you, we may do so. There have been some of the saints who have been helped to do it. They have been as much with God when they have been trading across the counter as when they have been bowing the knee, as much with Jesus in their daily toils as in their Sabbath rest. Why should it not be so with us? I covet, I covet beyond all luxuries, to walk with God. If I might have this I would not ask for anything else beneath these skies.

"Oh! that I might for ever sit  
With Mary at the Master's feet  
To hear His gracious voice!"

Oh! that I might go into the door of His house and never find the way out. If we leave the table it is not because the feast is over or the Master has dismissed the guests. Oh! never. Ye are not straitened in Him, but in yourselves. The deep bottomless sea of His precious love is all before you; if you thirst it is because you will not drink. If you live in the cold Arctic regions, distant from Christ, it is not because the sunlight of His love would not warm and cheer you. If you would come into the equatorial regions of a simpler faith and a more abundant trustfulness you might yet have all the luxuriance of a tropical heat sent into your souls. Come up higher, brethren and sisters! From the lowest chambers come to the highest ones. From the Master's feet come to His bosom, and from His bosom come to His lips. From the outside court or tabernacle come to the court of the priests, and from the court of the priests come to the holiest of all. Advance! Come boldly! The Lord help you by His Spirit to come and dwell in the sanctuary! Amen.

## Essays and Papers on Religious Subjects.

### POPULAR PREACHERS OF OUR OWN TIME.

BY JABEZ BURNS, D.D., LL.D.

REV. E. BICKERSTETH.

Of all the good men I ever knew I never was acquainted with a more loveable Christian man, or catholic Christ-spirited and faithful minister than Mr. Bickersteth. I saw much of him in connexion with the formation of the Evangelical Alliance, in which he took a leading part, and did much by pen and speech to promote that great institution. Mr. Bickersteth evidenced all the simplicity and guilelessness of a child and yet always spoke with the wisdom of a man of God. No one could possess a more genial or catholic spirit, to him it was a part of his every-day Christianity to pray that grace, mercy, and peace might be multiplied to all the lovers of the Lord Jesus Christ. A churchman from conviction and choice, he was not blind to the manifold evils existing in the Establishment, but in his own daily walk and conscientious discharge of the duties of his clerical office, he at least showed what a clergyman might be and ought to be. He was a great reader and voluminous writer, his works forming a respectable library of themselves. But it is with Edward Bickersteth as a preacher we have to do in our present sketch. He was born at Kirby Lonsdale, in the year 1786. Was educated at the Grammar School of his native town. Destined for the legal profession, he entered on the studies necessary in 1805. He laboured in the Church of England Missionary Society with great

devotedness and zeal. Thus he was well known all over the United Kingdom. He was ordained Deacon at Norwich, December 18th, 1815. His great aim in his ministry was to enlighten and impress, hence his loving persuasiveness, his clear statement of truth, and his rich evangelical spirit that made Christ and Divine grace ever chief and first and last. He had no apparent temptation to pulpit vanity or priestly pretension. His whole demeanour said, I preach Christ Jesus the Lord, and I am your servant for Jesus' sake. He finished his course, and passed away at a somewhat early age, but full of good fruits and abounding in the work of the Lord. To know him was to love him, to hear him was to listen to the fulness of the blessing of the Gospel of Christ. He was not in the ordinary sense of the word either great or popular, but he was the plain, earnest man of God, labouring to win souls and exalt the Saviour. Many greater men we have known, but a better man never. And now a few extracts from his memoir may help to confirm the high eulogies we have employed.

"He paid a visit to the Church of England Missionary stations in Africa, and on his return was elected one of the secretaries of the Society. In 1827 he became morning preacher of Wheler Chapel, and evening preacher at the New Church, Clerkenwell. At length he was presented by Abel Smith, Esq., to the living of Watton, Herts, and here he lived and laboured until his death, which took place Feb. 28, 1850, at the age of 63. Let us hear his views on Christian Union.

“Union with all who love the Saviour is not a matter of choice ; it is a commanded duty. To join the Alliance is optional, and very many real Christians will stand aloof. But we must not, therefore, love them the less. O how much of the power of the movement depends on our adhering to this spirit, especially those who take a leading part in it ! God forbid that by unholy tempers, we should increase disunion, instead of healing it. Let us not think too highly of this effort—let us not expect too much from it. It is not the mechanism of a society that will heal our divisions, but God’s truth that we may bring out and the aid of the Spirit that we may obtain by prayer. Let us abase ourselves—let us abase our Society as altogether feeble and insufficient in itself, and magnify our great object as all-important. This will be the secret of our strength, and God may then use us far beyond our expectations.”

His thoughts on Popery:—

“It becomes important to discern with what forces Popery shall be overthrown. There are many unhallowed weapons which a Christian can never use. Lawlessness, Infidelity, Unitarianism, and Rationalism are opposed to Popery, as well as to Evangelical Protestantism. We cannot combine with such hostile forces. Let them unite against us, if they think it will promote their cause to do so ; they have done it in times past, and are very likely to do it again. God will divide and destroy all His enemies, we cannot, may not, will not, unite with any of them. The only effective weapon is the sword of the Spirit, which is the word of God. What is further wanted now is to combine and greatly enlarge all the scattered efforts made by Protestants for resisting Popish aggressions, and for

extending and diffusing Protestant truth. . . . We must out-preach, out-pray, out-work, and out-give the Papist if we would gain the victory. We do not wish to see England under spiritual bondage, like Austria, Spain, Portugal, or Italy. Should Popery again triumph in Britain, by God’s grace we will not lay up for ourselves the agonizing reflection, that we were careless, supine, and indifferent while its hosts were thundering at our gates, or traitors within were admitting them into our strong places. We will do what we can to hand down, unimpaired and strengthened, to our children, that Protestant constitution which we received from our forefathers, and which has been such a mighty means of national greatness and blessedness to Britain. The spirit of delusion is mighty and energetic to overcome worlds, but the Spirit of truth is mightier still. ‘He that is in us is stronger than he that is in the world.’ Let it be seen that none magnify Jesus so much as faithful Protestants, that none dwell so much on His grace, all-sufficiency, and love ; none more continually exhibit Him as ‘made of God unto us, wisdom, righteousness, sanctification, and redemption.’ None more rejoice in the blessed hope of His return, His kingdom, and His glory. Thus lifting up Christ we present the great magnet of souls, and God will prosper all our labours.”

His friend, Archdeacon Law, has thus recorded his impressions of Mr. Bickersteth’s Weston-Super-Mare visit, to which he himself frequently referred, in the few months that he survived it, with peculiar pleasure:—

“He was at the time personally unknown to most of us ; but the respect and love which his writings and character had excited caused great expectation of instruction and

edification from his lips. But though our expectations were high, I can truly say they fell far short of what was realised. He arrived at this rectory in company with his dear friend, Mr. Haldane Stewart.

"On the evening of Monday, July 9, when the time for our evening service arrived, he begged to have the hymn—'Great the joy when Christians meet,' and he then opened out to us, as appropriate to the occasion, the concluding verses of Romans xv. And truly did he come to us 'in the fulness of the blessing of the Gospel of Christ,' and as he testified when parting, greatly did he participate in the blessing that he communicated to us.

"Our two next days were occupied in examination of Scripture and public services. I say nothing of his address and his sermon, because they are in print; but I cannot forbear to say that he was the animation, the spirit, and the power of all our discussions. He was full of life and vigour, which never seemed to flag for a moment, so that he spoke on every point. I will not attempt to repeat his striking observations, which went to many a heart, and I believe, still abide and live there in sanctifying freshness. The passage on which he entered most fully was 2 Tim. iv. 5, &c. How little did we then think that the sixth verse was so predictive of his own removal! The impression on all our minds was quite different. We fondly thought that his energy and strength gave promise of labour for years to come, and when he expressed his affectionate hope that the visit might be renewed, the idea occurred to none of us that we were never to see his face again on earth. Some engagement in London caused his departure from us before the discussion of the second day was ended, and I never can forget the

feeling which pervaded the meeting when he rose to say 'Farewell.' It was the signal for every one to rise, and every eye followed him with expressions of grateful admiration and love.

"Some time elapsed before attention could be brought back to our subject, and perhaps we did not fully realise the exceeding value of his presence among us, until at every succeeding point we missed the perspicuity and the unction which he had thrown into each discussion. His visit to us was not in vain. His Lord was with him, and a rich blessing from on high attended almost every word. He appeared among us as one whose conversation was in heaven, and who experienced the joy and peace that are in believing. His looks of love, his words of love are still present to many minds, and while we glorified God in him, many were filled with desire humbly and at a distance to follow him as he followed Christ."

#### A WEEK WITH MOODY AND SANKEY.

"CAN'T understand it! Can't understand it! Such was the exclamation made by a bewildered gentleman to his friend, in our bearing, at the close of one of the monster evangelistic meetings, held in the Bow-road Hall, London. He had come to witness the scene. He had looked with amazement on the immense gathering. He had heard Mr. Moody preach, and Mr. Sankey sing. He had become a living witness of the marvellous effects produced by the combined labours of the two evangelists and their coadjutors. And yet after all he was completely mystified. The result of

all his ardent investigations culminated in the perplexed and dolorous cry, "Can't understand it! Can't understand it!"

It must be confessed that this bewildered gentleman is not alone. Thousands that have heard about these evangelists and their work, and have even gone to hear them, are equally at sea in their judgment on the matter. It is amusing to listen to the variety of opinions that they express. One person has this view, and another has that, and a third, with all due respect to his brethren, must beg conscientiously to take the liberty of differing from both. Newspaper critics, statesmen, and secular and religious leaders of all kinds have confessedly been fairly nonplussed. While not a few of the leading ministers and laymen of the evangelical denominations have heartily given the evangelists their valuable co-operation and aid, it must be acknowledged that a large number have either held aloof from the movement altogether, or felt it to be most prudent to look on, hold "a watching brief," and see before they make any advances, where the so-called "revival" is likely to end. Thus as in times of old, so now, "some believed the things that were spoken and some believed not."

We do not know whether the relation of our experience will in any humble measure help our perplexed brethren out of their difficulty; but if they will kindly give us a candid hearing, we will for practical purposes, record a few of the impressions made upon our own mind as the result of what we saw and heard during our week's stay in the Metropolis.

One of Mr. Moody's maxims is that the man who is most useful is not the one who does all the work himself, but who has learnt the

art of setting others to work. That art, it must be confessed, Mr. Moody seems to have learned to perfection. On our arrival in London we found him fully carrying it out. In working the Metropolis, the Rev. W. H. Aitken, of Liverpool—whose evangelistic work has been lately so greatly blessed in Leeds,—was engaged to preach in Her Majesty's Opera House, Haymarket. Dr. W. P. Mackay, of Hull—whose work, entitled, "Grace and Truth," has reached the hundredth thousand,—was engaged to occupy the renowned Agricultural Hall. Then some Scotch friends who had come to see the work, having been told by Mr. Moody that "the best way to see the work was to take part in it," were holding forth with a measure of success, in the Victoria Theatre, Lambeth. In addition to these Mr. Spurgeon was engaged to preach for one evening in the Bow-road Hall, which the evangelists themselves occupied on the other evenings of the week. A "Christian Convention" had also been arranged for two days in the week, and to this Convention "workers" were invited from any part of the world, to deliver short addresses, and stir up the Churches to greater consecration in the Master's service. A capital man is Mr. Moody for setting others to work. Show him a man who can work, and who is willing to work, he will at once lay hold of him, and give him something to do. An amusing instance of this was given at the Convention. A Swede was converted in Chicago. He wanted to do something for Christ, and asked Mr. Moody to show him what to do. For a moment Mr. Moody was puzzled, for the foreigner did not understand the English language. But he soon solved the enigma. He gave him handbills,

inviting people to attend the Sunday services. So the Swede took his stand outside, and gave away the bills. And very earnestly he did it. There he stood for years, at the stated times, in all weathers, and got thousands to attend the services. He had a beautiful row of white teeth, that a dentist might envy, and the people said he was a very good-tempered man. If they cursed him he showed his white teeth and smiled; and if they blessed him he smiled: for it was all one to him, not understanding what they said. And thus it came to pass that they had not a more useful worker than that young Swede in Chicago. To this invaluable faculty of being able thus to set others to work, we have no doubt Mr. Moody owes no inconsiderable amount of his success; and in this respect we think pastors would do well to copy him. A large amount of latent talent lies buried in the churches. Many useful talents are hid in napkins. Much is lost for want of being simply drawn out. It is not enough to tell people to work; they need to have pointed out to them the kind of work for which they are adapted. Do we not often complain that the majority of our members do nothing when if we would be honest—making all due allowances for lazy folk—we must admit that the fault really lies at our own door, we do not get hold of them individually, and teach them what they should do?

We had the privilege of hearing both Mr. Aitken and Dr. Mackay. Both are men of talent, of great illustrative power, and capable of moving an audience intensely by their lively and telling appeals. But they differ much from Mr. Moody. They have been well educated, are men of culture, and

never deliver an address without giving proof of it. But in one thing we found the three to agree. Their aim in all that they say and do is manifestly to secure the salvation of the souls of their hearers, and to stir up Christians to seek for increased spiritual life, that they may be more successful in winning the souls of others. "Are you saved?" "Do you know that you are saved?" "What are you doing for Christ if you are saved?" These three questions are pressed home again and again with a power that pierces the hearer through and through. With read manuscripts, moral essays, and fine well-pointed elaborate disquisitions, calculated merely to please the cultured intellect, these men will have nothing to do. They have a message to deliver, and that message they want to go straight home to the heart. But not to be misunderstood we wish to say that we never heard anything bordering on the vulgar, not even from Mr. Moody. Blunt and outspoken to a proverb, as he undoubtedly is, he is not vulgar. We could not help feeling, while hearing him and the other evangelists, that by their earnest addresses and appeals they made their thousands of hearers feel and believe that their chief desire was the salvation of their souls and their spiritual well-being. They did not ask for their money, they did not bore them incessantly to put their hands in their pockets and give, they did not seek for any return from them for the services they were rendering, all that they sought was their eternal welfare! That this disinterestedness should be the means of producing under the Divine influence, saving impressions, is not to be wondered at. And here, we think, we have another element of their success. A good Christian woman once said with a

tearful eye and tremulous voice, to her old pastor, who was about to leave the district to labour elsewhere:—"Sir, I shall always love you, go where you will, for you *care*d so for my soul!" Let any minister produce that impression on the mind of one person, or on the minds of a thousand, and success in winning souls is certain, sooner or later, to follow.

We heard Mr. Moody deliver four addresses—two of them being the so-called "Bible Readings." Why they should be called "Bible Readings" it puzzles us to know. They were simply sermons, well and ably illustrated, with a somewhat copious reference to parallel texts. Mr. Moody can certainly tell a story well; but what is more it is always to the point. Every illustration and anecdote is intended to elucidate the subject in hand. With his rough voice, ready utterance, and nasal twang, he makes smart hits, and calls forth readily the hearer's smile or tear. As Mr. Dale has well said, "One of the elements of Mr. Moody's power consists in his perfect naturalness. He has something to say and he says it—says it as simply and directly to thirteen thousand people as to thirteen. He has nothing of the impudence into which some speakers are betrayed when they try to be easy and unconventional; but he talks in a perfectly unstrained and straightforward way, just as he would talk to half a dozen old friends at his fireside." The sermon that impressed us most was one on the physical sufferings of Christ. The Opera House was crowded, and Dr. Cumming, with various members of the nobility, occupied the

Royal Box. Mr. George Muller, of Bristol, was also present, and offered a touching prayer. Before such an audience Mr. Moody, just in the same way as if he was addressing a company of Sunday School children, undertook to tell simply the story of the Cross. Taking for his text, "*He was wounded for our transgressions,*" he made the story real, by picturing the passover, the betrayal, the trial, the scourging, and the crucifixion, until it appeared as if the scenes were again transacted before our eyes. The speaker wept himself, and strong men wept around him. The impression made was evidently deep on many, and the appeals at the close were both solemn and powerful. Had we not heard this sermon we should not have believed that Mr. Moody has the power to picture which he undoubtedly possesses. It does not do to just hear him once, and then give an opinion: he must be heard again and again before any adequate idea can be formed of his power in this way to move an audience. We have heard of brethren who have gone once to hear him, and, perhaps, got in the background where they could not hear well, and they have come away, wondering what the people can see in him. All that we can say in reply is that they should have been with us on the afternoon in question, and heard this sermon on the Crucifixion, and we should be very much surprised if they did not conclude that this power by word-pictures to make the grand old stories of Scripture real, is not a power which every soul-winning preacher might earnestly desire to possess.

(To be concluded in our next.)

## Tales and Sketches.

### YORKHILL BAPTIST CHURCH: ITS RISE AND PROGRESS.

BY SCRUTATOR.

#### CHAPTER VII.—*The Pastor's Diary.*

IN the pastor's resolution to preach for souls, rather than for congregations, we have seen one element of success. It gave life, spirit, and directness to his sermons, and made them more fruitful than ever for the conversion of hearers. But other elements combined to produce this satisfactory result. What these elements were will be best shown by taking out a few extracts from the diary of Mr. Ernest—a diary kept for his private use, but containing a large amount of interesting matter that might be profitably read by others. They serve to give us an insight into the youthful pastor's private life, as well as his public work. It should be observed that they are all taken from the records of his first two years' ministry in Yorkhill.

*June 12.*—Met to-day with some valuable remarks of Dr. Chalmers on the only popularity worth seeking. He is an authority deserving attention on this point. He says: "The only popularity worth aspiring after is a peaceful popularity—the popularity of the heart, the popularity that is won in the bosom of families and at the side of deathbeds. There is another, a high and far-sounding popularity, which is indeed a most worthless article, felt by all who have it most to be greatly more oppressive than gratifying—a

popularity of stare and pressure and animal heat, and a whole tribe of other annoyances which it brings around the person of its unfortunate victim—a popularity which rifles home of its sweets, and, by elevating a man above his fellows, places him in a region of desolation, where the intimacies of human fellowship are unfelt, and where he stands a conspicuous mark for the shafts of malice, and envy, and detraction—a popularity which, with its head among storms and its feet on the treacherous quicksands, has nothing to lull the agonies of its tottering existence but the hosannas of a drivelling generation." No doubt the Doctor speaks from painful personal experience. May it lead me to aspire after the only popularity that will stand the test of the judgment day!

*July 6.*—Had the six tract distributors at our house to tea. After tea a conference held. Question discussed—"The best method of tract distribution." It was agreed by all that the old method of leaving tracts one week at the houses of the people and calling for them with an exchange the next week, however useful in the past, was, now books are so cheap, open to much objection. By investigation it was found that, from various reasons, the tract in many cases had not been read; that some for the time being had lost it, and deemed it an annoyance to have to "hunt it up;" and that not a few declined the weekly loan on the ground that they had plenty of books to read at home of their own, and some of them "not half so dry." After hearing the opinions and ex-

perience of each tract distributor, the following resolutions were drawn up: 1. That the weekly loan be discontinued, and that there be a monthly distribution, the tract to be given and not lent. 2. That each tract distributor have at least fifty houses set apart as his or her division, or as many as the necessity of the case may require, but not more than can be properly worked. 3. That great care be taken in the selection of the tracts, and that none be chosen for distribution unless they embody generally some of the following virtues. The Gospel plainly stated; good print, to accommodate all sights; illustrations to attract the eye; truthful and striking narratives likely to be read; short, earnest, and pointed appeals relating to the salvation of the soul; and the whole containing sufficient variety of matter to reach all classes. 4. That each tract distributor seek to make the tract a power for good by using it as "a letter of introduction" into the house to get to talk to the inmates about their personal salvation and best interests of body and soul; and that, in order to do this successfully, the tract be first read, that, with a knowledge of its contents, it may be referred to as a suitable opening for conversation. 5. That, with a knowledge of the character and needs of the inmates of a house, the tract selected for the gift be likely to suit the case, and not, as is too often done, be given away indiscriminately. 6. That a quarterly tea-meeting be held to select tracts, give in reports, and lay plans down for future action." These rules carried harmoniously. It was, indeed, a pleasant conference, proving that the hearts of all were in the work, and that their only desire was to learn how to carry it out effectively.

*August 10.*—While in my study this morning Brother Wiseman called, and invited me to attend a ministers' meeting to be held at his house in the afternoon. Went to tea at the appointed time, and found five brethren there, belonging to our own denomination, and all labouring in this district. Talk at the tea-table very pleasant and profitable; the table itself being loaded with good things, almost like a wedding breakfast. After tea devotional exercises, and then a sermon read by a good brother, which was rather severely criticised by the rest in turn, but which was taken in good part by the victim. Some conversation then ensued concerning the state of things in the respective churches, and counsel was sought and obtained. Consented to join this monthly meeting, confined as it is to this select circle, and to have the next meeting at our house. Arranged also that I should read the next sermon, and undergo this ministerial critical ordeal. Agreed to it, but with some quaking and doleful fears as to the result.

*August 15.*—First half-yearly meeting of Sunday-school teachers. Took the chair after the tea. Twelve teachers present. The Report satisfactory. Began in February with twenty scholars, and now number eighty. School continually increasing with increase of congregation. Ten of the teachers members of the Church; the remaining two hopeful. Decided to admit none as teachers whose life and conversation did not give some ground for entertaining the hope that they were on the Lord's side. The sister who takes the boys' Bible-class (said sister having been appointed as having more influence over boys of such advanced age than a brother) reported with joy that two of the boys were under serious impressions

and met together privately for reading the Word of God and prayer. Several useful resolutions passed. Consented to give an address bearing on the conversion of the young to the school next Lord's-day afternoon.

*August 29.* — Church meeting. One of the right sort. Six candidates proposed for baptism. But little secular business to be done. The meeting thrown open. Old Jacob led off with giving out a hymn and offering a short prayer. Our witty friend, Solomon Sharpe, then rose and gave us, in his inimitable style and broad Yorkshire dialect, a little of his recent Christian experience; and it certainly made us all alive. As usual, he had been on the Mount, and therefore "out of the fulness of the heart the mouth spake." He was followed by two brethren, both of whom spoke of sermons that had recently been blessed to their own souls and to others. Two verses were then given out by another brother, accompanied with an earnest prayer for the spiritual welfare of the cause. After a pause, one of the sisters, a teacher in the school, felt it impressed on her mind to kneel down and offer prayer; and the subdued and melting tone in which she pleaded with God for her scholars in particular caused tears to roll down most faces, and called forth fervent responses. A few encouraging remarks from Bro. Makepeace, with the dismissal, brought the meeting to a close, and Solomon was heard to say to old Jacob, when departing, "Now, Jacob, what soart ov a meetin' do you call this? Isn't it the house Beautiful as you talked about 'tother neet?" And old Jacob, with his accustomed deliberation and coolness, replied, "Hey, lad, it's a bit loike it."

*Sept. 3.*—Made ten pastoral visits

to-day. Two were sick cases; five to members; and three to inquirers. One inquirer told me she had found peace in Jesus at our prayer-meeting at the close of last Lord's-day evening service, through a verse of a hymn. For a few months she had been trying to obtain peace through her own efforts, but had failed. She grew more and more miserable. But last Sunday evening the well-known verse was given out—

"Lo! the incarnate God ascended  
Pleads the merits of His blood.  
Venture on Him: venture **WHOLLY**,  
Let no other trust intrude;  
None but Jesus  
Can do helpless sinners good."

"What!" said she, "is this all? Have I only to venture on Him? And does He wish me to do it wholly? Then, by His grace, I will. It shall not be half a venture, nor three parts of one, but a whole venture: no other trust shall intrude." From that moment she was set at liberty, and now proposes herself for Church fellowship. What a cheering testimony is this! How often God blesses these good old hymns to anxious souls!

*Sept. 5.* — Visited to-day six houses. Saw the happy end of an afflicted Christian woman; had a member with us, but whom it has often been my privilege to visit. For some years past she had been suffering greatly from acute chronic rheumatism. Her knees were stiff and her hands knotted and nearly bent double. Yet her patience was remarkable. She groaned, but she did not murmur. She spoke of the Lord's goodness and mercy even in the midst of agony. Just before she passed away I asked her how she felt. Bending over her to hear her feeble utterance, she said, "I

*am coming to Him at the last, just as I did at the first.*" A few moments passed, and then she beckoned me to lean over again. I just caught her last words,— "*Christ is precious,*"—after which she gently closed her eyes and "*fell asleep.*" "*Precious in the sight of the Lord is the death of His saints.*"

Sept. 8. Lord's-day.—The dying sayings of this dear afflicted sister furnished me with a text for the evening's discourse, from which I preached with much liberty—1 Pet. ii. 4: "*To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious.*" Made use of the above incident by way of preface, and then showed that Christians began with coming to Jesus, continued with coming to Jesus, and ended with coming to Jesus. At the close of

the sermon the congregation sang very sweetly the appropriate lines,

"I heard the voice of Jesus say  
Come unto Me and rest;  
Lay down, poor weary one, lay down  
Thy head upon My breast.  
I came to Jesus as I was,  
Weary and worn and sad;  
I found in Him a resting-place,  
And He has made me glad."

After a short prayer meeting, an inquirers' meeting was held, when seven stayed to be conversed with about their souls. Two were elder scholars in the Sabbath-school; one a youthful teacher not yet a member; one a middle-aged man recently arrested at one of our open-air services; and the remaining three members of the congregation. What an encouragement it is for a minister thus to see the work of the Lord going on among the people for whom it is his privilege to labour!

(To be continued.)

## Reviews.

*The Pastoral Care, &c.* By SAMUEL McALL, Principal of Hackney College. 2nd Ed. (Hodder and Stoughton.)

THIS is an admirable, compact volume, giving practical hints on the constitution, discipline, and services of Congregational churches, and the various branches of ministerial duty, &c. Here are presented to us the leading thoughts of sixteen lectures, illustrative of the themes we have noticed, all of which are well treated, and exhibit the good sense and sound Scriptural views of the author. It is especially a student, minister, and deacon's book, and its sound advice-speaking tone cannot fail to benefit all who may consult it. It is well got up, in type, paper, and binding.

*Christendom and the Drink Curse; An Appeal to Christians.* By Rev. DAVIDSON BURNS, M.A. (London: Partridge and Co.; Kempster and Co.)

THIS is a perfect cyclopædia on the Temperance question, by one whose whole life has been mainly directed to the subject. It is a handsome volume of 332 8vo pages, with marginal notes and references, and to which is added a most lucid and copious index. We need only say that it covers the whole ground of drink and its influences, and is such an appeal as we trust very few ministers of religion or Christian people would be able to gainsay. We hold that every religious teacher is bound to know all about this subject, and this

volume gives full and most reliable information on every phase of the great question. We feel sure the volume will secure a very largo circulation.

*The Pilgrim's Progress as Originally Published.* By JOHN BUNYAN. Being a fac-simile reproduction of the First Edition. (Elliot Stock, 1875.)



THE enterprising publisher of the fac-simile of the first edition of Bunyan's *Immortal Dream* has issued a book which will be most acceptable wherever

the English language is spoken. Among the numberless editions of Bunyan, we cannot conceive any so really interesting as the copy of that which first ap-

peared, with its peculiar letter, narrow pages, wide margin, and most telling grotesque engravings. We are enabled to exhibit to our readers two or three of these. First of all, the glorious dreamer himself, Frontispiece, then Christian as he is leaving the world

(page 3), and where Christian and Worldly Wiseman have their conversation (page 26). These will suffice to show our readers the peculiar style of the book, and we would fain hope that this unique edition will find its way into every Sunday-school library, and



every Baptist and Christian home in Christendom.

The *Glorious Dreamer* himself, for surely the author of the book ought to be as interesting to us as the book itself, and no one can look on that expressive face without remembering

how he had been plucked as a "brand from the burning," and made not only an eminent disciple of Jesus, but an illustrious expositor and allegorical setter forth of the way of salvation. It is only necessary to call attention to the cut, exhibiting Christian at the

Wicket Gate, to show the express Gospel character of the whole dream. The Strait Gate of Bunyan's Divine Master is simply and fully illustrated in this part of the wonderful vision. The picture of the Lions truly sets forth the peril of the Christian journey, and no wonder that poor mortals should feel considerable terror on being confronted with the real Lions in the way. But neither Lions nor Serpents can injure the heavenly traveller, for the Lord himself is their shield and defence and Saviour. And after the perils of the way comes the Pilgrim to his journey's end, where the Celestial Chariot is waiting to convey him to his heavenly home. Elijah's translation and the "Beggars'" holy Ministering Angels sustain all the imagery Bunyan employs here. How easy it would be to extend our observations on this unrivalled allegory, but our limited space prevents, and surely this edition of Bunyan will find its way into every Christian home which desires to see the immortal writer in his home-dress, and his book as it was first offered to the world. True piety, whether in the ranks of the plebeian or the aristocrat, will never weary in tracing the entire progress of the Pilgrim from the City of Destruction to the Paradise of God. We presume thousands of thousands of this remarkable edition of Bunyan will be sold.

#### PERIODICALS AND PAMPHLETS.

*The American Pulpit of the Day.* Part III. May. 6d. (Dickinson.) Seven telling sermons by Drs. Deems Peddie, Shedd, and Rev. David Swing, of Chicago. Such a monthly cannot fail to have a hearty welcome by students and ministers on this side the Atlantic. We wish it great prosperity.

*The Preacher's Commentary on the Book of Job.* By Rev. T. Robinson, D.D., of Morpeth. Part IV. (R. D. Dickinson.) This is to our mind the best part that has yet appeared of this admirable commentary. This

shilling part takes in the first nine chapters of Job, besides a brief, but most satisfactory introduction and analysis of the whole book. It has our most hearty wishes that it may secure a large circulation which its intrinsic value deserves.

*The Way of Salvation made Plain.* By John Scott. (J. Snow and Co.) 2d. The worthy author of this pamphlet of 86 pages has done good service in the cause of evangelical truth by his previous publications, and this exposition of the "way of salvation" cannot fail to aid the devout and humble inquirer.

*The Christian at Work* (1d. weekly, Shaw & Co.) fills its columns with articles adapted for usefulness, both to saints and sinners, and withal its contents are refreshingly varied.

*The Baptist Newspaper* was never better than now, and we hope its circulation is keeping pace with its manifest improvement and adaptability to serve the churches.

*The British Flag and Christian Sentinel*, besides its usual supply of good papers, gives this month a supplement containing a report of the annual meeting. We hope it will tell mightily for good on the soldiers in our army.

*The Freeman* has recently contained papers of a very talented order, which would have done no discredit to our first-class quarterlies. We trust it is valued by the denomination, as it so ably deserves.

*The Study* (June). Dickinson & Co. A famous sixpenny's worth of study and pulpit material which every minister and student would be the better for possessing.

*Word and Work.* Thoroughly good and well sustained.

*The Sunday School World.* (Elliot Stock.) Divided into sections, in pamphlet form, and which may be taken and studied in connection with the various spheres occupied by the

teachers, as, for instance, *The Infant Class Teachers' Guide* (4d.); *History and Object of the Sunday School, &c.* (4d.); *Teacher's Guide to Successful Teaching and Management of Scholars* (4d.), and so on. We trust in this

form they will be most widely circulated, and no teacher need be without the help they so efficiently supply. ➤

*The Lay Preacher, &c.* (Elliot Stock). Full of well-arranged material for helping our lay brethren.



See page 187.

*Sword and Trowel, The Baptist Magazine, The Appeal, The Hive, The Biblical Museum, and The Ragged School Union Magazine*, all up to the mark.

*Gospel Watchword. Ever vigilant and evangelical.*

*Lost in Sight of Land; or the Wreck of the Schiller.* By J. G. H. Christian's Inventory—*What is it?* By J. Denham

Smith. Tinted series. (J. G. Hawkins.) Both excellent and likely to do much good.

Now ready, *Two Hundred Sketches*

and *Outlines of Sermons*, as preached in Church-street Chapel, since 1866, Edgware-road, London. By Jabez Burns, D.D., with carte portrait of the author.

## Sayings of the Wise and Great.

### USEFULNESS THE END OF PREACHING.

THERE are some whose whole aim seems to terminate in their being *original* preachers. They must have something *new*; and in order to find it, will strike out into the unimportant and unprofitable. What is solid and useful is often rejected, because it is common and well known. But it should be remembered that usefulness is the end of preaching—that the most common truths are the most profitable—that our hearers are already too fond of speculations and fancies that bear not on the heart and life—that we should endeavour to call their attention to truths, which, though slighted, ought to be as interesting as they are momentous—that there is no new revelation to be expected, not even any fresh doctrines to be discovered in the old ones; and, therefore, that with regard to us, originality of subject is and ought to be out of the question; and that all the honour of this kind we can claim, consists in new and pleasing combinations, arrangements, and exemplifications of old, simple, and well-known principles, the preaching of which, in the beginning of the Gospel, converted the world from Paganism; at the Reformation, delivered the nations from Popery; and is now the power of God to salvation to every one that believeth. For want of considering that this is the only legitimate novelty and variety belonging to their public

office, young ministers have often become unaccepted and useless.

W. JAY.

### MINISTERS: CHRIST'S SERVANTS.

'MINISTERS are the servants of Christ to please Him, not the servants of their congregations, to please them.' I quote this sentence as a truth to be treasured up; but it needs guarding. To a certain extent we are to seek to please men. Paul tells us that "he pleased all men in all things; not seeking his own profit, but the profit of many that they might be saved." And then there is the exhortation, "Let every one of us please his neighbour for his good to edification." Now these passages teach us how far we are to seek to please men, and where to stop. We are only to please them so far as it will be for their profit, their good, or their edification. But when they want more than that, we cannot give it; Christ forbids it; and as His servants, we must refuse to be theirs.

H. W.

### DYING IN THE DARK.

A good old woman and dear friend of mine, said John Newton, was asked upon her death bed if she was comfortable in her mind. "Very far from it," she answered. "Then you are not willing to die?" "Yes I am." "What, in the dark?" "Yes," said she, "I'm quite willing; if my Father chooses to put me to bed in the dark, I can trust Him."

## Poetry.

## "STAND NOT STILL."

JEREMIAH li. 50.

'Tis the voice of Jesus speaking,  
And His words our bosoms thrill :—  
"Souls immortal, spared in mercy,  
Haste from danger, stand not still !

This vain world is full of evil,  
Sin can bring you nought but ill ;  
Seek at once a better country,  
I will guide you ; stand not still !

With the best and purest motives  
Seek to know and do my will ;  
Serve Me as your Lord and Master,  
Be not idle, stand not still !

Lo ! the hosts of God move forward,  
Mighty missions to fulfil ;  
Go, and join the glorious army,  
Arm for conflict, stand not still !

On my promised grace depending,  
Onwards press to Zion's hill ;  
Life below will soon be over,  
Death is hastening, STAND NOT STILL."

Nova Scotia.

J. CLARK.

NO TEARS, NO PAIN, NO DEATH,  
NO NIGHT.

No tears in heaven.  
Though here the bitter tears we shed,  
Through sorrow, sin, or woe,  
Our God shall wipe them all away,—  
There'll be no crying there.

No pain in heaven,—  
No wasting sickness, no disease,  
For weak and weary flesh to bear,  
No aching limbs, no throbbing brow :  
There'll be no sickness there.

No death in heaven  
To rob us of the ones we love,  
The holiest, and the fair ;  
Death cannot enter that abode :  
There'll be no parting there.

No night in heaven ;  
No night succeeds that glorious day,  
Or veils that scene so fair ;  
No time of fear, or rude alarms :  
There'll be no darkness there.

Fareham.

E. S.

## Denominational Intelligence.

## CHANGES IN THE PASTORATE.

To the deep regret of his people, which will be shared by many friends in all parts of the country, the Rev. W. H. Ibberson, through failing health, has been obliged to resign the co-pastorate of the church at Westgate Chapel, Bradford, Yorkshire.

Rev. J. Banfield of the Metropolitan Tabernacle College, has accepted an invitation to become the pastor of the Stratford-grove Church.

Rev. L. Nuttall, after preaching for three months, since his return from South Africa, at Hoghton-street Chapel, Southport, has been unanimously

elected to the pastorate. His health seems to be fully established.

SANDHURST, KENT.—In consequence of a severe attack of heart complaint, resulting in paralysis of the left side, the Rev. J. H. Wood has been laid aside from all ministerial duties, and compelled to resign his pastoral connection with the church.

NARBERTH.—In consequence of his protracted illness, the Rev. W. Owen, minister for seven years of the Church at Narberth, has been obliged to resign the pastorate.

Rev. F. Forbes, Blairgowrie, has accepted the invitation of the church at Peterhead to the pastorate.

Mr. J. C. Thompson, of the Pastors' College, has accepted the pastorate of the church, Helston, Cornwall.

Mr. E. Everett, Cottenham, has accepted an invitation to the pastorate of the church at Foulsham, Norfolk.

**NEWPORT PAGNELL.**—We understand that the Rev. Henry E. Tydeman has resigned the pastorate of the church at Newport, and is open to receive other calls for his services.

Rev. T. E. Rawlings, of Watchet, Somerset, has accepted an invitation to the pastorate of Wellington-road Chapel, Stoke Newington.

Rev. W. E. Davies, late of New Cross, S.E., has accepted a call to the pastorate of the General Baptist Church, Isleham, and has already received tokens of Divine blessing, eleven have been added to the church by baptism and ten by restoration, &c.

#### RECOGNITIONS.

Rev. R. B. Clare received on the 24th May a public recognition and welcome as pastor of the church at Appledore. Revs. T. Dowding, T. W. Blackmore, T. J. Leslie, A. McDonald, F. F. Medcalf, and D. D. McDonald delivered addresses on the occasion.

**BRIDPORT, DORSET.**—On Thursday, the 10th June, a welcome tea meeting was held, Rev. James T. Eames having accepted the oversight of the cause. The schoolroom was gaily decorated, and was crowded, many having to take tea in the chapel; a public meeting was held in the chapel, presided over by Mr. Pitman. Earnest addresses were delivered by the Revs. H. Hardin, S. Pearce, F. J. Austin, Mr. Cleal, and by the pastor James T. Eames. Since Mr. Eames' settlement the congregations have largely increased, and several have been added to the church.

#### NEW CHAPEL.

The tabernacle erected in the village of Willingham for the ministrations of the Rev. W. Jackson, brother-in-law to Mr. Spurgeon, was opened on the 26th of May, when a sermon was preached by the Rev. J. P. Chown to a crowded

congregation. The cost of the undertaking is between three and four thousand pounds, less than £500 of which remained unsubscribed at the close of the opening services.

#### MISCELLANEOUS.

**BUSHEY, HERTS.**—On Sunday, April 4th, anniversary sermons were preached by the Rev. Vernon J. Charlesworth, in connection with the third year of the pastor's settlement, and fifth of the formation of the Church at Bushey New Town. On Monday evening a tea and public meeting; the chair was occupied by the pastor, W. H. Rolls, who was supported by the Revs. J. Basley, J. Palmer, W. J. Dyer, E. George, W. Wilson, and others. The Secretary of the church read the report, which, while showing but an increase of four to membership, showed the income of the church to be £25 above the previous year; collections and proceeds of the tea amounted to £13 15s. 6d., being more than £5 in excess of the anniversary of last year.

The quarterly meeting of the London Association was held at Tottenham on Tuesday, June 8th, under the presidency of Rev. W. Howieson. An able and suggestive paper was read by Rev. E. Leach, on "The Church a School: For Whom and Why?" In the long and interesting discussion which the essay provoked, a part was taken by Revs. C. H. Spurgeon, S. Green, D. Jones, B.A., and others. Mr. Spurgeon then read a short, lively paper "On Impromptu Speaking." At the afternoon session the Rev. D. Gracey read a paper "On maintaining Freshness in our Life by Faith." The resignation of the Secretaryship by the Rev. J. Clifford, M.A., on account of illness, was sorrowfully accepted; and the Rev. W. Brock, jun., was elected to succeed him. In the evening the Rev. C. H. Spurgeon preached.

**LONDON: KING'S CROSS.**—The reopening services of Arthur-street chapel, King's Cross-road, have just been held, after the erection of galleries. Rev. Albert Williams, of Calcutta, the Rev. W. H. Burton, and the

pastor, H. E. Stone, preached. On Monday, the friends, to the number of 350, sat down to tea, after which a public meeting was held, when Mr. J. P. Bacon occupied the chair. Addresses were delivered by the Revs. W. Cull, J. O. Fellowes, T. Tarn, C. B. Sawday, and the Rev. J. Pugh closed with prayer. On Tuesday evening, the Rev. Dr. Landels preached. The work is progressing in the most encouraging manner. A little over three years ago, the present pastor settled over the church, then consisting of thirty-eight members, and burdened with debt to the amount of nearly £900. The church now numbers over 260, and the debt is reduced to some £500. The addition of galleries and the embellishment of the chapel have quite transformed it, and from one of the plainest it is one of the prettiest in the neighbourhood, capable of seating some 800 persons. The alterations have cost, with additional schoolroom, some £700; of which about £200 remains to be raised.

The chapel at Eye, Suffolk, has been re-opened with a new organ and gallery. Dr. Jabez Burns, of London, was the preacher. The chapel will now seat about 500. Dr. Burns observed that it is so neat and respectable that it is "fit for Queen Victoria." One of the deacons has been the builder.

**TWERTON.**—A bazaar to liquidate a debt on the new organ and other expenses at the Baptist chapel, Twerton, was held on Whit-Monday and Tuesday, at the Parochial schoolrooms. This was the first effort of the kind in the village. The bazaar was opened by Mr. Jonathan Carr, after prayer by Rev. T. C. Finch, the new minister of the chapel. The proceeds of the bazaar so far as at present ascertained may be said to have fully answered the expectations of its promoters. We understand that articles were received from Batheaston, Hemol Hempstead, Bridport and Penzance, former scenes of Mr. Finch's labour.

Rev. J. H. Millard, B.A., the secretary of the Baptist Union, requests us to announce that it is quite settled that the autumnal session of the Union shall

be held at Plymouth, as at first arranged.

**PETERBOROUGH.**—Anniversary services were conducted in Queen-street Baptist Chapel, Peterborough, on Lord's day, May 9, by the Rev. H. B. Charteris; and on the following Tuesday the Rev. J. P. Chown preached in the afternoon and evening to large congregations. About 500 persons took tea. By subscriptions, collections, and the proceeds of the tea the debt of £325 was cleared off.

**COLERAINE, IRELAND.**—The Rev. T. W. Medhurst, of Landport, Portsmouth, has been on a visit to his former charge. He preached to large congregations in the Baptist Chapel in the forenoons, and in the Town Hall, in the evenings of May 23rd, and 30th, and June 6th and 13th, and also held evangelistic services in the country places around Coleraine. The Church at Coleraine is one of the most promising of our stations in Ireland, and it is important that a settled pastor be soon located there.

**BELFAST.**—The Rev. T. W. Medhurst delivered a lecture on behalf of the Sabbath-schools in the Baptist Meeting House, Regent-street, on Friday evening, June 11th, on "George Whitfield, the Zealous Preacher."

**LANDPORT, PORTSMOUTH.**—A bazaar in behalf of the renovation fund of Lake-road Chapel and School-rooms, has just been held in St. George's Hall, Portsea. It was opened by the ex-Mayor, G. E. Kent, Esq., and the string band of the Royal Marine Artillery. The gross proceeds amounted to about £200.

## BAPTISMS.

*Abercarnid.*—May 30, Eleven, in the River Taffa, by J. Parrish.

*Aterdare.*—May 30, at Carmel Chapel, Three by Thomas Jones.

*Allerton,* near Bradford.—June 5, Fourteen, by W. Smith.

*Banbury.*—May 30, Eight, by James Davis.

*Barrow-in-Furness.*—May 30, at Abbey-road Chapel, Five, by James Hughes.

*Bath.*—May 30, at Manvois-street Chapel, Six, by J. Davis.

*Bedminster,* Bristol.—May 27, at Philip-street Chapel, Fourteen; June 3, Fifteen, by W. Norris.

*Belfast.*—May 27, at the Regent-street Church, Five by G. W. Cross.

- Birmingham*.—June 6, Four, at Bond-street Chapel, by G. Wheeler
- Blackley*, Yorkshire.—June 5, Ten, by Roger Briggs.
- Booth*, near Liverpool.—May 31, at Brazenose-road Chapel, One, by J. Davies.
- Bourn*.—April 28, Eight, by W. Orton.
- Brabourne*, Kent.—June 6, Four, by James W. Comfort.
- Bradford*.—May 30, Eleven, by J. P. Chown.
- Bradford*.—June 2, at Trinity Chapel, Thirteen, by Dr. Stock, of Salendine Nook.
- Bramley*, Leeds.—June 6, Two, by A. Ashworth.
- Bridport*, Dorset.—May 30, Seven, by James T. Eames.
- Builth*.—June 13, Four (three from the Sunday-school), by J. G. Phillips.
- Bures*.—May 30, Two, by J. Kemp.
- Burton-on-Trent*.—May 30, Five, at the Guildstreet Chapel, by J. Askew.
- Burton-on-Trent*.—June 2, at Zion Chapel, Six, by J. T. Owens.
- Calstock*, Cornwall.—May 26, Two, by D. Cork.
- Carmel*, Sirhowy.—May 16, One, by J. Price.
- Chester*.—June 2, Four, by W. Durban.
- Chew Magna*, Somerset.—June 13, Four, for the Church at Dundry, by William Bodey.
- Coalbridge*, Scotland.—April 28, One; May 16, Two; May 30, Two, by J. M. Hewson.
- Coate*, Oxon.—May 23, Eleven, by B. Arthur.
- Colchester*.—May 12, at Eld-lane Chapel, Two, by E. Spurrier.
- Coteraine*, Ireland.—June 9, One, by T. W. Medhurst, of Landport, Portsmouth.
- Coventry*.—May 9, at Gosford-street, Eight, by H. W. Meadow.
- Cradley*, near Birmingham.—June 6, Three, by Mr. Morgan.
- Crewe*.—May 30, Two, by F. J. Greening.
- Darlington*.—May —, at Brookside Church, Two, by Henry D. Brown.
- Daveley*, Salop.—June 6, Three, by W. Wootton.
- Dowlais*.—June 6, at the Tabernacle, Four, by A. Humphreys.
- Dowlais*.—May 9, at Beulah Chapel, Seven, by J. Williams.
- Dudley*.—At New-street Chapel, Three, by G. McMichael.
- Dunfries*.—June 16, Two, by Wm. Milligan.
- Exeter*.—May 16, at Bartholomew-street, Three, by E. S. Neale.
- Eynsford*, Kent.—May 30, Twelve, by Wm. Mummary.
- Eythorne*, Kent.—May 30, Four, by John Slabbs.
- Fenny Stratford*, Bucks.—June 2, One; June 5, One, by G. Walker.
- Frome*.—May 19, at Sheppard's Barton Chapel, Ten; May 23, at Badcox-lane Meeting-house, Six.
- Galshiels*.—June 13, at Stirling-street, One, by Wm. Tulloch.
- Gilwern*.—May 23, Four, in the Clydatch-ri-ver, by Thomas Phillips.
- Great Leighs*, Essex.—May 14, Three; May 15, Two; May 17, One; May 18, One; May 19, Two; May 20, Two; May 28, One, by R. C. Sowerby.
- Great Marlow*.—May 30, at Ebenezer Chapel, Six, by James Roger.
- Hay*.—May 30, Two, by J. Cole.
- Hanham*, Glo'ster.—May 16, Five, by Thos Bowbeer.
- Horsforth*.—June 6, Six, by J. Harpor.
- Isleham*, Cambs.—May 30, in the River Lark, Fourteen, by J. A. Wilson, of the Pound-lane Chapel.
- Isleham*.—June 6, Eleven, in the River Lark, for the General Baptist Church, High-street, by W. E. Davies.
- Keynsham*, Bristol.—May 30, Five, by W. Owen.
- Lakebrook*, near Goldenhill.—June 7, Five, by Geo. Cook, London.
- Lancaster*.—May 25, Six, by J. Baxendall.
- Langley Mill*, Derbyshire.—June 6, Six, by R. Grainger.
- Leves*.—May 30, Two, by William J. Scott.
- Liverpool*.—June 6, at Fabius Chapel, Nine, by the Rev. W. E. Lynn.
- Liverpool*.—May 30, at Soho-street Chapel, Eight, by Eli E. Walter.
- Llanudno*.—June 13, at Welsh Chapel, Four, by D. Davies.
- Llanilltyd Fardre*.—May 23, at Salem Chapel, Four, by Hugh Williams.
- Lumb*, Rossendale.—June 6, Two, by D. George.
- Machynlleth*.—June 6, Two, by George Evans.
- Madeley*, Salop.—May 26, Two, by T. L. Smith.
- Mansyrdale*.—April 17, Six; May 9, Two; May 15, One; June Six, One; by D. Davies.
- Maulden*.—Amphthill, Beds.—May 25, Seven, by T. Cardwell.
- Meltham*, Yorkshire.—June 5, Two, by J. Alderson.
- Metropolitan District*.—
- Barkham-terrace*.—May 30, at Upton Chapel, Five, by the pastor, J. Roberts.
- Bermondsey*.—May 30, at Drummond-road Chapel, Twelve, by the pastor, J. A. Brown.
- Bow*.—May 30, Six, by the pastor, J. H. Blake.
- Burdett-road*.—May 31, at the East London Tabernacle, Fourteen, by A. G. Brown; June 3, Six, by W. J. Inglis (in the absence of the pastor).
- Castle-street*, Oxford-street (Welsb).—June 13, Seven, by J. James.
- Clapham-common Chapel*.—May 30, Seven, by R. Webb.
- Dalston Junction*.—May 30, Six, by Alexander Carson, M.A.
- Lower Edmonton*.—May 30, Five; and May 31, One, by D. Russell.
- Metropolitan Tabernacle*.—May 27, Twenty-five; 31, Twenty; June 3, Twenty-four, by Rev. J. A. Spurgeon.
- Newington*.—May 23, at Devonshire-square Chapel, Seven, by W. T. Henderson.
- Victoria Park*, Old Ford.—May 26, at Park-road Chapel, Ten, by R. K. Finch.
- Millwood*, Todmorden.—June 3, Three; June 6, Two, by H. Briggs.
- Mumbles*, Swansea.—May 20, Three, by Henry Kidner.
- Nanghtree*.—March 28, One; May 23, One, by D. Davies.
- Nelson*, Lancashire.—May 30, Three, by R. Cowtan Page.
- Newbridge*, Mon.—May 30, at the English Chapel, Five, by D. Davies.

*Nottingham.*—May 16, at Circus-street Chapel, One, by F. G. Buckingham.

*Offord, Hunts.*—June 6, Eight, in the River Ouse, by A. McCaig.

*Oldham.*—May 30, at King-street, Nine, by R. Howard Bayly.

*Oldham.*—May 30th, at Manchester-street, Three, by Edward Balfour.

*Penarth, near Cardiff.*—May 30, Two, by E. Thomas.

*Pentre, Rhondda Valley.*—May 23, at Moriah Chapel, Five, by W. Morris.

*Patuscastle, Radnor.*—May 16, Four, by W. Jenkins.

*Pentyrch.*—May 20, Three, by S. Jenkins.

*Peterhead, N. B.*—May 9, One, by F. Forbes.

*Pill, Somersetshire.*—May 23, Four, by W. Evans.

*Pole Moor, near Huddersfield.*—June 6, Four, by James Evans.

*Porcawl, Glam.*—May 30, Two, by D. T. Phillips.

*Preston.*—May 23, at Fishergate Chapel, Six, by Edward Walters.

*Preston.*—May 30, at Pole-street Chapel, Ten, by H. Dunn.

*Prickwillow.*—June 6, Seven, in the River Lark, by D. Wilshere.

*Redditch, Worcestershire.*—June 2, Four, by Edmund Morley.

*Rhondda.*—May 9, Three, in the Rhondda river, by Griffith Williams.

*Royton, Oldham.*—May 23, Three, by H. Howard Bayly.

*Sainthill, Cullompton, Devon.*—June 6, One, by E. Scott.

*Shoreham, Sussex.*—June 6, One, by Joseph W. Harrald.

*Shrewsbury.*—May 16, at Wylecop Chapel, Two, by W. Satchwell.

*Southport.*—May 30, Seven, by L. Nuthall.

*Southsea.*—May 30, at St. Paul's-square Chapel, Eleven, by R. Foster Jeffrey.

*Sowerby.*—May 13, at Norland Chapel, Three.

*Sunnyside, Rawtenstall.*—June 5, Eight, by B. Bowker.

*Stalybridge.*—May 30, Four, by C. Evans.

*Stockton.*—June 6, Ten, by H. Moore.

*Stogumber.*—May 2, Four, by George Hider.

*Studey, Warwickshire.*—June 2, Eight, by William Piggott.

*Thornbury, Gloucestershire.*—May 2, Three, by Geo. Rees.

*Thurleigh, Beds.*—May 2, Two, by G. Chandler.

*Tiverton.*—June 6, Seven; June 7, Three, by J. P. Carey.

*Tonbridge.*—May 30, Two, by J. Gurner.

*Torrington.*—May 23, Two; June 6, Six, by Thomas Dowding.

*Treforest.*—May 23, at Calvary Chapel, Two, by J. Hier.

*Trowbridge, Wilts.*—June 6, at Bethesda Chapel, Seven, by J. H. Lynn.

*Uffculme, Devon.*—May 20, Six, by J. Cruickshank.

*Warmminster, Wilts.*—May 9, Eight, by George Durrell.

*Warrington.*—May 31, Five, at Bylands-street Chapel, by H. S. Brown.

*Westmancote, Worcestershire.*—May 24, Two, by W. J. Smith.

*Whitehaven.*—May 20, Two, by J. W. Cole.

*Woodstock.*—June 2, Two, by Levi Palmer.

*Worcester.*—June 2, at the Sansome Walk Chapel, Six, by Mr. Swindell.

*Wrexham.*—May 30, One, by T. D. Thomas.

*Wyken, near Coventry.*—June 6, Four, by R. Morris.

*Yarcombe, Devon.*—May 30, Three, by J. Powell.

*Ystrad, Pontypridd.*—June 6, Seven by L. Lewis.

*Ystrad, Rhondda Valley.*—May 13, Four, by J. Rufus Williams.

## RECENT DEATHS.

DEATH OF THE REV. DR. BREWER.—

The Rev. Dr. Brewer, the respected pastor of the Shacklewell-lane Baptist church, died on Saturday, March 27. The rev. gentleman, after preaching the anniversary sermon on the previous Sunday evening, was taken ill in the pulpit, and was carried home, where he gradually got worse, and succumbed to rheumatism of the heart. The deceased gentleman was educated for the ministry at Stepney College. His first pastorate was at Brighton, from which town he removed to Leeds, where he succeeded John Eustace Giles at South Parade Chapel. When on the question of communion there was a separation from that church Dr. Brewer became minister of the new church, which is now under the pastoral care of Mr. Butcher. Dr. Brewer connected with his pastoral labours the conduct of a large boarding-school. The work of teaching, however, grew so much upon his hands that he gave up the pastorate. Afterwards he surrendered his school and removed to London, and became pastor of the church in Shacklewell, which he was the means of considerably reviving. We regret the loss of the church there as Dr. Brewer was beginning to reap much success from his labours. The deceased gentleman leaves behind a widow and nine children. His most remarkable qualities were great kindness of heart and devoutness of spirit; those endeared him to all who know him.

Died March 23rd, 1875, at Blunham, Beds, John Hill, in his 81st year. He had been a member of the Baptist



## A TYPE AND ITS TEACHING.\*

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

'And Abraham said, My son, God will provide Himself a lamb for a burnt-offering.'—GENESIS xxii. 8.

How stern the trial; how striking the triumph; how sublime, both in action and passion, was the faith of Abraham in that terrible crisis. It pleased God to try him on a very tender point. Abraham had received a great promise, on the fulfilment of which he greatly relied. Year after year elapsed, but no sign of the long-looked-for child appeared. At length old age crept over the Patriarch and his wife. Still he looked stedfastly for the promise, because he believed implicitly in the Promiser. He considered not the infirmities of his own body or the deadness of Sarah's womb; but he waited patiently, nothing doubting that God would in due time, according to His promise, give him a son. What marvel that this son when born should be the object of his fondest affection! Moreover a strange halo of hope gathers round the lad's head, for God has made him the heir of a covenant. It is in Isaac and in Isaac's seed that God will fulfil His covenant which He has made with Abraham. Nay, something more mysterious still is linked with that youth's life. It is in him that all the nations of the earth must be blessed. And now when the Lord says, "Take thy son, thine only son Isaac, whom thou lovest," there is a cut in every word at the most tender part of Abraham's soul. To slay his own son, to cut off his hope of posterity, to sacrifice for a burnt-offering that son who was a special gift of God's bounty, to kill him in whom he looked for a further fulfilment of God's promise, to stop that golden pipe through which mercy is to flow to the whole world, to dam up that silver stream which is to enrich nations yet unborn—that were to blast Abraham's brightest hopes as well as to wound his tenderest affections. God has cherished in him high anticipations. He has been pleased to give him strength of mind and faith of heart enough to see these expectations realised in a vision. And must that vision after all flit from before his eyes; must his faith become a delusion, and all his hopes a mockery? So it would seem. And yet mark the faith of Abraham. He not only submits to the loss of his choicest jewel, and to rend away one who was bound to his heart by ties stronger than flesh and blood; but, in doing this, he staggers not; for he still believes that God will be true to His promise. It strikes me that this was the master-work of Abraham's faith. To sacrifice Isaac was a wonder of patient submission and devout resignation, but the faith which was at the root of it all, challenges our highest admiration. Still to believe that God is able to raise Isaac from the dead, or to turn the stones which were wet with Isaac's blood into a new offspring, or (for I know not which theory Abraham may have adopted) to believe that the whole covenant was spiritual, and that he must wait to see the seed of Isaac in another world and not in this—in any case to believe that God must be true; that though Isaac died God would keep His word, and that He is able to do so notwithstanding all apparent impossibilities—that He will transmute

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stones to men, or raise that body after it has been slain, into newness of life—here was the climax of a faith that realised the grandeur and the goodness of the Divine attributes and perfections, for he simply and sincerely believed and relied upon God.

Ah! brethren, there are some men who can make great sacrifices for God; they have done so, and herein they have emulated the example of Abraham. But the Patriarch showed a clear understanding; an unwavering calmness, a full assurance of hope to which few have attained. When in the very act of presenting to God your sacrifice, can you account that you are losing nothing, but committing your treasure to his custody? Can you believe that the promise of God is not perilled by your parting with the earnest that gladdened your eyes? Has God given you a son, such an one as you can say of—"for this child I prayed"? Is he the pride of your life and the joy of your life? Do you think of him as the solace of your age and the perpetuator of your name in the world? What now if God shall call you to devote him as a missionary? Could you readily comply? Would you count it all gain? Should you interpret it as a blighting of your own prospect, or as a blooming of God's purpose? Have you Abraham's faith? then let God be true, if heaven should reel and earth should rock. Though the sons of men pass away like shadows and death entomb us all, the counsel of God's heart shall stand, and His word shall endure for ever.

Stagger not, my friends, at the promise of God through unbelief. Be assured that whatever He has promised He is able to perform.

Such reflections, though prolific of instruction, I must not tarry to pursue. I rather want to impress the scene and interpret the sentence brought before us in our text.

The scene itself suggests to us three pictures. The first picture will naturally rise up in your imagination without my attempting any graphic description of it. The old man, a kind and doting father, bears in his hands a sharp knife, and hot blazing coals of fire. The younger man, perhaps five-and-twenty—so Josephus thinks—possibly thirty-three years of age, and if so, very manifestly the type of Christ, who was about that age when he came to die; the young man comes toiling up the side of the hill, bearing a load of wood upon his back. He knows that that wood is destined to burn some victim, for his father carries the fire and the knife. He understands that they are about to worship God yonder in the most solemn manner by a sacrifice of blood. On the way he puts but one question, marvelling where the victim can be. He sees the fire and the wood, but where is the lamb? saith he. Abraham tells him with a bursting heart that God will provide Himself a lamb. Little did Isaac think that he was to be that lamb? They come to the spot. No doubt Abraham there tells Isaac what God had bidden him do. The young man is strong; the old man has lost some of his youthful vigour. If that young man chose to struggle, the intent would be frustrated. But he, like his father, is ready to say to that sovereign command of God, "Here I am." He suffers himself to be bound by his aged sire, nay, helps to put himself upon the altar; and there he lies, a willing victim, cheerfully consenting to be bound, willing there and then to die at God's command.

Here you have a picture of the Almighty One, whom we every day address as, "Our Father, who art in heaven." You see His Son, His only

Son, whom He loveth; His Isaac who hath filled his heart with gladness. He bears upon his back the load of wood—the cross; nay, heavier than the cross is the load which the antitype of Isaac, our blessed Jesus, bears—the sin of all His people lay heavy upon His shoulders. He turns upwards to the hill of Calvary; and there, in that thick darkness through which no human eye could peer, however much it might desire it, God the eternal Father binds His Son. He cheerfully submits Himself to be fastened to the tree. The Omnipotent hand unsheathes the knife to slay His Son, and draws not back, but in Sovereign vengeance slays Him. That picture of Abraham with the knife in his hand about to execute Isaac presents to you a picture of the God of gods about to smite His only-begotten Son upon Mount Calvary.

Beloved, the one point on which I wish to concentrate your attention is the emotion of the Father. Oh what grief, what love, what pity! What stern resolves, and strong affections must have striven together in Abraham's bosom! We read in ancient story of a father whose two sons were taken prisoners; they were both condemned to die. The old man appeared on the scene to offer up his life—all that he had to offer—and to die himself if his sons' lives might be spared. For some reason the soldiers, melting to pity, went as far as they could, and told him he might have whichever of his sons he chose to be spared for the ransom. He looked first at one, and then at the other. He would fain say, "Spare that one," but then they would put the other to death; and he would fain say "Spare this one," but then the other must die. And so the old man alternated between one and the other, undecided which should be released, till both were slain. History tells us of another case at the siege of Benda. A German nobleman seeing a young man charging the hosts of the besiegers, remarked to those who stood by how valiantly he was fighting: he felt that a hero was in the camp. The enemy gathered so thickly round the warrior that at length he fell. "Give that young man a public funeral," said the nobleman. His counsel was accepted, a charge was made, the body was rescued. But judge his surprise as he looked down upon the face of the young man and perceived it was his only son. He stood aghast for a moment, no tears could he shed; his eyes were as though they would start from the sockets; he seemed transfixed; he fell backward; his heart was broken, his soul had taken its flight. Such a surprise, such a sorrow, such a sense of the loss he had sustained overwhelmed him. In neither of these cases had the father any hand in the death of his child. The parent in each instance was passive. Here, however, the knife must be handled by none other than the sire, and plunged into the vitals of his son. Oh, Abraham! Ah, Isaac! The tale of your trial makes my nerves tingle. But who of all the heavenly host, what angel near the throne can tell of the Eternal Father, how His heart was moved, how His bowels yearned! Do I speak after the manner of men; how else can I speak? Reprove me when you can believe in a God who has no feelings, no emotions, no affections, no life, no love. Hardly could I subscribe to the dictum of theologians who pronounce God incapable of suffering. Surely He is capable of anything. He is Sovereign of all senses and sacred sensibilities. His benignant tender Fatherhood are as clear to my faith as His eternal power and Godhead. How, then, can I conceive of His putting His own Son to death without a grief that I must defer to as possible, because I cannot describe

it as actual. If we may not liken ourselves to God, yet may God liken Himself to us. This has He done; else had we not known Him. Can you smite your own child without feeling more anguish than you inflict? Solomon says, "Spare not for his crying;" but it is hard to keep Solomon's advice; for the crying of your child makes you weep more than he does. Yet, behold how God full of love; His very name being Love, smites even to the death His only-begotten, till that darling cries out, "My God, my God, why hast Thou forsaken Me?" And this was done out of love to us. "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?" Oh, what love! His love is an indefinite quantity. It is expressed by an indefinite word—So! God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." What measure or gauge can compass that wonderful affirmation—He so loved? Rude as my sketch may be, royal indeed is the scene. Let it be vividly portrayed on the tablet of your memories. Let its gracious effect diffuse itself over your hearts. Oh! for such love as angels cannot know, let us reciprocate with a love intense and vehement that inflames our whole heart,

"Had we a thousand hearts to give,  
Lord, they should all be Thine."

Even now with adoring gratitude offer your homage to the Father, who gives His Son, and to that Son, who cheerfully submits to plead by the altar for our sins.

A second picture rises to our view. You will remember that our Lord Jesus once said, "Abraham saw my day." When did he see it? Why, methinks it must have been on this occasion. The venerable patriarch certainly had in his son Isaac a vivid picture of the Son of God. When you see that his hand is stayed, you perceive at once that the portrait is not complete. A ram is caught in the thicket; this ram is caught, laid hold on, dragged out and put into the place of Isaac. So far the delineation is accurate, for the ram dies; it is really slain, even as Christ was sacrificed for us. But the vision changes its form. Isaac goes free, not so the ram. Isaac's blood still flows in his veins, not so that of the poor ram, the knife sternly severs his arteries, and the blood flows out. There he is laid upon the wood, which forthwith begins to glow and smoke for a burnt offering. Isaac gazes on himself in a figure burning; he owes his life to the victim that was presented as a substitute. Look earnestly, gaze intently, linger fondly on the picture, for it represents your own salvation. Let us take the place of Isaac; it is ours. We are children according to promise. If we beloved have "fled for refuge to the hope set before us," we are saved. How we are saved ye know. Because our Lord Jesus Christ, the ram of God's burnt-offering, did burn upon the altar for us we are spared. It would baffle me to tell how Isaac felt when the cords were unbound, and he saw how narrowly he had escaped from death. Nor can I tell you how I felt when standing at the foot of the cross—

"I beheld the flowing  
Of my dear Redeemer's blood  
With assurance knowing  
He had made my peace with God."

How canst thou perish, believer, now that Christ hath died for thee? There is not a cord on Isaac as thou seest him now; he is free. So art thou, my friend; there are no bonds on thee. Most gratefully canst thou cry with David, "I am thy servant; and the son of thine handmaid; thou hast loosed my bonds." As you gather round the Lord's table do let the thought of substitution be fresh in your mind. He bore, that we might never bear the Divine wrath; he drank the cup even to its dregs, that we might never drink a drop of it; in short, He suffered hell's torments for us, that we might never enter its gates. My hearers, did Christ thus suffer for you? Yes, surely, if so be you are believing and depending upon Him; then He was your true and proper substitute. Or if in His life you have no interest, then in His death you have no redemption, and His blood shall never save you; alas, alas, you must perish in your sins.

Pass from that scene; inspect it more narrowly, more privately another time. Let me now unveil to you another picture. Behold the aged parent, with glistening eye and placid brow, receiving his son as it were alive from the dead, when the angel stayed his hand. How joyously he cuts those cords; how they seem to leap together! I think I see them going homeward down the side of the hill to the tent where Sarah was. With what elastic step, with what grateful emotion, with what heartfelt joy they journey! And of what is this an emblem? Why, of the resurrection of Christ Jesus, and in that of the resurrection of every believer. The Apostle Paul says that "Abraham received Isaac from the dead in a figure." Now, our covenant God and Father has received His only-begotten from the dead, not merely in figure, but in reality. The morning has broken, the sun has risen on the third day. He cannot be holden by the bonds of death any longer. He snaps them asunder, and in beauty incomparable the once slain Saviour arises from His sleep refreshed. The stone had been rolled away aforetime by the angel. He passes out, and the watchmen in terror fall on their faces affrighted. He manifests Himself to Mary, and then to His disciples afterwards, saying, "Peace be unto you," and in due time He ascends up to the right hand of the Majesty in heaven. Angel hosts escort him with trumpets' joyful sound,

"They bring His chariot from on high  
To bear Him to His throne,  
Clap their triumphant wings and cry,  
'The glorious work is done.'"

Oh, ye saints, celebrate the triumph afresh. Your Lord and Saviour is risen and ascended. Isaac is not dead. He in whom all nations of the earth shall be blessed lives, for ever lives. In Him, the child of promise, the seed of the woman, art thou now a heritor of the blessing if thou believest. In Him shalt thou rise again. Though thy flesh shall see corruption, thou shalt burst the bonds of death, and because He lives thou shalt live also.

"Nor doth it yet appear  
How great thou shalt be made,  
Yet when thou seest thy Saviour here,  
Thou shalt be like thy Head."

Have these pictures impressed your minds? May the meditation they excite prove instructive to you! But lend me your ears while I proceed to commend to you the sweet prophetic words of Abraham.

The name of the Lord—that particular name Jehovah-jireh—has been the comfort of many an indigent believer, and sustained him under great difficulty. Sometimes it has been to him like the cake baked upon the coals, of which Elias partook when he journeyed for forty days. Oh, how graciously God has provided Himself a burnt-offering; the choicest substitute for the most undeserving criminal. Lies there a wretch in Newgate for whom a royal scion would stand surety? No novelist would broach such a fiction. "Scarcely for a righteous man will one die; peradventure for a good man one might even dare to die; but God commendeth His love toward us, in that, while we were yet sinners, Christ died for the ungodly." If every one of us had been left to endure the penalty of our own transgressions, had no substitute been found to bear our sins, God would have been unimpeachably just and infinitely glorious.

The voice of our torments would have only been a deep bass note to tell out to the universe the terrible justice of the Most High. It could not have impeached His mercy. To find a substitute was an act of gratuitous undeserved grace. Such provision was not only undeserved, but it was most unexpected. What amazement must have wrapt the sky when celestial creatures heard that a substitute for man was found! Where? Among angels, principalities, or powers? No; but at God's right hand. The co-equal Son himself becomes the substitute for rebel man. Nor less in dignity than the brightness of the Father's glory and the express image of His Person is He who takes upon Himself flesh and blood, and subjects Himself to our infirmities, that He Himself may bear our sins, in His own body on the tree. Are we indifferent, or are we incredulous, or what manner of men are we that one can talk and another can listen to so startling a fact, to so astounding a revelation, without a thrilling emotion, a faltering tongue, and tingling ears. Throughout eternity this will be a ceaseless wonder in heaven. That the Creator should stoop to bear the creature's sin will never cease to be a mystery of mercy that challenges endless admiration. God did indeed provide such a provision as makes His providence startling! What a Gospel it is! Great God, wilt Thou redeem sinners, at such a cost, at no less price than blood—and that the blood of Immanuel? And is it so that Jehovah must veil Himself in human flesh? must the Infinite become an infant? must the Omnipotent hang on a woman's breast? must the eternal self-existent God breathe out an expiring life in ignominy and torture? Must all this be experienced by the Man who is Jehovah's fellow? Yes. Manhood comes into such union with Deity that we cannot divide the two. There is one God and one Mediator between God and men, the man Christ Jesus. O! what a step was this—from the highest throne of glory to the cross of deepest woe! Well did an apostle say: "Ye were not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ." Silver and gold! what are they in comparison with this costly sacrifice? The merest tinsel, the sweepings of dross, not worthy to be thought of in the same minute as the precious blood of Christ, as of a Lamb without blemish and without spot. St. Augustine somewhere holds a kind of controversy with himself as to whether Christ shall die or not. As if he said, Yes, let the sinner live, but Christ must die. No, He must not die, He is far too good, too great to die; then let the creature die. Nay, but we cannot let the creature perish, God's mercy would prevent that. Then He must

die. Then he seems to say, No, the price is too great. Sooner let them perish than buy them at such a price. A company of worms redeemed by the blood of the Son of God! The price is too high; yet God paid it. Oh let us love and bless His name!

Though it was so costly a provision, it was the most suitable that could be devised! Who else could have borne our sins but God? No mere man could possibly have stood as the substitute for millions of the human race. He might, if innocent Himself, suffer for one, and so save one; but unless Deity should lend its unutterable perfections it was not possible for human nature to sustain the weight of human guilt. But now by the suffering of a man the law is vindicated and honoured; by the personal interposition of God, sacred validity and sovereign efficacy are imparted to the great work He has achieved. And oh, what an effectual provision it is! for the blood of Christ has saved, does save, and will save millions of souls. Whatever else may be a myth, the atonement is a veritable fact. Whatever empty rites and worthless pretensions may be foisted on credulous men and silly women, you cannot exaggerate the power of the blood of Christ. Come hither, come hither, ye blackest, foulest, vilest of mankind; try it, and see if the crimson streams do not wash your crimson stains, and make you white as snow. Come hither, ye old transgressors, steeped in infamy, quivering on 'the brink of hell, see if the drops of this blessed stream cannot cool your fevered brow, and give your troubled conscience rest. Come hither, ye distracted maniacs, who would fain lay suicidal hands upon yourselves, and rush blood-red into your Maker's awful presence, and see if bowing down before that awful cross, you do not hear a voice that saith, "Peace, be still. Go thy way; thy sins, which are many, are forgiven thee." Yes; there is life in a look at the crucified One. None shall ever look to Him in vain. Millions of spirits around the throne rejoice in the efficacy of God's provision. Jehovah-jireh is extolled to-day in matchless songs of human praise around the starry throne, and here on earth we repeat their strains with glad accord.

"Dear, dying Lamb, thy precious blood  
Shall never lose its power,  
Till all the ransom'd Church of God  
Be saved to sin no more."

And then, once more, it is an ample provision. God has provided a ram for a burnt-offering, and there is enough efficacy in that sacrifice for all that seek the ransom it supplies. I do not preach a stinted salvation, blessed be God. I have seen in my soul the vision that Zachariah saw. He saw a young man, with a measuring line in his hand, "Whither, goest thou?" said he. "To take the dimensions of Jerusalem," he replied, "to see the breadth and the length thereof." "Run, speak to this young man," said the angel; "measure not the city; Jerusalem shall be inhabited as towns without walls for the multitude of men therein." Some people have a strange disposition to use the measuring-line, and count the population, and number the souls that are saved by the precious blood of Jesus. Their estimate is commonly limited to a very few. Let us not measure it, for we know not what countless multitudes will be given to Christ for the travail of His soul. A multitude that no man can number has gathered dy; on the way there is a host defying human arithmetic that will be

marshalled there, and still they muster day by day. O, beloved, this one thing we know, without entering into any vexed questions of particular redemption or general redemption, there is enough in Christ for every sinner that desires salvation, and comes and puts his trust in the Saviour; enough to cleanse the vilest sin that ever disgraced humanity; enough to wash you white, though you are ever so begrimed; it is provision for the sins of all ages, of all ranks, of all conditions. The harlot, cleansed here, becomes chaste, and sings with Rahab the new song. The thief, washed here, becomes forgiven, and is accepted in the Beloved. If you are of the most abandoned of sinners, and have strolled in here to gratify curiosity or to idle away an hour, let me tell you that He who died the just for the unjust, ever liveth; He is mighty to save. Rest on Jesus, there is provision here to save you; with His infinite foreknowledge He has foreseen your case. You shall never find a case too hard for the Master; no sin too heinous for Him to forgive; no circumstance so extravagant in its guilt as to go beyond the grace and the generosity which are treasured up in Christ Jesus, and the goodness and virtue flowing from His wounds.

I have painted the pictures; I have proclaimed the purpose; let me conclude with a pointed question. Since God has provided so great a sacrifice has He provided it for me? Am I a participator in the blood of Christ? To how many thousands of you do I speak? Do let each one put the question to himself. My weak voice will soon exhaust its emphasis. Is there no echo in your conscience? What I say may drop from your memories. Do let every soul among you earnestly inquire, "Have I Christ?" Give yourself a candid reply concerning yourself. Do you put your trust in Him? I do not ask you what possessions you can boast. The poor are very welcome in God's house. I do not ask you what reputation you have. The wise are not elected for their wisdom with God; the foolish and the base are not rejected for their worthlessness. What I do ask is this, "Have you Christ for your portion?" Remember, soul, that whosoever believeth in Jesus receiveth Him as God's gift to his soul. Trust Christ, and He is yours. Fall flat upon your face upon the promises of God in Christ. Have done with all the props on which you were wont to lean, with all the pleas on which you were wont to rely, with all the works of which you were wont to boast. Go as thou art to Christ, trust Him. To Him the Spirit of God leads every earnest anxious seeker. If you trust Him, heaven and earth may pass away, but the promise of your salvation shall not fail. You shall be His in life, in death, in judgment, and in eternity, safe from hell, secure of heaven.

What though you struggle with all your natural feelings as Abraham did? The more simple your faith, the more signal will be your triumph. Believe in the dark and you shall soon come into the light. Immediately you believe there are signs following. Venture to-day to lay your hands upon that dear head of the victim Lamb, and to-morrow I will summon you as witnesses who can testify to others that there is joy and peace in believing. "He will deliver thy soul from going down into the pit, and thy life shall see the light. Lo all these things worketh God oftentimes with man, to bring back his soul from the pit to be enlightened with the light of the living!"

## Essays and Papers on Religious Subjects.

### POPULAR PREACHERS OF OUR OWN TIME.

BY JABEZ BURNS, D.D., LL.D.

MR. WILLIAM DAWSON.

Most commonly called by his Wesleyan friends Billy Dawson, was a farmer, near Leeds, in Yorkshire, and was also one of the great occasional preachers of that body. He was not in the itinerancy, and yet he was constantly engaged in preaching anniversary sermons for Sunday-schools or for the Foreign Missionary Society: he was so popular that his audiences were generally as large as the chapels would hold, and persons went great distances to hear him. Rev. James Everett wrote an admirable life of him, and his character as a minister was well sketched by Mr. R. A. West, from whom we shall draw largely in our brief outline in this paper. Let it be observed, that he was eminently pious, and enthusiastically Methodist. His discourses and speeches were full of imaginative representations; and they were so extraordinarily, presented that they possessed irresistible fascination, so that immense congregations listened to him with the most profound attention and almost breathless stillness. His manner was so dramatic that it compelled you to listen and enter into the subject under discussion. Mr. West says: "I first heard Mr. Dawson from the pulpit in the year 1828. His apparel and demeanour struck me as unclerical. True, he wore a black coat and vest, and a white neckcloth—an article of dress to which English clergymen of all denomina-

tions rigidly adhere; but his lower extremities were encased in a pair of drab breeches, and he wore what are technically called 'top boots,' such as are, or were at that time, universally worn in England by substantial farmers as a part of their Sunday or market-day attire. He crossed the floor of the chapel, on his way to the pulpit, with a rolling gait as though he were traversing a ploughed field with a hand in each pocket of his 'drabs,' half-whistling, half-humming the air of a good old Methodist tune. Of this he was apparently unconscious, for his eyes were turned downward in a reverie, and he seemed shut in from all surrounding objects. In all my subsequent knowledge of Mr. Dawson I never saw a repetition of the mood; nevertheless slight prejudice was excited in the mind of at least one in the congregation, which his peculiar style of prayer was not calculated to remove. No one who knew him would doubt that his was the sincere prayer of the heart; that he approached the throne of Divine grace with a full conviction of the solemnity of the employment; that he personally realised the obligation of the creature to the Creator—the dependence of the suppliant upon the goodness and mercy of God; and that he felt the yearning of the saint for communion with the Saviour. Still there was undeniably something in the manner of his approach to God in public prayer which bore the appearance of irreverence, and was offensive to good taste; this, however, was only in the manner of the petitioner; it was but one of those channels through which his eccentric genius

meandered, and it is not improbable that a conscientious effort to restrain its eccentricities made them more apparent, just as the excessive curbing of a high-mettled horse only ruins its paces, and destroys the beauty of its action." His public telling sermons were probably few in number; but one of the most striking was his sermon on "Death and the pale horse."

"It was a discourse of a startling and impressive character. In bold and striking imagery, in powerful, thrilling, irresistible appeal it was unsurpassed by any sermon I have ever listened to. When the preacher was happy in its delivery, the congregation seemed to suspend their very breathing in the intensity of their attention; and in the pauses of the preacher's voice, a long and deep inspiration was resorted to as a relief. On the occasion referred to, Mr. Dawson was indulging in that peculiarly vivid imagery, which was at the basis of his popularity, and exclaimed, 'Come and see!' the sinner is in the broad road to ruin—every step takes him nearer to hell and further from heaven. Onward, onward he is going—death and hell are after him quickly, untiringly they pursue him—with swift but noiseless hoof the pale horse and his pale rider are tracking the godless wretch. See! see! they are getting nearer to him—they are overtaking him!'

"At this moment the stillness of the congregation was so complete that the ticking of the clock could be distinctly heard in every part of the chapel. Upon this, with a facility peculiarly his own, he promptly ceased, and without seeming interruption. Leaning over the pulpit in the attitude of attention, and fixing his keen eye upon those who sat immediately before him, he continued in an almost supernatural

whisper, 'Hark! hark! hark! that swift rider is coming, and judgment is following him, that is his untiring footstep! And then imitating for a moment or two the beat of the pendulum, he exclaimed, in the highest pitch of his voice, 'Lord, save the sinner! save him! Death is upon him, and hell follows! See the bony arm is raised! The fatal dart is poised! O my God! save him—save him—for if Death strikes him he falls, and hell receives him; and as he falls he shrieks "Lost! lost! lost! Time lost! Sabbaths lost! means lost! soul lost! heaven lost. All lost, and lost for ever!"'

"The effect was so overwhelming that two of the congregation fainted, and it required all the preacher's tact and self-command to ride through the storm which his own vivid imagination and powerful appeal had aroused."

In his applicatory appeals on Death and the pale horse, and using the words 'Come and see!' he said, "Blessed be God, the rider has not overtaken him yet. Blessed be God, there is time and space yet for that poor sinner—he may be saved yet; he has not dropped into hell 'Come and see.' The horse and the rider have not overtaken you yet, and therefore there is an accepted time, and there is a day of salvation." Come and see. There is God the Father inviting you; God the Father commanding you; God the Father swearing He has no pleasure in your death, and that He has pleasure in your life. Come and see. There is Jesus come to seek you. He has travelled thirty years to save you; He is dying on the cross; with His outstretched arms He says, 'Come unto me, and I will give you rest. He that believeth in me shall never die.' Jesus is looking, and He says, "Ye will not come unto me that ye may have life.'

Come and see. There is a Saviour waiting to receive you. O my brothers and sisters, Come and see. Here is the spirit striving; here is the door open, here is salvation within your reach; it is the 'accepted time,' it is the "day of mercy." Come and see. The poor sinner is stopping—he is thinking—he is sighing, he is saying, 'Hallelujah to God!' And the angels carry the news to glory, "come and see." One soul is saved; salvation is come into this house; he is entering in at the strait gate, and the narrow way. I trust such will be the case with many souls to-night. May the Lord grant it; and the devils see it and gnash their teeth; angels see and welcome the traveller; and God shows He has no pleasure in death, "come and see." There is the believer; he is going on the highway to glory, from promise to promise; he plucks the promise from the tree of salvation as he goes along. "Come and see." There is the believer running the race that is set before him; he is walking and is not weary, for every step brings him nearer to glory. Hallelujah to God!" And again, "I well remember the time when the pale horse and his rider approached Sammy Hick, "the village blacksmith." He was nearer to him than I thought him to be. I was with him on the Wednesday, and he died upon the Monday. The pale horse overtook him on the Monday. There was a young man said: "On Sunday night (he did not sleep with him, but watched him), that such a night he did not expect to see again. They were singing and praising God; and he said the place seemed filled with the glory of God. The pale horse and his rider approached, and poor Sammy's speech began to falter and his breath to fail; but glory to God

he was not afraid of seeing the pale horse at all; no, it was joy, peace, and love. Two or three neighbours came in, and thought they would sing him over the river; they saw him wading across Jordan to the promised land; and when all the power of language failed, "joy beaming through his eyes did break and meant the thanks he could not speak. They saw his eyes sparkle; they saw the joy of his soul as he went along, and the thanks he could not speak. And just before he took his last step out of time into glory, the poor soldier waved his hand, crying, "victory, victory, victory!" Glory be to God! If He saved him, He can save you; and therefore, let us learn that "now is the accepted time, and now is the day of salvation; now is the moment of mercy."

Mr. West says his discourse on David and Goliath was immensely popular. It is said that, on preaching this sermon at Pudsey, near Leeds, he was indulging freely in the pictorial representation of which he was so perfect a master. Personating David he had struck down the boasting Philistine, and stepping back in the pulpit he cast his eye downward, and commenced a strain of irony which had the twofold effect of rebuking every one that exalted himself against the Lord, and of adding force to the graphic picture he had already given of the conflict. So powerfully did the speaker depict the conqueror's emotion, so rapidly and continuously did he heap taunt upon taunt on his prostrate foe, that the congregation seemed to lose sight of the actual state of things in the ideal, and waited in breathless suspense for the catastrophe. Some in the gallery, in the intensity of the excitement, leaned forward, as though they expected to see upon the floor of the pulpit the prostrate

giant with the stripling's foot upon his breast; and one person unable longer to bear the suspense, gave vent to feelings by exclaiming in the broad dialect of the county, "Off with his head, Billy."

His glowing imagination often permeated his prayers.

"Mr. Dawson was acknowledging the Divine goodness, and quoted the passage, 'Thou hast crowned my head with loving-kindness and tender mercies.' His imagination took fire at the metaphor and presented before him a regal coronet studded with numerous gems, having a centre-stone of surpassing magnitude, brilliancy and value.

"Consentaneously this became the 'crown of loving-kindness and tender mercies.' The countless brilliants represented the blessings of Providence and grace, and the centre-stone the 'priceless gem of salvation.'" To express this as he wished was more difficult than to conceive it; and several feeble sentences were uttered before this crown was shown to the people. But when at length it was exhibited in all its radiant glory, with its centre-gem of purest lustre, the deep crimson hue of which was caught up and reflected in a thousand lights by the precious stones which clustered around it, the 'saints of the Most High shouted aloud for joy.'"

His platform addresses were immensely telling.

"His popularity as a platform speaker equalled his popularity as a preacher. His speeches had each a distinctive topic—he seldom generalised—and each had its popular name. There was his Reform Bill speech which, by the way, I do not remember to have heard, and only know by repute, which gave it a high character for originality and effectiveness: and his 'Railway speech.'

Mr. Dawson always readily seized upon any passing and exciting topic and turned it to good account, and when the subject of railways engrossed general attention, he made it pay tribute to his platform labours. The track was the world, the train was the Gospel, the chief director was Jesus Christ, and so forth. The speech was very popular, but it cannot be denied that in some points it bordered closely on burlesque, and it was only by his skilful management that the engine was saved from running off the track. Then there was his 'Clock' speech, in which every wheel and spring, and screw, was emblematical of some part of the missionary agency; and the 'Sower' and the 'Telescope' speech, through which he would survey the world, and on entering upon each branch of his subject would elevate his half-clenched hand to his eye, as we do when looking from a distance into the depths and details of a picture, and exclaim, 'And then, sir, when I look again through my telescope, what do I see?' and thus would enter upon the survey of each new field. And then there was his 'Miser,' and, best of all, his 'Harvest Home.' That was the speech. In it he never failed. Upon that subject he was perfectly at home. The genius of the man was enriched by experience gained from his daily occupation. The ingenuity displayed in the construction of the speech was only equalled by the copious and beautiful illustrations which clustered around every point; and the effect was invariably the diffusion of a holy joy throughout the audience, which not only produced a beneficial result in the matter of the collection, but left a savour of a heavenly influence upon the heart, the fruit of which was often seen after many days."

"In the social circle Mr. Dawson was always cheerful, even to playfulness, and always instructive; his remarks were distinguished by much shrewdness, and were indicative of a close observation of men and things. He was very happy in exhorting himself when sometimes placed in an awkward position by the questioning of injudicious or thoughtless friends. On one occasion, being asked his opinion of a preacher from whose sermons little could be extracted for home meditation, he promptly replied, 'I eat what I can, but pocket nothing.' An instance of his happy manner of administering reproof and taking the scales off a man's eyes, occurs to me. Some one was complaining to him that he could get no good at the revival meetings, that he went up into the gallery and looked down upon the people, and the sight of so much disorder neutralised the good effects of the sermon. 'Ah!' said Mr. Dawson, 'you mounted to the top of the house, and on looking down your neighbour's chimney to see what kind of a fire he kept, the smoke got into your eyes and blinded you. Had you entered the room by the door and mingled with the family around the hearth you would have enjoyed the benefit of the fire as well as they. Sir, you have got the smoke in your eyes.'"

In the midst of his labours and with his harness on, and in the full tide of his popularity, after preaching public sermons, he retired to rest, and during the night the Master said, "It is enough, come up higher, and nothing but the fallen tabernacle remained in the morning." His death was a great loss to the Methodist Church, and it will be a long time, if ever, so illustrious and useful a man, will be found to wear his mantle and do his work.

## A WEEK WITH MOODY AND SANKEY.

*(Concluded from our last.)*

ONE who knows Mr. Moody well, and was the means of making him known in this country—the Rev. A. A. Rees, of Sunderland,—in giving several causes of his success, says, "Mr. Moody is himself an attraction, as a man with intense conviction, profound earnestness, indomitable energy, great administrative talent, excellent generalship, marvellous tact, and absolute will, the effect of which is he is kingly, almost despotic, wherever he goes. He leads ministers of all denominations, comprising University professors, doctors of divinity, masters of arts, &c., Sunday-school teachers, young men's Christian associations; and, in fact, workers of all kinds are at his beck and call." To realise the correctness of this description, the reader should witness, as we did, Mr. Moody presiding over the "Christian Convention." There in his skeleton rostrum he reigned supreme. His will for the time being was law. Men of all classes rose and spoke at his bidding, and stopped their flow of oratory at the soft tinkling of his bell. What was wanting to ensure the interest of the huge meeting, and keep it alive, he saw in a moment, and at once supplied the deficiency. The address, the prayer, the song, were called for as needed. But the time when he seemed to be most at home, and even to revel in his position was when the hour came to open what is termed, "The Question Drawer." For one hour—from four to five in the afternoon—he answered right off questions that had been forwarded to him on sundry pieces of paper, during the day; and this item of the programme

was evidently the most popular part of the proceedings. The questions in turn, or as arranged by Mr. Moody in order, were read out distinctly, and answered with a readiness and aptness of illustration that was surprising. Had the answers been written down previously they could not have been more to the point. Some of them were very racy, and called forth much laughter, and tokens of approval. The questions addressed to him were varied in the extreme. "Can we reach the masses with amusements?" "What is the best method of dealing with inquirers?" "How am I to fill my church which is not one quarter full?" "How can the prayer-meeting be made interesting and profitable?" "How do you get up your sermons?" "How should a Bible class be conducted?" "What can be done to arouse a cold and sleepy church?" "Should young converts when they join the Church be set to work at once, or should they be first built up?" "How are we to reach drunkards?" "How can we become fruitful Christians?" "What are we to do with a cold and dead minister?" "How can female agency be utilized in the Church of Christ?" Should a superintendent scold the teachers before the scholars?" "Should a teacher take his Scripture notes with him into his class?" "How would you lay out Sunday services?" "Should we have unconverted teachers to teach in the classes?" These and other kindred questions were answered, and it is not presumptuous either to think or say that were the sound Scriptural common-sense methods suggested by Mr. Moody in these answers, adopted by many churches, now mourning their low estate, a complete revolution would take place amongst them: their spiritual power would

be more deeply felt: their sighs would be exchanged for songs: and their mourning would be turned into joy.

One thing in connection with the noon-day prayer meeting interested and affected us. We refer to the requests for prayer. So numerous and varied are they that on one occasion we believe they numbered 400, and invariably they have to be classified. Thus on one day when we were present there were among many others thirteen from parents, who desired prayer for the conversion of their children. A widow asked prayer for the conversion of her three sons: and another widow for the conversion of her only son. Light was desired for a lady who had been seeking the Lord for forty years and was still in darkness. Eleven requests were from children for the conversion of their parents, eight from wives for their husbands, and one from a husband for his wife desiring the same blessing. Three invalid ladies sought for a blessing on a medical man who had been exceedingly kind to them, but who was, unfortunately, addicted to intemperance. Two requests came from drunkards that prayer might be made for them to be delivered from their vice. Three were sent in on behalf of sceptics. Several desired praise to be offered to God for conversions granted in answer to prayer. But the most touching request of all was presented by Mr. Sankey. He said that prayer was requested for the authoress of that beautiful hymn, "There is life for a look at the Crucified One," who was then passing through a season of deep mental and spiritual depression. Great silence prevailed while these requests were read; and ardent prayer followed on behalf of the petitioners. These numerous requests proclaimed

on behalf of the petitioners a belief in the power of prayer, and gave those who prayed matter to pray for. Might not the introduction of this system into our weekly prayer meetings tend to give them greater variety, make them more profitable, give point to our prayers, produce greater unity of feeling, and cause many more members to take a livelier and deeper interest in them?

We had the privilege of hearing Mr. Sankey sing his Solos frequently, and like thousands more present we were always glad when Mr. Moody called upon him to exercise his invaluable talent. A Ritualistic paper is perfectly right when it describes him as a man who possesses "one of God's most beautiful gifts, a full rich sympathetic tenor voice." He has it perfectly under command, can modulate it at pleasure, and by lingering over a particular word, or throwing special paths into it, can make a sentiment tell with thrilling effect. Its compass is most remarkable, and every word can be heard distinctly by a congregation of ten thousand people. Seated before his American organ, and throwing himself slightly back, giving plenty of play to the chest, he rings out each word and sentence, as if his whole soul was in the song. As he sings, a death-like silence prevails, and not a cough or motion is heard till the verse is concluded, or the chorus has to be sung. To prevent commotion of any kind, tending to destroy the effect, Mr. Moody is careful to exhort the ushers to keep the doors closed, and admit no one while Mr. Sankey is singing. It is observable to all, that while he sings, he "makes his own time," and some have objected to this. We do not profess to decide on points on which musical critics differ, but we think that in Mr. Sankey's case, the best thing is to let him alone. The skill

he displays in making a word tell, by giving his own rendering, more than makes up for this disregard of musical propriety. We shall not soon forget hearing him sing two verses of "Sowing the seed by the daylight fair." A farmer who was also a preacher, had made a good speech red hot with zeal, on a spiritual harvest that God had given him in Devonshire. "Now," said Mr. Moody, with his usual tact—adapting, as he always does, the song to the speech—let us have "Oh what shall the harvest be?" The audience having sung the first two verses—"Allow me," said Mr. Sankey,— "to sing the next two." And then he struck out—

"Sowing the seed of a lingering pain,  
Sowing the seed of a madden'd brain,  
Sowing the seed of a tarnish'd name,  
Sowing the seed of eternal shame:  
Oh what shall the harvest be?"

"Sowing the seed with an aching heart  
Sowing the seed while the tear-drops  
start,  
Sowing in hope till the reapers come,  
Gladly to gather the harvest-home:  
Oh what shall the harvest be?"

The words "lingering pain," "a maddened brain," "a tarnished name," "an aching heart," and "tear-drops start," were rendered with such skill and power as fully to justify Mr. Sankey's manner of execution. Not unfrequently before singing a melody he will quote an appropriate text of Scripture; and offer a short prayer, in which he seeks the divine blessing on the hymn about to be sung. For instance, the 19th hymn is announced, "Knocking! knocking! who is there?" "Behold," says Mr. Sankey, quoting the Scripture, "I stand at the door and knock: if any man hear my voice and open the door I will come in to him, and will sup with him, and he with me." Then

standing up, he prays, "O Lord, Thou hast often been pleased to bless the singing of this hymn, to the conversion of souls: be graciously pleased to bless it now to that end. Grant that some may open their hearts to Thee, whilst Thou art knocking, and reign Thou in them for Christ's sake!" A simple prayer and quotation of this sort is highly calculated to make the hearer feel that the object of the singer is not merely to display his professional art, but to make the singing conducive to his spiritual welfare. We heard Mr. Sankey sing some of his best pieces; and when the vast multitudes sung the choruses in unison with them, the sweeping melody rolling like ocean waves, producing sensations well nigh indescribable, we could easily understand why the singing was so attractive. Very justly some of the melodies may be described as "doggerel," but not a few of them if simple are touching and sublime; and containing, as all of them do, the essence of the Gospel, it is nothing to be wondered at that the Holy Spirit should so often use them when sung, for the conversion of the soul.

As not a few remarks have been made about the after-meetings held in the inquiry room, we can only say that we saw nothing that was in any respect objectionable. We conversed with inquirers, and found them simply anxious to learn the way of salvation. Most of the "workers" held Bibles in their hands, and pointed out the passages and promises adapted to the inquirer's case. There was not, on any occasion, any excitement or sensation whatever. We saw nothing more than we have observed on ordinary occasions in our own inquirers' meetings, and our only wish was when we saw such numbers

gathered, and asking, "Men and brethren! what must we do to be saved?" that every pastor might have the privilege, after preaching, of reaping such a spiritual harvest.

We have thus candidly given our impressions of the chief features of this remarkable evangelistic movement, which we have no doubt is of God. So far the work has stood the "test of time" in the North, and we trust that it will continue to exert a salutary spiritual influence in the South, and throughout the kingdom. That numbers of the professed "converts" will, under the force of temptation, give way, is only to be expected. The same sunshine and rain that brings up the flowers also brings up the weeds. But our own belief is that, through the blessing of God resting in such a remarkable degree on the consecration and untiring efforts of these evangelists, the work, as a whole, will prove both genuine and lasting. Admitting, as we readily do, that no small portion of their success is to be attributed to the novelty of their methods, and the help afforded by extensive advertisements and able coadjutors: we cannot but conclude that their success in thus "holding forth the word of life," both in preaching and singing is an indisputable proof that in the nineteenth century as well as in the first, the Gospel is as much as ever "the power of God, unto salvation to every one that believeth." The chief lesson that these evangelists teach us all is this, "Be consecrated for God: use every talent you possess for His glory: let religion be in you a burning, living reality: make people feel wherever you are that you are in earnest for the salvation of their souls: be less worldly and more spiritual. To sum all up, "live for Christ." Then, however humble your position, or feeble your

powers, God will bless you even as he is blessing us, and you shall be numbered with those of whom it is said, "And they that be wise shall

shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever." H. W.

## Tales and Sketches.

### YORKHILL BAPTIST CHURCH: ITS RISE AND PROGRESS.

BY SCRUTATOR.

#### CHAPTER VIII.—*The Pastor's Diary continued.*

Sept. 12.—Ministers' monthly meeting held at our house. In addition to the five brethren, two of their wives joined us at tea. After tea the usual devotional exercises, when the ladies retired, and then came my sermon. Read it with some wholesome fears of the criticism that might follow. To my surprise the remarks made were of a far more favourable character than I could reasonably have expected. Two or three errors were pointed out, and several useful suggestions made; but all voted the sermon "likely to be useful." It struck me that the brethren might have dealt more leniently with my production than usual, on account of my being a new comer. Thanked them for their generous treatment, and hope to profit by their kind and judicious remarks. The remainder of the time taken up with the consideration of a difficult church member's case, upon which the troubled minister sought our united counsel. Counsel given and prayer offered that the carrying out of it might be blessed. Feel persuaded that ministerial meetings of this kind tend to benefit

the churches as well as the ministers themselves.

Sept. 16.—Visited by a deputation from the Home Mission Society. The gentlemen appointed were the Rev. Paul Noble, and John Greenwood, Esq., one of his deacons. They took tea with the members; after which we held an hour's conference. This was followed by a public meeting in the chapel, when they gave two excellent and encouraging addresses, calculated to stir us up and lead us to more complete consecration in our blessed Master's service. They expressed themselves satisfied with the state of things both spiritually and financially.

Sept. 23.—Believing a stereotyped form of service to be calculated to make meetings tame and dead, we have determined, with the Divine blessing, to stimulate fresh spiritual life by occasionally throwing open the Monday evening meeting. The result to-night was very encouraging. First—our vestry being full—I led off with four verses of a hymn, and brief opening prayer. Old Jacob then read a few verses of Scripture, upon which he made two or three suggestive and practical remarks. Requests were made that prayer should be offered for a Christian sister lying at the point of death, that she might have a peaceful end; and also for a backslider, that he might through a late affliction be

brought back again to the Saviour. These requests responded to with touching fervour, most of the prayers that followed referring to these cases. Four verses having been sung through, relative to seed-sowing, the tract distributor who gave them out related a striking case of good recently effected in his division, through the giving of a tract, followed up with a visit. At first the man to whom the tract was offered refused to take it; under the influence of kind persuasion he relented; the tract was left with an inward prayer that it might be made a blessing to his soul, and the prayer was answered. When next going his rounds he found the man in a more pleasant mood, and ventured to go in: ascertained the tract had made an impression, and invited the man to come with him next Lord's day to our chapel, offering him a seat in his pew. The man now attends the house of the Lord regularly, and gives good proof of being converted to God. This narrative stirred up two earnest prayers for the man himself, that he might be thoroughly decided for the Lord, and also for the little band of tract distributors, that they might be blessed in their quiet and unostentatious work. A brother desired to make a statement relative to the Home Mission meeting. He was happy to say that the two addresses had been the means of stirring up two friends, who had determined to open their houses for a cottage prayer-meeting once a week, in the hope of drawing in unconverted neighbours: the first was to be held on Wednesday evening, and he desired that thanks should be returned to the Lord for the good that meeting had effected, and for a blessing to rest upon these small gatherings. This was done, and then two verses of praise were sung heartily. The hour being

nearly up, and feeling desirous of not exceeding the appointed time for closing, though some seemed desirous of lingering still longer in the "sweet pastures," after a commendatory remark or two, I gave out the doxology, and one of the best meetings of the kind that we have had came to an end. Our experience of these open meetings has been such as to warrant our recommending their adoption to other churches.

*Sept. 24.*—Desirous of breaking up fresh ground in the adjacent villages, we have during the summer had several open air services, and thus held forth the Word of Life to many who do not often enter a place of worship. Our last open-air service for the season was held to-night in Blackmoor, a village two miles and a half distant. The method adopted has generally proved successful. As a rule, we try to secure the attendance of one or two members of the choir with good voices. The hymns selected are the well known and popular. If there are several members of the choir present, we also find it an advantage to get them to sing by themselves, or with other aid, some popular Gospel melody sung in the Sunday-school or at the anniversaries. Open-air audiences often testify their approval of this kind of singing. We usually open with a hymn. Then read and expound briefly. Prayer very short. Sing again. Address not exceeding fifteen minutes. Another verse or two. Second brief address from another brother. Closing verse. Whole service under the hour. Then give away Gospel tracts. Find it an advantage to be able before the service to spend an hour in visiting the houses, and speaking to people outside. It requires courage at first, but a little pluck soon gets over the

difficulty, and even makes the work easy. Have reason to believe that we shall reap fruit from the dozen services of this kind we have held during the season.

*Oct. 31.*—Church meeting. With much to encourage us, we have had for the first time, with sad hearts, to exercise discipline on a fallen sister. Young and inexperienced, she has fallen a prey to the tempter. Her case was held up as a solemn warning to the young specially. No particulars were given or asked for. Her exclusion was moved and seconded without remarks; and this being carried, solemn and melting prayer was offered up by two brethren that she might be restored to us. May the Lord sanctify this trial to us as a church; and may we never cease our efforts to bring back the erring one. To all of us it is a warning. "Let him that thinketh he standeth take heed lest he fall."

*Nov. 28.*—At our church-meeting this evening, the question was raised and discussed—"With our increased congregation, should we continue our present system of seat-letting, or commence the old pew-rent system at the beginning of the year?" The debate, which was a pleasant and lively one, may be summed up in the speech given by Old Jacob before the vote was taken. "Well, friends," said he, "it strikes me we've pretty well ventilated this question. Something has been said about giving the Gospel to the people for nothing. Very good. But I shud loike onny of you to point out to me where I'm commanded to build you a chapel, and fit it up with seats, and stick cushions in, and light it up with gas, and clean your pews out every week for nothing! Just give me chapter and verse for that. It is true we are told to go out and preach the Gospel

to every creature; but where's the command to build chapels, and fit them up for every creature? Common sense seems to tell me that when foaks want to hear the Gospel in them for the sake of their own comfort, they must be prepared to purse out for them. Some think the pew-rent system is a violation of the voluntary principle. Cannot see that mysen. Foaks are not bound, are they, to take seats if they do not want them? Who forces them to come and take them? I never knew a seat taker in my life who was not a volunteer. Some brother says that he objects to the system because he has never read anything in the Bible about pew-rents. Is that any reason for not having them? Such an argument as that would go so far as to do away with chapels altogether; for where in Scripture are we commanded even to build chapels? Will our brother say that he will have nowt to do with chapels because the New Testament says nothing about them? Carry that theory out fully, and away would go Sunday-schools, and some of the noblest institutions of the land. The Bible does not mention them, therefore sweep them away! I will speak out, for I think it's time, and say that in my opinion those who pay for their sittings in such a place of worship as ours, get plenty for their money. Some foaks will pay half-a-crown to go to an evening's entertainment where they do not get, in two hours, one quarter the good they get in the house of the Lord all day on Sunday for three-pence. And yet they think it a hardship to have to pay three shillings a quarter—not quite three-pence a Sabbath—for their accommodation! Friends, it is your duty to pay for what you receive; and when you consider how the Lord

blesse your souls Sabbath after Sabbath in His house, and how comfortable it is fitted up for you, I think the last thing you should do is to grumble at the small payment you are expected to make, or that you should talk about it as 'giving it to the Lord!'. Just be honest, and say that you pay for your pews to promote your own comfort, and have a place to shelter in instead of listening to the Gospel every Sunday in the open air; and that you no more give your money to the Lord in such a case than you do when you pay the rent of your own houses. Be thankful, too, that you get them so cheap; and pay what the Lord enables you to do willingly. However, it seems evident to me that the majority of you loike the present system, and do not wish to have a fixed price for pews or sittings. With that I shall agree. It seems to my mind to harmonise with the Scriptures, and as it has been said

to-neet, it meets the cases of both rich and poor. Let us then fix our own payments, and give through the envelopes, weekly, monthly, or quarterly, according to our ability. But friends, let us take care that when we give, we do give according to our ability. '*As God prospers us*'—let that be our motto. Where much is given, much is required; where little is given, much is not asked for or expected. As a deacon, I am happy to say hitherto I have not had much to complain of in connection with this little cause, though in a few cases there may be still room for improvement. I long to see the time come when the cause shall be self-supporting, and the Home Mission Society relieved. At this we must constantly aim, and leave no stone unturned until it is accomplished." Carried by thirty-six votes against four to continue the existing system.

(*To be continued.*)

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## Reviews.

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*Lectures to my Students.* A selection from addresses delivered to the students of the Pastors' College, Metropolitan Tabernacle. By C. H. SPURGEON. (London: Passmore and Alabaster. Price 2s. 6d.)

MR. SPURGEON need hardly have prefaced this choice volume with an "*Apology*," yet in so doing he has pleasantly availed himself of an opportunity of reviewing his own work. "*My College lectures*," he says, "*are colloquial, familiar, full of anecdote, and often humorous.*" Nor can any one who reads them doubt that he is "*as much at home with his young brethren as in the bosom of his family; and therefore speaks without restraint.*" Although, as he tells us, "*the addresses were not*

*originally prepared for the public eye,*" they have already proved rather attractive to the public taste, for we understand that in four weeks a first edition of five thousand copies has run out, and the demand is increasing. The range he takes in thirteen lectures is wide enough to include themes of thrilling pathos and thongs of stinging satire. There is throughout such a vigour and nervous force in his appeals to conscience as convince you that he never trifles; but his heart is so light, his fancy so quick, his flow of illustrations so lively, that you never tire. Not unfrequently his terse and epigrammatic sentences crystallize into proverbs. *With an autobiographical tinge* pervading all his counsels and

cautions, he has largely availed himself of the lives of godly ministers to enrich his homilies. Such men as Jerome, Luther, Alleine, Brainerd, Isaac Ambrose, Henry Martyn, John Newton, and Murray McCheyne, are summoned to relate their own experience. In this fashion the President of the Pastors' College sets the highest models before the humblest students; and by publishing his private lectures he lets all the churches know what manner of men in all holy conversation and godliness, he aims to send forth from that institution. Paul commended Timothy for being like-minded with himself. We shall heartily welcome men cast in the same mould, if not of the same calibre, as the diligent and devoted pastor of the Metropolitan Tabernacle.

*Two hundred Sketches and Outlines of Sermons*, as preached chiefly in Church-street Chapel, Edgware-road, London, since 1866. By JABEZ BURNS, D.D. LL.D. (Dickinson and Higham.)

In the preface it is stated that the author has previously published sixteen volumes of sketches and skeletons of sermons, some of which have gone through as many editions. In New York fourteen of these have been published in massive royal octavo volumes. So it is clear there is a large demand for works of this kind. Many of the thousands of our lay preachers must have suggestive help of this kind. The subjects of this volume range over nearly all the books of the Old and New Testament scriptures, and many of the texts are passages that are seldom used in pulpit ministrations. We find short series of themes in which there are close resemblances or distinct contrasts. As "almost," Acts xvi. 28; "altogether," Acts ii. 29; and then "overmuch," Eccl. vii. 16. The volume contains 424 pages, and is well got up in type and paper, and handsomely bound, with a photographic portrait of the author.

*The Lost Continent; or, Slavery and the Slave Trade in Africa, 1875.* By JOSEPH COOPER. (Longmans and Co.)

MR. COOPER'S handsome volume is designed to show how and by what processes "The Slave Trade and Slavery" may be utterly abolished, a consummation most devoutly to be desired by all the friends of the human race. We are not surprised that this excellent work has received the highest praise from the public press, representing all shades of political opinion.

*New Manual of Sunday-School Addresses, &c.* (Elliot Stock.)

It is impossible to over-estimate this excellent volume in its adaptedness to give efficient help to those who address our Sunday-schools or other assemblies of young people. We have here great variety of topics, clear and striking appeals, and admirable and telling illustrations. Every Sunday-school teacher should possess it, and all village preachers and exhorters would benefit by its perusal. It has our heartiest commendation, and, we think, it cannot fail to meet with general adoption in our Sunday-schools.

*A Crooked Woman made Straight.* By W. J. HUMBERSTONE, author of "The Friendship of Jesus." (Elliot Stock.)

HERE we have twelve chapters on the Miracle of our Lord as recorded in Luke xiii. 10-17, and all of them illustrative of important truths. The work is evangelical in sentiment, and lovingly catholic in its spirit, and is well adapted to inspire with confidence all spiritually afflicted souls in the healing power and love of the Great Physician. We hope the book will meet with a large number of appreciative readers, and be greatly useful.

#### PERIODICALS AND PAMPHLETS.

*The Study.* No. VII. 6d. (Dickinson.) This very excellent and useful help for preachers and students is not only one

of our handsomest monthlies, but is filled with material that cannot fail to help the minister in his work. Dr. Manning, of Old South Church, Boston, U.S., supplies a paper on "Helps to a Life of Prayer," worth more than the cost of this very good number. We have also "Homiletic Sketches, Expositions, and Commentaries on Revelations," by J. S. Exell, G. Barlow, and others.

*Temperance Opinion* is a penny weekly, published by Curtice and Co., and gives a first-class photographic portrait of Temperance celebrities in every number. Cardinal Manning, Wilberforce, Thomas Cook, Dr. Burns, and others have already appeared.

*The Baptist Newspaper* is most efficiently conducted, and we assume is heartily welcomed all over the denomination.

*Word and Work.* Crowded with striking intelligence, and papers adapted to edify everybody.

*The Atonement.* By Israel Atkinson. 8d. (Houlston and Sons.) A careful and full illustration of the old doctrine of the Atonement as held by the higher class of Calvinistic writers.

*The Bible and the Prayer-Book.* A Sermon preached at the Baptist Chapel, Bow. By the Rev. J. H. Blake. Being a reply to the Rev. R. Parnell, B.A., Vicar of St. Stephen's, North Bow, on the Sacramental Teaching of the Church of England. (F. Davis, Chapter House-court. 2d.) An admirable exposé of Baptismal Regeneration, and a thoroughly good castigation of Mr. Parnell's assumptious high-ringing teaching. Our Baptist friends at Bow should get this excellent discourse into every episcopal family in the district. It is worthy of denominational distribution, and it must do good wherever circulated.

*The Scottish Baptist Magazine*, No. VII. 1d., contains an interesting account of the Keiss Baptist Church, and other varied information.

*Sermons*, by Rev. J. P. Chown, M.A. (published on the occasion of his leav-

ing Bradford for London, from the shorthand notes of J. S. Wright). 6d. (Elliot Stock.) Those sermons, with a brief sketch of Mr. Chown's life will be very acceptable to the numerous friends of the preacher, both North and South, and all over the denomination, and we are glad that they are so cheap, and hope they will have a very wide circulation. They are full of evangelical truth and practical suggestions.

*Two Sermons.* Preached on the occasion of the death of Rev. C. S. Carey, of Leytonstone, by Rev. Ed. T. Egg, of Woodford. 6d. (Elliot Stock.) Admirable sermons, alike honourable to the head and heart of the preacher, and beautifully appropriate to the solemn occasion on which they were delivered.

*The Lay Preacher*, for July. (Elliot Stock.) All the papers in this number are good, but we are especially pleased with the Outline, by Rev. J. S. Exell, on "Man's deep cry for the paternal in religion."—John xiv. 8.

*The Bible and Science.* A course of six lectures, delivered at the Madison Avenue Presbyterian Church, New York, by J. W. Dawson, LL.D. F.G.S., Principal of M'Call Church, Montreal, —to which is added

*The Bible on the Side of Science.* By Rev. Dr. Howard Crosby, Chancellor of the University of the City of New York. (R. D. Dickinson.) Eminently seasonable are these admirable lectures at the present crisis, and the publisher has laid all students and ministers under great obligation by issuing them at a price so low, that all classes may possess them. We trust that a hundred thousand copies of them will speedily be demanded, and we would remind our readers that here is first-class material, which, under ordinary circumstances, might have been published in an octavo volume at 10s. or 12s., and here they are presented at the small price of One Shilling.

*The Scarlet Thread.* By D. L. Moody. (Elliot Stock.) An address delivered

at the Opera House. An excellent little book full of precious truth, but with a title that is a misnomer. We expected to find an exposition of the scarlet thread in connection with Rahab, but it is an illustration of the blood of the Paschal Lamb, &c. We wish it all possible success and regret that the price is not named. We presume it will be a penny or twopence at most.

We commend with our oft-expressed and undiminished satisfaction *The Hive, The Appeal, Biblical Museum, and Ragged School Magazines.*

*Baptist Magazine* for July. A good readable number.

*Sword and Trowel*, filled with articles varied, racy and useful.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

Rev. T. Baker, B.A., on account of severe illness, has, we regret to hear, resigned the pastorate of the church at Over Darwen, Lancashire. Mr. Baker was formerly for several years the esteemed pastor of the church at Ramsey, Hunts.

Rev. Alfred E. Seddon has resigned the pastorate of the church at Kington, Herefordshire.

Rev. A. C. Gray, Luton, Beds, has received a call to the pastorate of Lewisham-road Chapel, Greenwich.

Rev. J. O. Hill, of Dunfermline, has accepted a call to the church in Galashiels.

Rev. J. H. Patterson, after three and a half years' ministry at Truro, has accepted a call to the pastorate of East-street Church, Southampton, vacant by the removal of Mr. Cavan to Leicester.

LYMM, CHESHIRE.—Mr. Hugh Davies, of the Manchester College, has accepted an invitation to the pastorate of the church, Higher-lane.

OLAPHAM COMMON.—Rev. R. Webb (Building Fund), who has for some time steadily ministered to the people meeting in this chapel, has accepted the warm invitation of the church to become its pastor.

Rev. W. Smith of the Town Hall Church, Brentford, has accepted the oversight of the church at Malton, Yorkshire.

### RECOGNITIONS.

Rev. C. W. Skemp was publicly recognised as pastor of the church at Rye-hill, Newcastle-on-Tyne, on the 16th of June. The Rev. Dr. Green, of Rawdon College, the Rev. A. Reid, George Bell, W. Hanson, Charles Bright, D. Lowe, and other ministers took part in the proceedings.

Rev. T. E. Rawlings was publicly recognised on Tuesday, June 29, as pastor of the church in Wellington-road, Stoke Newington-road, late Dr. Brewer's. Rev. J. Chown preached in the afternoon, and at the public meeting in the evening the list of speakers included Revs. Dr. Angus, Dr. Brock, Dr. T. W. Aveling, J. A. Spurgeon, Jesse Hobson, and T. Vincent Tymms.

Mr. W. J. Dyer of the Pastors' College, was publicly recognised on the 30th of June, as co-pastor with Rev. J. Irons, of Union Chapel, High Wycombe. The charge to the pastor was given by Rev. G. Rogers; that to the church by Rev. W. G. Lewis. Revs. D. McCallum, T. Davies, J. Woodhouse, and G. Phillips, also took part in the service. The public meeting at night was presided over by Mr. Hiron.

Rev. John Douglas, late of Portadown, Ireland, was publicly recognised on the 1st of July as pastor of the church at Stow-hill, Newport, Mon. Rev. Nathaniel Thomas preached, and Revs. A. Tilley and Rees Griffiths took part

in the services. The public meeting was presided over by Richard Cory, Jun., Esq. and Henry Phillips, Esq., J.P., was one of the speakers. The chapel was tastefully decorated.

**RECOGNITION OF THE REV. J. CHOWN AT BLOOMSBURY.**—A very crowded and enthusiastic meeting was held at Bloomsbury Chapel, on Tuesday evening, the 22nd of June, in order publicly to recognise the Rev. J. P. Chown as the new pastor of that church. By seven o'clock nearly every available inch of ground was occupied, many being glad to avail themselves even of such places as would admit of hearing, but which gave no chance of seeing the speakers. Amongst the audience were many ladies and gentlemen who were associated with Bloomsbury in its earlier years, and who had come to congratulate their old friends on this occasion. Precisely to the hour Dr. Brock took the chair amidst very hearty cheers, and was supported by the Rev. J. Chown, on his right, and the Rev. C. H. Spurgeon on his left. Rev. S. Minton, C. H. Spurgeon, A. MacLaren, L. Bevan, D. Jones, Dr. Angus, Sir S. M. Peto, and others, took part in the service.

#### PRESENTATIONS.

Rev. Llewellyn Howard Parsons, of Longmore-street Chapel, Birmingham, having accepted a call to Emmanuel Church, Leicester, prior to his leaving, he was presented by a few friends with a handsome cylinder kneehole writing-desk and nineteen volumes of books, in addition to which he has received a purse of money from his congregation.

On Monday, July 5th, the members of the church and congregation at Præd-street Chapel, London, presented a purse and a hundred and ten guineas to their pastor, John Clifford, M.A., as an expression of gratitude for, and joy in, his restoration to health and service.

#### NEW CHAPELS.

**GREAT SAMPFORD, ESSEX.**—The memorial stone of our new chapel was laid on Tuesday, June 1st. The work is progressing very favourably, and (D.

V.) will be opened for divine worship in September, by Rev. J. P. Chown. The pastor has received three shillings in stamps toward the new chapel from an "Essex Man," who desires them to be acknowledged in the *Baptist Messenger*. The postmark was "Portsmouth."

**CHRISTCHURCH, HANTS.**—A new baptist chapel was opened in this town on Tuesday, June 15. The Rev. F. Trestail presided on the occasion, and the meeting was addressed by Revs. J. W. Walker, B.A., and R. G. Badcock, and by the Revs. J. B. Burt, R. Colman, T. Evans, W. Emery, and H. C. Leonard, M.A. The possession of the chapel at Parley, five miles distant, having been for some time dependent on a single aged life, the church there, after an existence of nearly fifty years, found themselves in danger of being deprived of their spiritual home. Under these circumstances their pastor, the late Rev. H. V. Gill, exerted himself to provide a place of worship in Christchurch, the renewal of the lease at Parley having been refused, and having himself been ejected from his residence, and obliged to leave the village. On the occasion of the laying of the memorial stone, the aged pastor took a severe cold, which soon afterwards proved fatal. Rev. R. Colman, of Bournemouth, and other friends were requested by the South Hants Baptist Association to arrange for the completion and opening of the chapel. A large and enthusiastic meeting was held, and over £40 was subscribed. The chapel will seat about 160 persons, and cost, with freehold site, 40 feet by 90 feet, about £430. After calculating all promises about £60 is still required to free the chapel from debt. On Sunday, June 20, Rev. H. C. Leonard, M.A., preached in the morning, and Rev. R. Colman in the evening.

Mrs. Fegg, of Chesham, laid the memorial-stone of the new church in Walsworth-road, Hitchin, on the 1st of July, and after doing so laid £50 upon the stone. In spite of the stormy weather, the total collections for the day amounted to upwards of £120. The estimated

cost of the new building is £2,765, of which £1,810 have now either been given or promised. The building, which is already well advanced, is to be in the early decorated Gothic style, and will accommodate 730 persons. Mr. C. Roberts presided at the public meeting, and among the speakers were Revs. Dr. Underwood, T. Burrass, J. C. Jones, J. Dunlop, J. Aldis, J. Harcourt, and J. H. Atkinson, the pastor.

The memorial-stone of a new chapel at Enfield was laid on Wednesday, July 7, by Mr. W. Fowler, J.P. Tea was provided in a large marquee erected in the grounds of the Palace School by permission of Mr. Barker. Among the speakers were Revs. J. A. Spurgeon, J. P. Chown, H. S. Toms, G. W. White (the pastor), W. G. Lewis, E. Medley, and W. Brock, jun. The collections for the day amounted to about £200.

On the 8th of July a splendid new chapel was opened at Norwich, for the congregation of which Rev. T. A. Wheeler has been the pastor for thirty years. It was on the promise that this new church should be built that Mr. Wheeler agreed to return from Bristol to Norwich a few years ago. It will cost £5,800. It is in the early Gothic style, and has stained glass windows. £1,900 yet remains to be raised before the building is free from debt. The Rev. J. P. Chown preached the opening sermon, and at the dinner which followed, Mr. Colman, M.P., presided.

A new church for the congregation of which Rev. Jervis Coats is the minister, is about to be built in Copeland-road, Govan, Glasgow. Copeland House, one of the old landmarks of the Burgh, which stands near the site of the new church, is to be taken down.

**BOURTON-ON-THE-WATER.**—The new Baptist chapel in this place is now in course of erection, the entire cost of which, including the site, will be about £2,600. Towards this sum nearly £1,600 has been promised, the larger portion being contributed by the church and congregation. The Committee respectfully and earnestly appeal to their friends and the Christian public generally for aid in raising the further sum

of £1,000, as they are very desirous the chapel should be opened free of debt. Treasurers, Messrs. W. Kendall and G. Fidel.

**ALPERTON, NEAR SUDBURY, MIDDLESEX.**—The opening of the new chapel took place on Wednesday, June 23rd. In the afternoon, after devotional exercises by Rev. G. R. Lowden, a sermon was preached by Rev. W. Stott, of St. John's wood. Tea was provided under a tent at the back of the chapel, at which 300 sat down, and in the evening a public meeting was held in the chapel, presided over by M. C. Harvey, Esq. The Rev. J. Baker opened the meeting with prayer. After a cash statement by F. Leete, Esq., the Rev. W. A. Blake, of Brentford, gave an interesting account of the rise and progress of the cause in the village. Addresses were also delivered by the Chairman, Revs. J. H. Blake, J. O. Fellowes, J. S. Stanion, General Copland Crawford, and H. Tarrant, Esq. The meeting was most enthusiastic, upwards of £300 being raised. On the following Sunday the Rev. W. A. Blake preached morning and evening.

#### MISCELLANEOUS.

The fourteenth anniversary of the settlement of the Rev. S. Cowdy, as pastor of Arthur-street Chapel, Camborwell-gate, was celebrated by a tea and public meeting, at which the Rev. Dr. Angus, of Regent's-park College, presided. From a statement made by Mr. Dry, deacon, it appeared that during Mr. Cowdy's pastorate upwards of £1,500 had been expended in alterations and improvements to the building, and 531 persons had been added to the church. The average attendance at the Sunday-school was stated to be 350. Rev. F. F. Statham, rector of St. Peter's, Walworth, expressed his happiness at being present to show his interest in the work which was going on, and his admiration of the pastor. Revs. S. Clayton, C. Bailhache, M. Howieson, and others also attended, and interesting addresses were delivered.

The customary services in connexion with the chapel at Wokingham were

held on the 17th of June, when a sermon was preached in the afternoon by the Rev. J. Aldis, of Plymouth. Tea was provided in a tent lent for the occasion by J. Walter, Esq., M.P. In the evening there was a public meeting under the presidency of E. West, Esq., of Amersham Hall, when addresses were delivered by Revs. J. Sale, J. Aldis, J. Aldis, jun., C. Page, J. W. Dawson, C. M. Longhurst, and T. Brooks. The church being happily out of debt, the proceeds of the day were devoted to the Stockwell Orphanage.

The chapel in Canterbury-road, Kilburn, was reopened on the 4th of July, after a thorough renovation, which has cost £60. Revs. D. Burns, M.A., and T. Hall, the pastor, were the preachers. At a public meeting on the following day Mr. Alfred Towers presided, and among the speakers were Revs. Dr. Angus, J. B. Heard, M.A., and A. F. Muir, M.A. Since Christmas twenty-four have joined the church.

Rev. James Wolfenden, who expects to sail on the 20th inst., to take charge of a church at Melbourne, Australia, preached valedictory sermons on the 5th of July, in the Baptist Tabernacle, Morley, near Leeds. At a farewell tea-meeting on the following day, attended by neighbouring ministers, regret was expressed at Mr. Wolfenden's departure, and earnest hopes for his success in Australia.

**MEOPHAM, KENT.**—The forty-seventh anniversary of the Baptist Meeting House was held on July 13th. Excellent sermons were preached by E. Langford, of Dalston, and J. Griffith of London. 160 persons sat down to dinner, and nearly 400 to tea. The collections were very good, amounting to £18.

## BAPTISMS.

*Abergavenny.*—July 1, at Frogmore-street Chapel, Six, by J. Williams, B.A.

*Aldershot.*—June —, at the Assembly Rooms, Five, by G. Wainwright.

*Ashford.*—July 1, Three, for the Assembly Room Church, by E. Roberts.

*Attleborough, Norfolk.*—June 17, One, by E. Mason.

*Bath.*—July 11, at Manvers-street, Eleven, by J. Davis.

*Birmingham.*—June 10, at Wycliffe Chapel, Bristol-road, One, by J. J. Brown.

*Birmingham.*—June 27, at Cannon-street, Six, by J. B. Blackmore.

*Boroughbridge.*—July 11, One, by F. W. C. Bruce.

*Bozeon.*—June 20, Two; June 27, Three, by W. S. Llewellyn.

*Bradford-on-Avon.*—July —, at Zion Chapel, Six, by R. H. Powell.

*Bramley, Leeds.*—July 3, One; July 4, Six, by A. Ashworth.

*Bridport, Dorset.*—June 27, Two, by James T. Eames.

*Broughton, Hants.*—June 30, Two, by John Green.

*Bury.*—July 4, at Knowsley-street, Two, by W. Bury.

*Cardarthen.*—June 20, at the English Church, Two, by Evan Thomas.

*Cassey, Norwich.*—June 24, Two, by C. H. Hosken.

*Chatham.*—June 27, at Zion Chapel, Eleven, by James Smith.

*Chatteris.*—June 27, Five, by H. B. Robinson.

*Cheam, Surrey.*—June 10, One; June 24, Two, by W. Sullivan.

*Cheltenham.*—June 16, at Cambray Chapel, Eleven, by W. Julyan.

*Chipping Sodbury, Gloucestershire.*—July 4, Three, by A. K. Davidson.

*Clay Cross.*—June 24, Three, by W. Williams.

*Cosham, Hants.*—June 24, Fourteen, by T. W. Medhurst, of Portsmouth.

*Coventry.*—July 4, at Gosford-street Chapel, Three, by H. W. Meadow.

*Croesypark.*—July 11, Five, by G. Thomas.

*Dartford.*—July 1, Four, by A. Sturge.

*Dover.*—July 4, Four, by J. F. Frewin.

*Dumfries.*—June 28, One; July 5, One, by W. Milligan, Jun.

*Dumfries.*—June 27, Three, by G. Durm, M.A.

*Eastcombe, Gloucestershire.*—June 27, Six, by J. E. Brett.

*Exeter.*—June 28, at Bartholomew-street, Four, by E. S. Neale.

*Falmouth.*—June 16, at Webber-street, Four, by W. Fuller Gooch.

*Foulsham, Norfolk.*—June 27, Three, by E. Everett.

*Gloucester.*—July 4, Three, in the River Wy, by D. Howell.

*Gloucester.*—June 23, at Brunswick-road, Six, by Jno. Bloomfield.

*Goitre, Pontypool.*—July 4, One, by Isaac Richards.

*Great Grimsby.*—July 4, at Upper Burgess-street, Four, by E. Landerdale.

*Great Leighs, Essex.*—June 2, One; June 10, Three; June 18, Two, by R. C. Sowerby.

*Hatherleigh, Devon.*—July 4, Two, by W. Norman.

*Hereford.*—March 28, Seven, by E. P. Barrett.

*Holyhead.*—June 6, at the English Chapel, Four, by W. B. Saunders.

*Holywell.*—June 27, Five, by D. Evans.

*Hucknall Torkard, Notts.*—June 14, Two, by Jno. T. Almy.

*Kingsbridge, Devon.*—June 17, Five, by J. O'Dell.

*Lantlewy*, near Aborgavenny.—July 4, Seven, by J. Williams, B.A.  
*Laverton*, Somerset.—Ten, by T. Bray.  
*Leeds*.—June 28, at Wintoun-street, Six, by J. Bell.  
*Leigh*, Lancashire.—July 4, Eight, by D. Wareing.  
*Lewes*.—June 20, Five, by Wm. J. Scott.  
*Lifton*, Devon.—June 20, Two, by G. Parker.  
*Littleborough*, near Manchester.—July 4, Three, by Levi Nuttall.  
*Liverpool*.—July 4, at Soho-street, Six, by Eli E. Walter.  
*Llangollen*.—July 1, Eight, by Owen Davies.  
*Maldon*, Essex.—June 20, Five, by H. Charlton.

*Metropolitan District—*

*Barking*.—June 30, Two men, by W. J. Tompkins.

*Bromley-by-Bow*, E.—June 14, at George-street, Eleven, by W. T. Lambourn.

*Burdett-road*.—June 28, Thirteen; July 1, Eighteen, by A. G. Brown.

*Finsbury Park*, N.—June 27, Four, by John Wilson.

*John-street*, Edgware-road.—June 3, Six; June 6, Five; July 1, Thirteen; July 4, Six, by J. O. Fellowes.

*Kenington*.—June 27, at Hornton-street, Six, by J. Hawes.

*Metropolitan Tabernacle*.—June 21, Sixteen; June 24, Twenty-two, by Rev. J. A. Spurgeon.

*New Southgate*.—July 1, Three, for Wood-green Church, by the pastor, J. Pugh, at New Southgate Chapel, by the kindness of the Rev. D. Gracey and deacons.

*Notting-hill*.—June 27, at Johnson-street, Three, by P. W. Williamson.

*South Hackney*.—June 27, at Grove-street, Ten, by C. Dallaston.

*Stoke Newington*.—June 27, Nine; July 11, Five, at Devonshire-square, by W. T. Henderson.

*Whitechapel*.—June 27, at Little Alie-street, Two, by C. Masterson.

*Morley*.—July 4, Six, by J. Wolfenden.

*Mountain Ash*.—June 27, at Rhos (Welsh), Nine, by W. Williams.

*Nazareth*, Mountain Ash, Glamorgan.—June 20, Four, by J. W. Williams.

*Neath*, Glamorgan-shire.—July 4, Three, by A. F. Mills.

*Nelson*, Lancashire.—June 27, Two, by R. C. Page.

*New Barnet*.—July 4, Two, by J. Danlop.

*Newport*.—July 11, at Charles-street, Two, by Timothy Thomas.

*Newport*, Mon.—June 23, at Alma-street, by Pardoe Thomas.

*North Curry*, Somerset.—June 27, Three, by W. Fry.

*Oidham*.—June 20, at King-street, Six, by R. Howard Bayly.

*Oidham*.—June —, at Manchester-street, Three, by Edward Balmford.

*Orsvaldweistle*.—June 27, Eight, by J. Naylor.

*Pembroke Dock*.—June 17, at Bush-street, Two, by W. Davies (Bothany).

*Perry*, Hunts.—July 4, Five, by E. Probert.

*Pole Moor*, near Huddersfield.—July 4, Three, by James Evans.

*Portsmouth*.—July 1, at Lake-road, Nine, by T. W. Medhurst.

*Raglan* viâ Newport, Mon.—July 4, Four, by B. Johnson.

*Randon*.—June 27, One, by J. Harper.

*Reading*.—June 27, at Providence Chapel, Six, by W. K. Edgerton.

*Richmond*, Surrey.—June 13, at Parkshot, Six, by J. Hunt Cook.

*Rotherham*, June 20, Five, by H. Bonner.

*Sevenoaks*.—July 8, Three, by John Field.

*Shelfarger*, Norfolk.—July 4, Three, by T. H. Sparham.

*Stafford*.—June 23, Nine, by Hy. Dolemore.

*St. Helen's*, Lancashire.—June 20, at Park-road, Two, by J. Harrison.

*St. Neot's*, Hunts.—June 30, at East-street, Ten, by John Raymond.

*Stockton-on-Tees*.—July 4, Twelve, by H. Moore.

*Stoke-on-Trent*.—June 30, Four, by W. March.

*Stradbroke*, Suffolk.—June 27, Two, by the pastor.

*Studley*, Warwickshire.—July 1, Four, by William Piggott.

*Sutton-on-Trent*, Notts.—July 4, Two, by H. A. Fletcher.

*Swansea*.—June 27, at St. Helen's, Two, by T. Williams.

*Swindon*, Wilts.—June 30, Four, by G. T. Edgley.

*Thorpe-le-Soken*.—June 27, Five, by J. French.

*Tirzah*, Mon.—June —, Four, by W. Maurice.

*Torrington*, Devon.—July 11, Four, by T. Dowding.

*Treforest*.—June 20, at Calvary, One, by J. Hier.

*Troodryhau*, Merthyr.—July 11, Two, in the River Taff, by R. Davies.

*Wendover*, Bucks.—July 11, Five, by T. Thomas.

*Whitbourne*, Corsley.—June 27, Eight, by S. King.

*Winchester*.—July 1, Six, by Albert Brame.

*Wyken*, near Coventry.—July 4, Five, by R. Morris.

*York*.—July 6, at Priory-street, Six, by T. E. Cozens Cooke.

*Istrad*, Pontypridd.—July 4, Two, by L. Lewis.

## RECENT DEATHS.

MR. JOHN BUTTERWORTH was born on the 6th September, 1792. While residing at Bradford-on-Avon, he had strong convictions of sin, which however, as to their intensity, seemed to have worn away, until he was led to attend the ministry of the late Rev. J. Porter, of Bath, when these convictions returned, and ripened into conversion. He gave himself to the Lord, and was baptised on the 15th of August, 1815.

"On looking back," he said to his pastor, the day before his death, "I have much cause for thankfulness, and very much for humiliation." In the year 1820 the church in Somerset-street dismissed thirty of their members to form a church in Twerton, near Bath. Mr. Butterworth was one of them. He was highly esteemed for his piety. He was elected deacon in 1834. When the church was without a pastor, Mr. Butterworth not only occasionally supplied the pulpit, but it being agreed to hold a Lord's-day morning service, he was requested to conduct it. It was a privilege to visit him in his last illness, and to hear his anxious inquiry as to the progress of the cause. A fortnight before his death, the usual Sabbath afternoon prayer-meeting was held in his house, and he enjoyed it much, but felt confident that it was the last time he should meet his friends in Christian fellowship on earth; and so it proved, for from that time he gradually sunk, but anticipated the change with tranquil faith, saying, "I have come to this conclusion, that Jesus Christ is the same yesterday, and to-day, and for ever." His views of truth were not only clear, but comprehensive. His all-absorbing theme was "the righteousness of Christ." On being

refreshed by a change of raiment the day before his departure, he spoke of the robe of the Saviour's righteousness, and with much emphasis exclaimed, "Glorious!" "Ever new!" And in a few moments he was not, "for God took him." He died 22nd February, 1875, in the eighty-third year of his age. He was universally respected for his long exemplary Christian career, and the church feels it has suffered great loss in the removal of such a pillar. A crowded congregation assembled to hear his funeral sermon, which was founded on the words in 2 Corinthians v., as expressive of the thoughts of the departed, whose ideas of heaven were the ideas of home—"At home in the body, absent from the Lord; absent from the body, present with the Lord." "Jerusalem my happy home," his favourite hymn, was sung on the occasion.—T. C. F., *Twerton, Bath.*

During the past month two more of our ministers have been called away. Rev. W. BEST had scarcely entered on his pastorate at Watford; before him there seemed a prosperous future, but he has gone to his rest.—Rev. J. E. GILES, pastor of the Church at Clapham Common, had for some time been suffering. He has finished his career.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

*Statement of Receipts from June 20th, 1875, to July 19th, 1875.*

£ s. d.		£ s. d.		£ s. d.	
Mr. F. E. Browning	0 5 0	A Friend, per L.		Mr. J. Cowdy	5 5 0
Mrs. D. Kavanah	0 5 0	Eyres	0 10 0	Mr. Croggon	0 10 0
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Sermon Reader	1 0 0	Mr. J. Campbell	1 0 0	Collection at Park-	
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Mrs. Bartlett	5 0 0	A Friend, per Mr.		Weekly Offerings at	
Hook	0 2 0	Court	0 6 4	Metropolitan Ta-	
Mr. J. G. Hall	1 1 0	Collected by Miss		bernacle: June 20	36 2 10
Mr. H. E. Williams	0 10 0	Jephs	1 5 6	" "	27 45 13 4
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## DO I LOVE THE LORD OR NO?\*

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

“Peter was grieved because He said unto him the third time, Lovest thou me?”  
JOHN xxi. 17.

THIS is a pointed question, which demands a personal answer, and should therefore stir up full and frequent self-examination. “Lovest thou me?” It is a probing question that is likely to excite much grief when pressed home to the sensitive, tender-hearted disciple, even as Peter was grieved because the Lord said unto him the third time, “Lovest thou me?” Yet it is a pleasing and profitable question to so many of us as can give a like solemn and satisfactory response to that of Simon Peter, “Lord, Thou knowest all things; Thou knowest that I love Thee.”

I. IT IS VERY NECESSARY THAT ALL DISCIPLES, EVEN THE MOST PRIVILEGED, THE MOST TALENTED, AND THE MOST FAMOUS, SHOULD OFTEN BE ASKED THE QUESTION, HEAR IT IN THEIR SOULS, AND FEEL ITS THRILLING INTENSITY—“SIMON, SON OF JONAS, LOVEST THOU ME.”

It must have been momentous indeed, or the Saviour would not have repeated it to Peter three times at one interview. He tarried on earth but forty days after His resurrection. These opportunities for conference therefore with His disciples would be few. On what subjects, then, should He speak to them but those which appeared to Him of the weightiest import? Of the times or the seasons that must presently transpire He refrains to divulge a secret. With the fulfilment of ancient predictions that prompted the curiosity of the Jew, or the solution of metaphysical problems that harassed the minds of Gentile philosophers, He did not meddle. I neither find Him interpreting obscure prophecy nor expounding mystic doctrine; but instead thereof I do find him inculcating personal piety. The question He propounds is of such vital importance that all other questions may be set aside till this one question is positively settled—“Lovest thou me?”

Hence, beloved, I infer that it is of infinitely more consequence for me to know that I love Christ than it is to know the meaning of the little horn, or the ten toes, or the four great beasts. All scripture is profitable to those who have grace to profit by it; but wouldest thou both save thyself and them that hear thee, thou must know Him and love Him to whom patriarchs, prophets and apostles all bear witness that there is salvation in none other, and no other name given under heaven whereby we must be saved. You may whet your appetite for logic, but you cannot with your heart believe unto righteousness while you occupy your thoughts, your tongues, or your pens wrangling about Calvinism and Arminianism, sublapsarianism and supra-lapsarianism, or any of the endless controversies of the schoolmen and sectarians! “Lovest thou me?” that is the moot point. Canst thou give an affirmative answer? Will thy conscience, thy life, thy God attest the verity of thy love to Him; then though thou be no doctor of divinity, though thou canst not decipher the niceties of syste-

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No. 202, NEW SERIES.

matic theology, though thou art unable to rebut one in a thousand of the subtleties of the adversary, yet thou hast an unction from the Holy One; thy love approves thee; thy faith has saved thee; and He whom thy soul loveth will keep thee; for time and for eternity thou art blessed. To my mind, I say, the gravity of the question is palpable from the time at which it was put. During the few days of our risen Lord's sojourn, He would not have given it such distinct prominence had it not been in Peter's case the evidence of his repentance, his restoration, and the full recognition he received.

But, brethren, what question can more closely appeal to ourselves, to each one of us? Love is one of the most vital of the Christian graces. If faith be the eye of the soul, without which we cannot see our Lord savingly, surely love is the very heart of the soul, and there is no spiritual life if love be absent. I will not say that love is the first grace, for faith first discovers that Christ loves us, and then we love Him because He first loved us. Love may be second in order, but it is not second in importance. I may say of faith and love that these are like two roes that are twins; or rather of faith, and hope, and love, that these are three divine sisters who mutually support one another; the health of one betokening the vigour of all, or the decline in one the weakness of all. "Lovest thou me?" Why, the question means, Are you a Christian? Are you a disciple? Are you saved? For, if any man love wife, or child, or house more than Christ he is not worthy of Him. Christ must have from every one of His disciples the heart's warmest affection, and where that is not freely accorded depend upon it there is no true faith, and consequently no salvation, no spiritual life. On thine answer to that question hangs thy present state. Dost thou love Jesus? If the verdict be "No," then thou art still in the gall of bitterness and the bonds of iniquity. But if the truthful answer of thy soul be, "Thou knowest all things; Thou knowest that I love Thee," then, weak as thou art, thou art a saved soul, and with all thy mourning and trembling, thy doubts and misgivings, the Spirit of God bears witness with thy spirit that thou art born from above. The sincerity of your love to Christ shows more plainly than aught beside the verity of your relation to Him.

Oh, what searching of heart this question demands! Do not flatter yourselves with any false confidence. Many persons have been deceived upon this matter. Alas! they are partial judges, who sit in judgment of themselves, for every defect they have an excuse; they find mitigating circumstances to palliate their basest crimes. No marvel to me, but infinite pity for them that they choose their own delusions and become the dupes of their own infatuation. Their feelings, enhanced by the music of a hymn or impassioned by the fervour of a sermon, they mistake for an inspiration of faith and love; and when the emotions pass off, as they quickly do, they grow loud in their professions. At first their own hearts were deceived; at length they practise deception on others. O ye church members! I beseech you, do not conclude that you are members of the invisible Church because you are members of the visible Church. Though your names may be inscribed on the roll of the faithful here, do not be too sure that they are written in the Lamb's Book of Life. Never take your position before God for granted. Do not shrink from a rigid scrutiny as those who never dare ask the question; do not disparage self-examination like those who

affect to think it is the devil sets them to the task when he would beset them with legal terrors. Believe me, Satan is too fond of lulling you into presumption to aid or abet in awakening you to make sure of your condition. There is a gross infatuation which is the counterfeit of faith in God. Its credulous victims believe a lie, and fondly they cling to it like limpets to a rock. But sound believers are not afraid of vigilant self-examination, they are prepared to endure a severer test; they say, "Search me, O God, and try me." It is your hollow dissemblers who resent all questionings, and take umbrage at any suspicions. The man who knows that he has pure gold to sell is not afraid of the aquafortis with which the goldsmith tests it, nor even of the crucible into which he may cast it. Not so the impostor who hawks a baser metal; he entreats you to be satisfied with his warranty, though it is worthless as his wares. "Search yourselves; examine yourselves, whether ye be in the faith; prove your own selves; know ye not that Jesus Christ is in you, except ye be reprobates?" By yonder wreck, cast away upon the rocks of presumption; by the cries of souls who concerning faith have made shipwreck, while they dreamed they were sailing gloriously into harbour; I beseech you make sure work for eternity, and take care that your answer to the question, "Lovest thou me?" is well-weighed, truthful and sincere, lest you should split on the same reefs and be lost, for ever lost!

And, dear friends, I am sure the more closely we examine ourselves, the more need for self-examination we shall discover. Can you not recollect much in the tone of your thoughts and the temper of your actions that might well lead you to suspect that you do not love Christ? If this be not so with all of you, I know it is so with me. Mournfully must I confess that when I look back upon my past service for my Master, I could wish to blot it out with tears of penitent compunction, so far as my share in it has been concerned. Wherein He hath used me let Him have all the glory, for to Him it belongs. His be the praise. For me there remaineth shame and confusion of face, because of the coldness of my heart, the feebleness of my faith, the presumption with which I have trusted to my own understanding and the resistance I have offered to the motions of the Holy Spirit. Alas for the carnality of our minds, the worldliness of our projects, and our forgetfulness of God in times of ease. It is strange to me if we have not all cause to mourn over delinquencies like these. And if it be so with those of us who still can honestly say that we know we love our Lord, what scruples, what perilous scruples might some of you entertain whose conduct, character, and the tenor of your lives may well raise a graver question. You imagine that you love Christ. Have you fed His lambs? Have you fed His sheep? Have you given that proof which our Saviour imperatively requires of you? What are you doing for Him now? It is poor love that spends itself in professions and never comes to any practical result. Let this inquiry, then, pass round—

"What have I done for Him who died  
To save my precious soul?"

Alas, then! if instead of having, like the beloved Persis, laboured much in the Lord (Rom. xvi. 12), might we not some of us suspect ourselves of having so acted as rather to dishonour His name? Are you not tenderly conscious that Christian people full often lend their sanction, by a loose

conversation and lax habits, to the sins which the world has allowed and applauded? Jerusalem becomes a comforter to Sodom when those who call themselves people of God conform to the usages of society, and of such society as is corrupt at the core. They say, "Ah! you see, there is no harm in it; for the saints themselves indulge in it. They are of the same mind as we are; they make a great pretence, but to no great purpose, for they do as we do." God forgive us if we have opened the mouths of the Lord's enemies after this fashion. Surely such failures and such offences make it necessary for us to ask whether we love the Lord or not. And though we may hesitate to answer the question, it is well to raise it, lest, closing our eyes in carnal security, we should go on to destruction. Let us put the question to ourselves again, and again, and again, for the question will not mar our faith, nor even mar our comfort, so long as we are able to fall back upon Peter's reply, "Lord, thou knowest all things; thou knowest that I love thee."

II. And now, presuming that we are all of us convinced that the question is expedient and becoming, let me remark that IT IS A QUESTION WHICH, WHEN RAISED, OFTEN CAUSES GRIEF.

Peter was "grieved," but the Lord Jesus Christ never grieved one of His disciples heedlessly. This goes again to prove the need of the question. He was rather for comforting, cheering, and blessing them. He inflicted no needless pain. He shielded them from bootless anxiety. Yet Peter was grieved. Now, why should you and I be grieved when the inquiry turns upon our sincerity? You know that if we do not canvass the matter ourselves our foes will be prompt enough to suspect us, especially if we are in a public position. The clearer your character the keener the assault. Satan—and he is the accuser of the brethren—said, "Doth Job serve God for nought? Hast thou not set a hedge about him?" The devil's taunting question has become a proverb with the profane. What worse can they say of the Christian minister than this, "Is he zealous for nought? Has he not a motive? Is there not selfishness in the background?" Base insinuations will, I suppose, be freely uttered about you whatever may be your position in the world. Of the tradesman who fears the Lord they will say, "Of course he makes it pay." As for the merchant who consecrates his wealth for the love of Christ, they ask, "Do not you see that he is seeking notoriety. Is it not a cheap way of getting up a name?" We are sure to have the question raised. Sometimes it sorely grieves us, because of our pride.

We do not like to have our feelings chafed in such a manner. I cannot help thinking there was some sin in Peter's grief. He was grieved as one who felt himself aggrieved—"Is it not too bad to ask me three times! Why should the Lord thus distress me? Surely the blessed Master might have put more confidence in me than to press a question which stings like a reproach." Yet what a poor simpleton he was to think so. How much harm comes from answering in a hurry. When our profession is canvassed we ought not to be angry. Did we know our own hearts we should keenly feel the accusations it would be reasonable to lay against us and the poor defence that conscience could make. When my enemies are finding fault with me, and forging lies to injure me, I sometimes think to myself that though I can exonerate myself from their charges, there are other faults of which they are not cognisant that humble me before God beyond their

utmost surmise. Their conspiracies cannot explore the secret of my confessions when I lay the imaginations of my heart before Him against whom only I have sinned. How dare we whisper into the ears of our fellow-men the wish, the whim, the like or the hate that haunts one's breast, or aught of the multitude of vanities that float along the rapid current of one's mind? What would they think of us who do not know how rightly to think of themselves? Surely pride is put out of countenance, for the worst opinions our enemies can form of us are probably as good as we dare to entertain of ourselves, taking the evil of our hearts into consideration. The heart is a very sink of evil; if we have not perceived it, we have it yet to discover. The voice Ezekiel heard speaks to us: "Son of man, I show thee greater abominations than these." Little charm ye can find because little cheer ye can get out of these sermons which wither your vain conceit. But they are not the less profitable. You prefer the small still voice of a kindly promise or the rich tones of a glorious prophecy, and then you congratulate yourselves upon the happy sabbath you have spent. I am not quite so sure that your emotions are the truest test of your interests. Is that always the most wholesome food your children get which has most sugar in it? Do they never get surfeited with luxury till they need medicine? Is comfort always the choicest blessing we can crave? Alas! we form so high an estimate of our estate, that to question whether we love the Lord Jesus Christ or not, lowers our dignity, annoys, vexes, and sadly grieves us.

Not that pride is the only incentive. Shame crouches full often in the same obscure corner where pride nestles. Both alike are disturbed by a gleam of daylight. Peter must have felt, when he heard the question for the third time, "Lovest thou me?" as if he could hear the cock crow again. He recollected the scene and circumstance of the dark betrayal hour. Does not the Lord remember my fear and my cowardice, the falsehood I told, the cursing and swearing I gave way to, and the paltry excuse that edged me on when the taunt of a poor silly maid was too much for an apostle. Ah! she annoyed me, she irritated me, I was conquered. I became a traitor, a blasphemer, almost an apostate. The tears, the bitter tears he wept on the morning of the crucifixion when Jesus looked upon him, welled up again from his heart into his eyes as the risen Lord looked into his face, and made him conscious how richly he deserved to be asked the question, "Lovest thou me?" Yes, and like bitter memories may cover some of us with shame. Bitter as gall must the recollections be to some of you who have so backslidden as to publicly dishonour Christ. I do not want to say an unkind thing to you, but it is good sometimes to keep a wound open. The Bible tells of some sins God has freely forgiven and yet fully recorded. It is no marvel if we cannot forgive ourselves for having in any way brought dishonour and reproach upon the cross of Christ. The grief is healthy. We sing—

"What anguish does that question stir,  
'If ye will also go'?"

But what deeper anguish may that other question stir, "Lovest thou me?" Our cheeks may well mantle with a crimson blush when we remember what grave cause for suspicion we have given to our Lord.

Not that wounded pride and conscious shame are the only sensations. Peradventure fear distressed him, Peter may have thought to himself,

Why does my Lord ask me three times? It may be I am deluded, and that I do not love him. Before his fall he would have said, "Lord, thou knowest that I love thee; how canst thou ask me? Have I not proved it? Did I not step down into the sea at thy beck and call? I will go through fire and water for thee." But Simon son of Jonas had learned to be more sober and less loud in his protestations. He had been tried, he had attempted to stand alone, and he had proved his palpable weakness. He looks dubious, he seems hesitant, he feels scrupulous. He is alive to the fact that the Lord knows him better than he knows himself. Hence the diffidence with which he asserts his confidence—Thou knowest all things, thou knowest that I do love thee. A burned child is afraid of fire, and a scalded child shudders at hot water. So a precocious Peter feels the peril of presumption. His timidity troubles him. He hesitates to give his word of honour. Distrust of self distresses him. He dreams his former downfall o'er and o'er again. The hypocrisy of his own heart horrifies him. What can he say? He answers the accuser, or rather he appeals to the appellant—"Thou knowest all things; Thou knowest that I love Thee." His previous guilt causes his present grief. Should like horrors haunt you, friends, give no place to grievous misgivings. Do not encourage them. Hie away to the cross; behold the thorny crown. Fly at once, poor guilty sinner, to the great atonement which was made by the Lord upon the tree, and let that fear be ended once for all.

Not that it was all pride, or all shame, or all fear; I think there was also love in it. Peter *did* love his Master, and therefore he did not like to have a doubt or a dark suspicion cast on his sincerity. Love is a very jealous emotion, and keenly sensitive when questioned by those on whom it intensely doats. "Why," Peter seems to say, "my Lord and Master, what would I not do for Thee? Though I was so false, and so faithless in that hour of trial, yet I know that I am true in the very bottom of my heart. My fall has not been a total one, nor a final one. There is in my soul, my Lord, a true, deep, and honest love to Thee; I know there is." He could not bear to have that love questioned. What would the wife say if her husband should ask, "Lovest thou me?" and after she had given a fond assurance of affection he should repeat the question solemnly, and with an earnest and a penetrating look, especially if she had done much to grieve him, and to make him suspect her? Oh! I can understand how her love at last would make her heart feel as if it must burst. With what earnestness she would exclaim—"Oh, my husband! If you could see my heart, you would see your name written there." It is hard, even in the conjugal relationship, to have a suspicion cast upon your affection. Because of the tenacity of his love Peter was grieved. Had he not loved Christ so ardently he would not have felt the grief so acutely. Had he been a hypocrite he might have fired with anger, but he would not have grieved after this fashion. I tell some of our dear young people who get into trouble, and say they are afraid that they are hypocrites, that I never yet knew a hypocrite who said he was afraid he was one, and those who say that they are afraid they do not love Jesus, and are timid and trembling—though I do not commend them for their trembling, yet I have a much better hope of some of them than I have of others who are loud in their protests and vehement in asserting—"Though all men forsake Thee, yet will not I." One is comforted to hear the confidence with which some of our young brethren

can speak. Their warm expressions of love refresh us. Yet we cannot help feeling that they have got to be tried. Perhaps they will not be less confident in Christ when trial comes. They will be less confident in themselves; and it is just possible that though their voices may be quite as sweet they will yet not be quite so loud. Years of trial and temptation, and especially any experience of backsliding, will pluck some of the feathers out of us, and make us feel humble before the Lord. This grief of Peter, what a complex passion it was!

III. BUT IF IT HAS GRIEVED US TO HEAR THIS QUESTION IT WILL BE VERY SWEET IF WE CAN TRULY GIVE THE ANSWER, "THOU KNOWEST ALL THINGS; THOU KNOWEST THAT I LOVE THEE."

Surely the preacher need not say any more if the hearers would just say what is in their own hearts. Let the question go round. With all your imperfections and infirmities, your wanderings and backslidings, can you nevertheless declare that you do love the Lord? Can you join in that verse:

"Thou know'st I love Thee, dearest Lord;  
But oh! I long to soar  
Far from the sphere of earthly joy,  
And learn to love Thee more?"

If you can say that you love Christ from your very heart, how happy you ought to be! That love of yours is only a drop from the fountain of His own everlasting love. It is a proof that He loved you ere ever the earth was. It is also a pledge that He always will love you when the heavens and the earth shall pass away. "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Jesus' hand is on thee, or else thy heart would not be on Him, and that hand will never relax its grip. He Himself has said it: "I give unto my sheep eternal life, and they shall never perish, neither shall any pluck them out of my hand." Now let your heart say, "What shall I do? What shall I render to Him whom I love?" And the Saviour's answer to you will be, "If ye love me, keep my commandments." You know His "commandments," as to the holiness of your life, the non-conformity of your spirit to the world, your private communion with Him. You know His commandment concerning your profession of your faith by baptism. You know His commandment: "This do ye in remembrance of me," as often as ye break bread and take the cup of fellowship. You know His commandment: "Feed my lambs: feed my sheep." Remember this—"If ye love me, keep my commandments."

As for you who do not love my Lord and Master, what can I do but pray for you, that His great love may now overcome your ignorance and aversion—until, having first been loved of Him, you love Him in return. Jesus Christ would have you trust Him. Faith is the first grace you need. Oh! come and depend upon Him who did hang upon the cross. When you rest in Him your soul is saved, and being saved, it shall become your constant joy to love Him who loved you, and gave Himself for you. Amen.

## Essays and Papers on Religious Subjects.

### POPULAR PREACHERS OF OUR OWN TIME.

BY JABEZ BURNS, D.D., LL.D.

JOSEPH JOHN GURNEY.

WAS one of the most esteemed and honoured members of the Society of Friends of our day. His whole career was one beautiful evidence of the truth and influence of a real religious life. In his youth his heart was yielded to the service of the Saviour, and having put his hand to the plough, he never looked back, but his progress, like that of the morning light, shone more and more to the perfect day. The ministry among the Friends is peculiar, including, as it does, both men and women. So also it is not essential that the minister be highly learned, and it is in all cases an office and work of love, there being no stipend, great or small, to tempt into the ministerial office. Purity of life, Christian intelligence, ability to speak to edification, and acceptableness in the word and doctrine, render such ever the objects of esteem and affection among the Friends. But where there are high gifts, sustained by considerable learning, and a manner of address in which fervour, intelligence, and simplicity are combined, then such rise to great influence, and become a power in the meetings of the Society. All these traits distinguished Joseph John Gurney, and to which must be added an untiring spirit of labour, with a heart ever flowing with love and goodness. I have often thought that he possessed more of the spirit of the Apostle John than any man I ever knew;

for, with all his gentleness, meekness, and affection, there was a singular zeal for the truth, and a holy magnanimity, to uphold and defend it, and this he did as no other minister in the Society so effectually could have done.

He was highly favoured by most spiritual influences in his early life.

The devotedness of his sisters, their yearnings for his spiritual well-being, and their constant vigilance and prayers, beyond all doubt, brought showers of blessings on his head and heart.

"Often in the night," he says, "I was overtaken by an indescribable nervous agitation, as if the very walls were falling down upon me to crush me; and many a time did I spring from my bed, and seek refuge with some kind friend or sister, particularly my sister Elizabeth, who well understood me, and never failed, as occasion required to pity and protect me. I have no doubt that some seed was sown in my heart when I was little more than an infant, through the agency of my watchful mother, and afterwards that seed was sedulously watched and cultivated by my dearest sister Catherine."

They were angels of mercy, ever ministering to his safety and happiness.

"At fifteen he was sent to Oxford, and this anxious, loving sister prepared for him a letter of advice and direction. The following summary will show how eminently qualified she was for the onerous task:—In this letter she expresses her ardent desire to exert over him an influence for good, and affirms

how deep and sincere her love to him was. She states how important to him would be the next two or three years of his life. She then presses on him the importance of attending to the duties of religion. That he should regard and reverence and worship on the Lord's day. That he should have respect to Christian principles, and aim to do right on all occasions, and, under all circumstances, she urges modesty and humility in reading the word of God, and warns him not to be discouraged, though there should be much to perplex him. She presses on him the necessity of purity of speech, and to avoid foolish talking and jesting. She solemnly warns him against bad, particularly licentious books."

Such were the themes of the letter placed in his hands by his strong-minded and loving sister.

After a residence in Oxford, in which he made great advances in learning, he enters on bank business, and consecrates himself to the avowed service of God.

He says, "It is impossible for me to express how deeply I feel that the grace of God has been exercised towards me. I ascribe to myself no merit. The Saviour of the world and the Lord of right has been my comfort and my cure. O that my gratitude may be commensurate with His gift! O that I may continue to be conscious in deep humility of my own entire insufficiency, and of the excellence and necessity of His redeeming grace!"

At this time he was diligently engaged in acquiring theological knowledge, and he speaks of the great advantages he had derived from *Butler's Analogy*.

"My first recollection of this valuable old book was seeing my mother reading it in her early morning walks on the Earlham

Lawn. I do not remember that she ever mentioned or recommended it to me, but several years afterwards, when she was no more, and I was groping my way to find the truth, I read many books in search of it, and being greatly perplexed by 'philosophy and vain deceit,' I was led to take up Butler, which immediately fastened me. My inquiring mind was met by his just and comprehensive view of the truths of religion. I was fully convinced and my future course became decided. I read Butler over and over again, and always with profit, so that I have ever considered it as one of the marked providences of my life that I was first instructed by so sound and comprehensive a writer."

"Launching afresh into life, as I now am, under totally new circumstances, and in a situation wherein I shall always be obliged to act for myself, I feel the various objects of my life crowding upon me so thickly as to render it absolutely necessary to make a proper and strict arrangement of time. My objects are these:—

"1st. Prayer, reflection, and waiting upon God.

"2nd. My studies.

"3rd. The bank.

"4th. The business devolving on us by my father's decease.

"5th. The poor.

"6th. Bodily exercise.

"7th. Recreation and social pleasures.

"Let the regular time allotted for the first head be when I first rise in the morning, and last before I lay down to sleep. Also the time of public worship on a Sunday and a Tuesday, which I desire more and more to prize, and turn to account. Let me also throughout the day, wherever I am, and whatever I am doing, be mindful of the

Lord, and from time to time silently turn my soul to him in prayer, doing all in the name of the Lord Jesus."

In his twenty-ninth year he entered on the marriage state, and in the same year began to exercise his gifts in the work of the ministry. His first essay in this department of Christian labour was attended with much anxiety and many fears.

When called to the ministerial office, he thus speaks of himself:—

"I think it right to record that my mouth has been several times opened in the ministry. On the third day evening, at Hunstanton, after I had been wonderfully delivered from conflict, I expressed in dear Rachel's room two or three sentences of thanksgiving; the next mornng in our little meeting in the summer house I had something to say on the searching of heart which we had all gone through, and of my confidence that the Lord would rightly direct us, did we put our whole trust in Him.

"The following first day afternoon, at the Lynn meeting, I simply said, I cannot feel satisfied to leave this little gathering, without expressing the affectionate salutation of my heart, grace be with all that love the Lord Jesus Christ in sincerity.' Whether this is likely to go on, I know not. I feel it will be to my encouragement if it do; but I heartily desire to commit my way unto the Lord. My chief fear is lest I should not, on this head, be sufficiently simple, but may I watch and pray, lest I enter into temptation."

During the next year he was regularly acknowledged a minister by the Society: having put his hand to the Gospel plough, by divine grace he continued faithful to the end. Of his public devotion to the

work, and his feelings of deep self-renunciation, the following remarks are most expressive:—

"On the fifth day, the 11th, at our monthly meeting, I was acknowledged a minister, much was felt, and the unity of friends appeared complete. This has been a consolation to me. I feel the necessity of being very, very watchful, that my practice may not linger behind my high profession. I feel a good deal at sitting (as a minister) in the gallery, not being, to my own apprehension adequately spiritual, but I believe help will be afforded. May I be enabled to enter afresh into covenant with my Redeemer to renounce the whole spirit of the world, and to serve Him faithfully! I feel thankful for the day's experience. In the afternoon I uttered a few sentences in supplication; the first time of opening my mouth in ministry in my new situation. It has afforded me relief."

He then arranges his time and fixes on those processes by which he expects to grow in fitness for his high calling. In due time he attained great fluency in his addresses, and they were delivered with a special unction, so that they found their way into the hearts and spirits of the hearers.

"His ministry was especially acceptable and refreshing, and he was greatly blessed in its continued exercise, not only to his own people, but to great numbers of other denominations."

His public ministry was exercised all over the United Kingdom, over a large part of the United States of America, and in many of the cities of Europe. Then also, with his illustrious sister, Mrs. Fry, he often visited crowned heads, and delivered to them faithful expositions of the word of life. His aptness to teach was extraordinary;

he ever seemed to strike the right keynote, and was thus most useful in his labours. In his latter days he became an earnest total abstainer; for he found that, with all care and all prayer, his good home-brewed and other intoxicating beverages were a snare to his own household, and therefore he substituted coffee and other safe beverages for his servants and those who came to visit them. He says:—

“We were famous for the excellence of our home-brewed beer, and this was hospitably supplied, not only to the servants of the establishment, but also to the labourers employed on the estate. Although I cannot say that it was extravagantly used, I believe it was the source of very considerable mischief. It had a tendency to blunt the moral feelings and to incapacitate the mind to receive the great truths which I was so anxious to impart. I was at this time in an infirm state of health, and found it difficult to set an example of total abstinence. But believing, with the Apostle Paul, that I should avoid placing a “stumbling-block in the way of my brother;” and in this sense I claim all mankind, whether masters or servants, as my brethren; I felt it my duty to abstain from that which was not unlawful in itself, rather than be the occasion of stumbling to others. I called together the members of my establishment, and told them that I felt it to be my duty to discontinue the supply of beer to which they had been accustomed, but ordered a coffee-tap to be opened in the hall, and a plentiful supply of hot coffee and bread to be kept for all who chose to partake. This, like other similar changes, was attended with pain; but in the course of a short time matters settled down as quietly and agreeably as ever, and I have great cause to

be thankful to the Almighty that I was led to take this decided step. Now I can leave home for two or three months without care or anxiety, knowing that one great source of evil is stopped.

“At this time, as I have already said, my health was feeble, but now, I am thankful to say, that it is re-established to a degree, which, two or three years ago, I should have thought impossible without the use of stimulating beverages, so deep was the sense I entertained of their necessity. I was ordered by some of the greatest medical men in the country to take wine medicinally; but I could not do it with an easy conscience, and now, in spite of all the dogmas that float on the tide of popular prejudice, I have found, as multitudes have found, from experience that alcoholic beverages are useless to persons in health.”

In allusion to the same subject he writes in his journal:—

“All is peace and happiness this morning. What shall we render unto Thee, most gracious God and Father, for all thy benefits? My health and spirits are greatly improved; our household quiet and comfortable under the reformed system. May the leaven spread.”

He also wrote a beautiful tract, “Water is Best,” which cannot have failed to be most useful in the Temperance work. As is well known, his house at Earldom, was a sort of open establishment for good men of every order. Bishops of the Church of England—Wilberforce, Simeon, Dr. Chalmers, missionaries of various denominations, his own religious friends, and relatives, rendered his house a sort of Christian hotel, where all his hospitality was done with the greatest humility and simplicity. His beneficence was most enlarged.

He felt he was a steward, and so disposed of his means as one desiring to be found faithful in the day of Christ. A letter to his sister is a good specimen of a true giver, one desiring to do all to the glory of God.

He says :—

“My dearest Betsy,

“He that giveth, let him do so with simplicity. In the desire to fulfil this precept I may state that I have, on the settlement of my accounts, £500 to spare; and, after some consideration, believe it my duty to apply it to the oiling of thy wheels. I therefore put it into Samuel’s hands, to whom thou mayest apply for the money as wanted.

“My intention is, that it should be a little stock in hand, to meet thy private and personal exigencies. My condition is, that thou wilt not say a word about it to any one. Of course I take no refusal, and can admit but very little gratitude.

“In haste, thy very affectionate brother,

“J. J. GURNEY.

“P.S. I shall consider myself very ill-used if thou art ever detected in walking when it is better for thy health that thou shouldst ride, or if thou art ever denying thyself any of the comforts of life, which are needful for thee.”

We need not advert to his devotedness to the Anti-Slavery and Peace Societies, or as the friend of humanity, wherever oppressed or suffering. His devotional spirit towards God, did not narrow his true love to all the human race. Open, undisguised, and equally unostentatiously did he maintain his honourable Christian character to the end. He magnified Christ in his life, labours, and death.

With a few remarks we must close this imperfect sketch.

His whole demeanour said, I am a disciple of Christ, and my life and being are interwoven with doing His work. Yet how modestly he ever acted, and how low self was abased that Jesus might be exalted.

A patriot abounding with intelligent love for his country. A moralist seeking to reclaim the criminal. A philanthropist labouring to bless his species. An evangelist spreading the tidings of mercy to the lost. Fearing God, resting on Christ. Glorifying in His Cross, and seeking for an enduring city in the skies. Faithful to his own convictions, yet tender with regard to the convictions of others. Severe towards himself, charitable towards others.

In one word, he was a noble-hearted servant of the Saviour, and perhaps there have been few among the more exalted in the Church of God who have been more faithful in the maintenance of the Christian character, or who have exhibited more of its blessed Spirit. His knowledge, wisdom, prudence, sincerity, gentleness, and goodness, all were baptized in the Saviour’s spirit, and bore the Redeemer’s fragrant odour, and reflected his Divine glory. His own denomination were much favoured in his union with them, and in his labours for their spiritual prosperity.

But the whole Christian Church was extensively benefited by enjoying the results of his holy influence.

As an author his writings are of immense value, not only to the members of his own communion, but to the whole Church of God. Well done, humble, cheerful, devoted and faithful servant of our Lord and Saviour, Jesus Christ.

## THE ELEVENTH COMMANDMENT.

BY REV. T. R. STEVENSON.

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."—JOHN xiii. 34.

HAVING heard that Samuel Rutherford was an eminently holy man, who made his home "a heaven upon earth," Archbishop Usher resolved to pay him a visit. He went disguised as a beggar. It was Saturday evening when he arrived. He was kindly received for the night. According to custom, family worship was held, at which the members of the household were catechised. "How many commandments are there?" was one of the questions. "Eleven," said the stranger. All were astonished at his apparent ignorance. When the family had retired to rest, Dr. Usher made himself known to his host, and promised to preach for him on the following day. Accordingly, after he had ascended the pulpit and opened the Bible, he read as his text: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." "This," said he, "is the eleventh commandment."

The eleventh and "new commandment" let us now ponder. "New?" Is that right? Are we correct in so speaking of it? Does it not seem as if our Lord was forgetful? New? Why, long, long before, God had said, "Son: love thy neighbour: love thy neighbour as thyself? How, then, is it new? Because it sets before us a *new pattern* of love. "As I have loved you." There lies the novelty of the law. How did Christ love His disciples? With self-denying love. He "gave Himself for us." Angels

had sometimes come into the world to bless men, but never before had the Lord of angels come in our flesh: that was new. Angels had come to help man but had lost nothing by it. He "sustained amazing loss," laid down His life for us: that was new. Now and then, at rare intervals, human beings have even died for each other, but He did more than die, He "obtained eternal redemption for us," He "bore our sins in His own body on the tree:" that was new. When had the world witnessed such love?

Again: this commandment is "new," because it gives a *new criterion*. It affords a fresh standard by which to measure men. How may we know whether a man is a Christian? "By this shall all men know that ye are my disciples, if ye have love one to another." Not by the rites that he practises, but "by this:" not by the mere creed he may profess, but "by this:" not by the sect he joins, but "by this." Here is something "new." Under the old dispensation a Jew was known by circumcision; by eating certain kinds of food and avoiding others; by various peculiarities of dress, such as borders or fringes attached to the outer garment. Under the new dispensation, "an Israelite indeed" is to be recognised by love. Affection is to be our badge. "As every lord," says Lattimer, "giveth a certain living to his servants, charity is the very living of Christ. Our Saviour, who is the Lord of lords, would have His servants known by their badge, which is love."

The meaning of the verse is palpable. Believers are to love believers. Disciples are to have affection for disciples. This affection, moreover, is to resemble, though it can never equal, the humble, self-

sacrificing, practical love of Christ to them. "A hard saying," exclaims some one; "a very hard saying. How can I love *all* believers? Is it really possible for me to do it? I can acknowledge them, I can tolerate them; but love? Is not that asking too much?" We are tempted to reply in the Master's words: "Doth this offend you?" Doth it? What and if ye shall hear the Son of Man say, "Love thy neighbour?" What and if ye shall hear Him even go so far as to say, "Love your enemies?" If you cannot love your fellow-believers, who trust and serve Christ, how will you love "neighbours," many of whom neither trust nor serve Him? How will you love "enemies;" those who have done you a positive injury?

Let us look the matter right in the face. The case shall be stated honestly and without reservation. Your difficulty is this;—many believers are not what they ought to be, therefore you feel as if you could not love them. Some have grave infirmities of temper: they are passionate or morose. Some are still very selfish. Others are unsatisfactory in what has been aptly called their "commercial morality." Others are proud or vain. Others are narrow and bigoted. Others—but that will do. Enough of the disagreeable category. "These," you say, "are the things that make the new commandment a somewhat 'grievous' one; yea, one that it seems impossible to keep."

Let us see. Premising one remark, namely, that you are never asked or expected to love the sins and sanction the weaknesses of believers, we would ask, Cannot you love all fellow-disciples *for Christ's sake*? May you not, despite their serious shortcomings, give them your affection because He asks you

to do it, and because they belong to Him? "For my sake." Wonderful words! "For my sake." What a mighty charm they contain! "For my sake." Never did sorcerer utter a spell like that! The other day you had a desperate battle with a bad habit. You wrestled long and painfully with some "sin that doth so easily beset us." Why? For Christ's sake. It may be that, not long ago, you suffered a loss in business, preferring principle to profit. Why? For Christ's sake. Now, cannot you make this same glorious motive-power a lever by which to lift all, even the meanest of your brother-believers into the realm of your affection? Yonder is an humble cottage; a poor widow lives there. She has half a dozen little children about her. Why does she love them? Because she is their mother: they are *her* children. But that is not all. She also loves them on account of him who is gone. Again and again she is roused to new energy and stimulated to redoubled effort in rearing and training them by the memory of her departed husband. Christ is the Bridegroom. "Thy Maker is thy husband." Oh, if you cannot love the Church for its own attractions, love it for the sake of the Heavenly Bridegroom!

But we go beyond that. A step further may be taken. It may be said boldly and unequivocally that you can love believers *for their own sake*. Yes: for the sake of the good that is in them. It is a grand point gained to acquire the habit of seeing the good that there is in men and things. "Where the bee sucks honey, the spider sucks poison." We should be like bees, not like spiders. Let the poison alone, get the sweet honey. Suppose a case. If a man were to visit a foreign land, say India or Ceylon, resolved

to look for disagreeable, unpleasant things, would he find them? In abundance. He would meet with mischievous insects; repulsive reptiles; poisonous plants and trees; a flaming sun; clouds of dust; malaria, fever, cholera; he would encounter Atheists, Buddhists, and devil-worshippers. But if he determined to search for pleasant and agreeable things, would he be disappointed? He could not. He would behold graceful palms and wonderful banyans; refreshing and delicious fruits; superb sunsets; purple seas; rocky mountains; invigorating breezes; he would become acquainted with Christians, men and women who can say with sincerity, "To me to live is Christ." Of course, the latter would be more likely to love the land of his adoption than the former. As much may be said of the course we pursue touching our fellow-believers. Seek for and pore over their faults and failings, you will find it hard to love them; search for and realise their excellencies and you will not feel the task so hard as you may have imagined. Take one fact; they *are* believers. Whatever else they may lack, you will not, surely, deny their faith. Admitting that you can see no other quality to admire, cannot you love them for their faith? Peter calls it "precious faith." In his letters of old he speaks of "silver and gold" as "corruptible things," and "gold that perisheth." *We* commonly regard *them* as "precious." He thinks little of them as compared with something else, and that is faith: "this is the 'precious' thing to him. Is he not right? In our better moments, don't we all agree with him! Then at any rate, love your fellow-believers on its account. They may be "precious" to you because of their "precious faith."

Yes, the most insignificant of them is a believer. Remember, however, that by-and-by he will be a good deal more than that. *Think of what he will be.* In a little while his infirmities will have died; every evil will perish. The vesture of his failings will fall from him, and he will be robed with light and beauty. He will leave all his weaknesses behind when he goes into the other world. He appears very defective now, as you scan him so critically, but "it does not yet appear what we shall be." A recollection of this cannot but make you more tender-hearted towards him. Perhaps in some drawer, box, or cupboard of your house, there is a small package. When the string is untied and the paper opened, nothing remarkable appears. The contents look like brown dust or bits of broken stone. But would you let any one take it up and fling it away? No: it is seed, and you value it because of what it *will* be. It is unattractive now, but presently it will develop into a fine flower or serviceable plant. Such is a parable of the Christian's testing. Bear with your brother's failings, for he has within the germ of heavenly glory and beauty. "Professors" are marked by many faults, are they? Well, hear what is said of their future. "They shall walk with me in white." "They shall sit down with me on my throne." They shall be "presented faultless before His presence with exceeding joy."

Not a little aid will be afforded in obeying the "new commandment" if we call to mind the *difficulties* of those around us. Holy living is always a battle. Sometimes it is a very hard fight indeed. It may be that those whom we scrutinise and then stigmatise as "inconsistent," have great trials. They have trials in connection with their

daily work, or their health, or their households. Nay, there are cases in which, looked at in one aspect, all life is a difficulty. The late Bishop Patterson tells us that when at school he tried his skill at archery. He did not make much out with the bow and arrows. The result he describes thus—"eminently unsuccessful." Certain men are like that. In the archery of life they are "eminently unsuccessful." They never exactly hit the middle of the target. Sometimes the arrow breaks—at others, the string snaps, the shaft flies beyond the mark, or it falls on this side of it; they are "eminently unsuccessful." This may be the history of some whom you find to be such faulty believers. Make allowance for them; call to mind the odds that are against them. Be charitable; perhaps they merit your pity as much as your blame. When Mr. Ruskin was once dealing out his sledge-hammer blows, right and left, on painters, Turner the renowned artist said, "You don't know how difficult it is."

How do you act toward your own family? Are you wanting in affection to them? it is not likely. You love the members of your household. Your heart throbs in sympathy with many friends and kindred. But are they perfect? Is one of them free from fault? Are you not alive to the foibles and errors of your relations and companions? Assuredly you are, but it does not prevent you loving them. "Go thou and do likewise" in reference to the Church. Love "the household of faith," in spite of its shortcomings. Of one thing, moreover, we may be quite certain, you cannot be more sensible of your fellow-believers' defects than Christ was of His disciples. By sad, hard experience He knew them. Think of the very period at

which the text was first spoken. Soon after our Lord had uttered it, what took place? One denied Him with shameful profanity, those went to sleep when He needed and asked their sympathy and watchfulness; all of them ran away from Him when His enemies apprehended Him. But did this hinder His love? Ah, no! His affection was not so weak as all that; "having loved His own, He loved them to the end." Let us learn the lesson thus taught us.

We commonly speak of right action as resulting from right feeling. The inward leads to the outward. Undoubtedly this is correct; but every truth has two poles, and so has this. If the inward affects the outward, the converse is also the case. The external affects the internal; bad deeds tend to produce bad emotions, good actions stimulate good sensibilities. Thus, if we try systematically to help and bless our fellow-Christians, we shall find our affection for them will increase. To quote from a recent writer: "One can hardly act like a friend to another, without beginning to feel like a friend. When you make your neighbour's interest yours, you in some degree make him yours; and what you own you will care for! Set out a tree and carefully attend it; with your own hands dig about the roots and mulch it, and prune away the superfluous suckers, and at last bring to perfection its earliest fruit—you will care more for that tree than for your neighbour's whole orchard. It is *yours*, and what is more, made yours by your own labour. So of a business that a man has built up from the foundation by his own effort and skill and capital; it is more to him than pounds and shillings, it is his very own, almost part of his life. Now, there is hero

and there a man who has taken large ownership in other men. He has invested in this sick neighbour half a dozen friendly calls; he has six shares of stock there! To that poor woman have gone sundry parcels and small loans without interest; quite a little property there! That clerk of his went wrong, took money, and seemed bound for ruin; and he forgave and stood by him, and helped him back to honest manhood; why, he owns that clerk more completely than if he had bought him in the market. So in one place and another he has a great estate—the title-deeds written on human hearts. Do you suppose that he feels coldly towards these possessions of his? Be kind to men, do for them as if you loved them, and you *will* love them. A kind action tends directly to rouse a kind feeling in the doer."

One prime cause of paternal emotion yet remains to be noticed. We mean, love to Christ. After all, the most important thing is to keep our affection for Him fresh and warm. This done, we shall not fail to love His followers. If the reader consults for a moment the verdict of his own experience, he will admit this. There is a correspondence between the attachment of the disciple to his Master and to his Master's disciples. The one is the fountain, the other the stream flowing from it. If the first is full, the second will not be wanting. A man who wished to anoint his whole body with a fragrant perfume would hardly apply it to each limb separately. The process would be a long and laborious one. He would lift it up, pour it on his head and thence it would flow down to every member. Let us pour the incense of our love on Christ the Head, and it will reach "the body, which is

the Church," even to the meanest member.

Many arguments on behalf of this brotherly love might be given. We notice but one. It is suggested by the Saviour's memorable prayer, "That they all may be one," one in affection; "that the world may believe that thou hast sent me." Yes, men will come to think well of the Church and well of the Church's Lord when they see "love one to another." The early disciples had "favour with the people." Why? because of their mutual affection. "All that believed were together, and had all things common." The Roman Emperor Julian warned the heathen under his dominion that the Christians contributed not a little to spread Christianity "by their singular love one to another, and by their mutual offices of exemplary kindness." Picture to yourself a church, any church, whose members really and habitually acted like brothers, whose foundation-stone and top-stone is love. What a spectacle! Are any prosperous? In the day of prosperity they are joyful, not only because their wealth is a gain to them, but a help to their brethren. Are any in adversity? they have the sympathy and aid of their fellow-believers. Are any overtaken in a fault? they are restored in the spirit of meekness. Are any persecuted? they feel the Church's kindness compensates the world's opposition. All worship as brethren, preach as brethren, hear as brethren. They love one another as Christ also loved them. What effect would a scene like this have on society? All men would admire, and many would say, "We will go with you, for we perceive that God is with you."

## Tales and Sketches.

### YORKHILL BAPTIST CHURCH: ITS RISE AND PROGRESS.

BY SCRUTATOR.

#### CHAPTER VIII.—*The Pastor's Diary concluded.*

Jan. 1.—Our first yearly members' meeting. Forty sat down to tea. At the meeting held afterwards we numbered forty-five, three members only, from unavoidable causes, being absent. We spent half an hour after the tea in conversation. This brought the members personally together, and gave them a nice opportunity to have Christian intercourse with each other. When the usual devotional exercises had been observed, Brother Makepeace was called upon to give in the general and financial report. This was substantially as follows: The church formed in January last of twelve members now numbered forty-eight, being a fourfold increase. Of these, thirty had been added by baptism, and eight by dismissal from other churches. Our loss consisted of two members only, one by dismissal, the other by exclusion. The Sunday-school, numbering 110 scholars, found the vestry too small for accommodation: four of the classes were therefore compelled to meet in the chapel. The tract society reported that the monthly gratuitous distribution in lieu of the old weekly loan system answered well, and gave satisfaction to many. The cottage prayer-meetings were generally crowded, and several persons had been inclined through them to attend the chapel on the Lord's day. The financial state of the

church was also satisfactory. Two-thirds of the seats in the chapel were appropriated, and had brought in the sum of £65. From the Home Mission Society £50 had been received by the minister, that amount having been forwarded to him by the treasurer of the Mission in the shape of quarterly instalments: it was encouraging also to learn that the society had voted a similar sum for the ensuing year. In the same manner the deacons had punctually paid him £12 10s. at the end of each quarter; having always the money in hand to enable them to do so. As there had been two half-yearly collections for incidental expenses, and a small balance derived from the building-fund, the treasurer was able to report that, including £15 from seat-rents, there was now a balance in hand of £25 10s. for the church to vote for any objects that might be deemed fit. The deacons suggested that one-third should be retained for incidentals, one-third be given as a token of love and esteem to the pastor, and one-third be forwarded as a subscription to the Home Mission Society as a token of gratitude for the aid it had so generously rendered. These suggestions were carried unanimously; and I could not help but feel deeply this additional proof of the people's affection. My income this year has therefore in this way amounted to £108 10s., besides which I have received in money and presents, gifts to the value at least of £6 10s., which makes a total of £115. Our needs as a family have thus been adequately supplied; we have been able to give our usual proportion to

the Lord, and something over; and in addition to that, we have also put a few pounds in the Savings Bank, as a needful provision against a future "rainy day." Truly we have cause to be thankful to our Heavenly Father for bringing us here. After the deacons' report, and passing two or three resolutions, we spent a most happy evening in singing lively hymns, making brief speeches, and offering short prayers; some useful suggestions were also thrown out for future action. This first annual church meeting was thoroughly enjoyed by us all.

*Feb. 26.*—With a sad heart I sit down to make this entry. Such a month of trial I have never before experienced. Early this month our dear and only child was taken ill. At first we thought it was only a little fever arising from cold. But the symptoms daily grew worse; until bright red blotches made their appearance, and proved it to be a case of scarlet fever. The sufferings of the dear child for five days were intense, and then the Lord was pleased to call him to Himself in glory. As he lay stiff and cold on his little bed, we could scarcely believe that he was dead. Rather better than three years old, he was the life of our small household. And he was so merry! Even now I can fancy as I write that I can hear his musical voice singing in happy tones some simple melody caught up by him when sung by the children in the Sabbath-school. How he loved singing! My tears flow when I think how he used to sing—

"We speak of the realms of the blest,  
That country so bright and so fair,  
And oft are its glories confessed,  
But what must it be to be there!"

Ah! What? Our darling Fred knows. No more sorrow for thee

on earth, dear boy! No aching head, no sore throat, no burning fever. Thou wilt never more beat about thy little hands, fighting for ease, and moan in restless agony. Thou wilt never again cry first to thy mother, and then to thy father for help that it was beyond the power of either to give. All thy suffering is over—and over, thank God, for ever. It was thy suffering more than thy death that afflicted me. What would I not have given could I have released thee from but one hour's pain? But our best help was tendered almost in vain. Thou wert from the first death-stricken that heaven might be thy eternal home. With a bright eye and a smile upon thy face, thou didst look up, give a slight struggle, and then soar on high. Dear little Fred—

"Gem of our hearth, our household  
pride,  
Earth's undefiled.  
Could love have saved, thou hadst not  
died,

Our dear sweet child—  
Humbly we bow to God's decree,  
Yet had we hoped that Time should see  
Thee mourn for us: not us for thee."

But God has willed otherwise: and we strive to say, "Thy will be done." After putting our only child in the grave, we returned to our house to find it very lonely. Everything reminded us of *him*. And when we went out and saw other parents with their children well and hearty, something like envy arose in the breast. This was wrong: I knew it: my dear wife knew it: yet we could not but feel it: and had even to pray against it. But deeper sorrow was in store for us. My dear wife bore up bravely during our darling's sickness, death, and burial; and even after all was over proved the best of the two.

But a few days afterwards, symptoms of fever appeared, and the same disease that carried away our loved one was rapidly developed. As the fever raged, she became for some time unconscious, and wandered sadly. No one was permitted, for fear of contagion, to wait upon her but myself and the nurse. Oh! how hard it was then for me to have to leave her for hours to go out and preach, not knowing what might occur to her in my absence. Yet this I had also to do again and again when my darling boy lay hovering on the verge of death, and I did not know whether he might not die too—die perhaps while I was away! What speedy journeys I made home; and how anxiously I gazed upon the house in which the suffering boy lay, wondering how I should find him on return? Who can be surprised to hear that on these occasions I took such texts as “Lord help me!” “If thou faint in the day of adversity thy strength is small,” “When I would comfort myself against sorrow, my heart is faint within me,” “Master, carest Thou not that we perish?” But the Lord was better to me than all my fears. In answer to earnest prayer the disease took a favourable turn, and now my dear partner is able to sit up in her room. Bless the Lord for this great mercy! For some days after my dear child was interred, and my wife was stricken, my heart was very, very hard. Satan tempted me, and I gave way to unbelief. The enemy suggested “How can God be good and let your child and wife suffer as they have suffered? Why were not your prayers answered when you pleaded so hard with Him to spare your child such suffering? Why can other people’s children be spared to them in *large* families, when you are deprived of your only *one*? And

what will you do if your wife is taken away also? Oh, how painful it was thus to be assaulted! For days and nights my soul knew no peace. But at last the answer came, and then the enemy fled. Turning to the Bible, I read these sweet words, “*What I do thou knowest not now, but thou shalt know hereafter.*” It struck me as with a ray of light from above, that it was God’s will that I should for the time being remain in ignorance of the methods of His procedure. It is not for us now to know all the “whys and wherefores.” But when it shall be well for us to know we shall know—“*we shall know hereafter.*” In that faith I rest. It gives the peace that nothing else can give. And though my heart is sad at nature’s loss, faith in God’s Word, in some measure, enables me to crush rebellion; and thankful that I have not been stricken with the complaint, I can even say with the bereaved Shunamite of old, “IT IS WELL.”

*March 24.*—A fine day with some sunshine. For the first time my wife was enabled to take a short walk out of doors, supported by my arm.

*April 3.*—As Mrs. Ernest is slowly recruiting, and it was a nice spring day, a dear brother very kindly gave us a pleasant drive in his trap six miles out. The fresh air brought the colour again into my wife’s face, and seemed to do her much good.

*July 5.*—To-morrow we leave home to spend three weeks at the sea-side. The friends here urge this, as my wife needs a change. Though much improved, she is not strong, and wants bracing up a little. The doctor recommends the sea air for us both: and as his recommendation has been generously backed up by a ten-pound note, sent as the joint

donation of two or three friends, whose names are not given, to enable us to go, we feel we can go comfortably. How kind the friends are here! What a contrast to Grumbletown!

July 30.—To-day we have returned, both of us feeling the possessors of new life. All congratulate us on the change in our appearance. My wife has been told by a much-loved friend that she looks "her dear old self again," and I have been informed that I look like "a bran-new parson." We think our good friends are right. By God's blessing, the sea air and the change have wrought wonders in us. We both feel now as if we *can* work. No church loses by giving its jaded pastor and his wife a good sea-side holiday, and the means to enjoy it. The capital thus invested is sure in future work to bring back satisfactory interest.

Sept. 30.—Yesterday we held our last open-air service in an adjacent village. These services have proved successful in two or three places. In one village they have led to a room being opened regularly for the

worship of God to be supplied chiefly by our local brethren.

Dec. 31.—On this the last day of the old year, I desire to say "Bless the Lord, O my soul, and all that is within me bless His holy name." Nine months during the year, we have had baptisms each month, twenty being baptised on the whole; and I have six more to baptise the first Sabbath in the new year. We have now, notwithstanding dismissals and decrease from other causes, eighty members, and our various institutions are reported spiritually prosperous. As all our seats are let in the chapel, and there is a continued demand for more than can be supplied, it is quite plain that we shall soon have to enlarge; should this come to pass, my daily prayer will be that material progress may not mean spiritual declension; that then, as now, we may "seek first the kingdom of God and His righteousness" with the blessed assurance that if we do so "all other things shall be added unto us."

(To be continued.)

## Reviews.

*The Bible Reader's Assistant, &c.* By Rev. JOHN BARR. New Edition. (Blackie and Son.)

THIS is really a complete index and concise dictionary of the Holy Bible, and will be an invaluable help to Sunday-school teachers, students, ministers, and Christians in general. This new edition, edited by Rev. Dr. Easton is an invaluable compendium of Bible information.

*Sword and Trowel.* A very varied, interesting, and useful number.

*The Baptist Magazine.* Most substantial and every way edifying.

*The Scottish Baptist Magazine* (1d.) improves every number, and will make English brethren acquainted with our friends past and present beyond the Border.

*Ragged School Union Magazine.* Full of information and useful papers.

*The Study* (6d.), a magazine for all ministers and students, we have recommended again and again as cheap, rich in good papers, and in every way

adapted to assist all pastors, evangelists, and lay preachers.

*Word and Work* (1d.). Well sustained and adapted to do much good.

*The Baptist Newspaper* (1d.), must by this time be well known, and we trust heartily appreciated, throughout the denomination.

*A Letter to the Churches of Galatia.* (Elliot Stock, 2d.) This is a revision of the Epistles to the Galatians, without division into chapters and verses, with occasional helps to make the argument and scope of the epistle more clear to unlearned readers. We like it much, and commend it heartily.

## Sayings of the Wise and Great.

### CORRECTIVE SERMONS.

THE best sermons are not always those that comfort us, but those that make us displeased with ourselves. What said George Whitfield? Said he, "It's a poor sermon that gives no offence: that neither makes the hearer displeased with himself nor with the preacher." One of the best compliments that was ever paid to a preacher was that which was paid to Massilon by Louis XVI. He remarked, "I don't know how it is, but when I hear other preachers I usually go home praising them; but when I hear Massilon, I go home condemning myself." If a man, after hearing a preacher's eloquence, should go away saying, "I did like the preacher," he would merely go away extolling a mortal man; but if he went home saying, "I did feel condemned under the sermon," it might send him on his knees at once to pray to Almighty God.

### A SUNDAY RELIGION.

MEASURE not men by Sundays without regarding what they do all the week after.—*Fuller*.

### EXCUSING OURSELVES THROUGH OTHERS.

To bring forward the bad actions of others to excuse our own, is like washing ourselves in mud.

### MUNICH AND THE HOUSELESS.

AT Munich it is said to be the custom that every child found houseless in the street shall be arrested and carried to a charitable asylum, and there, before the filth is washed away from his face, or the rags in which he stands are changed, his picture is accurately taken; and when his education is completed, this likeness is presented to him, and he takes an oath to keep it all his life, that gratitude may be stirred within him when he thinks of the state from which he has been rescued, and the care by which he has been restored. Let memory paint for you and me the picture of abject weakness, loathsomeness, and leprosy in which Christ found us, that when as kings and priests we are sitting at His right hand in heaven, we may draw a stimulus for our halleluia as we cast our crowns before Him.—*Arthur Mursell*.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

REV. GEORGE WALKER, for twelve years pastor of the church at Fenny Stratford, Bucks, has received a call to the church in Union-street, Maidstone.

Rev. J. T. Pattison, of London, has accepted the pastorate of the church at Stoke Goldington.

Rev. C. M. Longhurst, after seven years' ministry at Reading, has accepted the pastorate of the church at Acton.

Rev. J. Hillman, of Chapelfold, Dewsbury, has accepted the invitation to the pastorate of the church, Hunslet, Leeds.

BURTON-ON-TRENT.—Mr. A. Underwood, M.A., of Glasgow University, and son of Dr. Underwood, of Castle Donington, has accepted the call of the church in Zion Chapel.

### PRESENTATIONS.

SHIPLEY, YORKSHIRE.—Rev. E. Cossey, having resigned the pastorate of Bethel church, has been presented with a purse of gold as a token of love and esteem by the church and congregation, amongst whom he has laboured during the last seven years.

KEYNSHAM, BRISTOL.—At a public tea-meeting in connection with the anniversary of the Sunday-school, on Monday evening, July 26, the Revs. W. Owen and Mrs. Owen were presented by members of the church and congregation with a very handsome breakfast and tea service, a valuable writing-desk, and other articles. The presentation was made by Rev. W. C. Pratt, the lato pastor.

KINGSBRIDGE, DEVON.—The pastor of the Baptist church, Rev. J. O'Dell, has been presented with Dr. Farrar's *Life of Christ* and twelve other volumes of modern literature by the young people of his congregation. The Bible-class has also given him a stationery cabinet. The anniversary services of the Sunday-school have just been held. Ser-

mons were preached morning and evening, on Sunday, July 18, by the pastor. A scholar's service was held in the afternoon, when many prizes were distributed to those who had merited them.

### NEW CHAPELS.

NEW BAPTIST CHAPEL AT BOURTON-ON-THE-WATER.—The foundation stone was laid on Tuesday, August 10, by Dr. Frederic John Wood, of London, on the new site in the Station Road. The day was everything that could be desired for the occasion. The ceremony was opened with a hymn, given out by Rev. J. Whitaker, pastor; prayer was then offered by Rev. S. Hodges; a short address was then given by Rev. J. Whitaker. He said probably some would say they were not in need of a new place of worship. He, however, pointed out that the old chapel was some distance out of the town; it had been built about 110 years; it was got into a condition that it needed much repairs, and it would have cost £400 had that been done. In fact no one was willing to give anything towards its repair, but as soon as a new chapel was spoken of the money was forthcoming, nearly £2,000 being already collected. At six o'clock there was service in the old chapel, when the Rev. Dr. Brown, of Cheltenham, occupied the pulpit, and took for his text Zechariah iii. 9. The sermon was an eloquent exposition of the text, which the preacher spiritualised and used to illustrate and enforce the proceedings of that day—proceedings of which he quite approved, believing that the people of Bourton did quite right to seek to provide a new chapel. A collection was made at the close of the service. The collections of the day and the proceeds of the tea amounted to about £60. The chapel and school-room, including the site, will cost about £3,000.

Memorial stones of the new chapel, at Hugglescote, Leicestershire, were laid on the 19th of July, by Messrs. Dennis, Smith, Starkey, and Gutteridge. Rev. T. Goadby, M.A., delivered an address on "The Principles of the Denomination." After tea, of which about 300 persons partook, a crowded meeting was held in the schoolroom, under the presidency of Mr. Wm. Bax, of Leicester, when addresses were delivered by Revs. W. Evans, T. Goadby, M.A., J. Greenwood, H. Wood, J. Salisbury, pastor of the church, and Messrs. Wm. Smith and Dennis. The collections amounted to £162.

The opening services of the new chapel, at Brearley, near Halifax, were begun on the 15th July, when Rev. H. Stowell Brown preached two sermons. On the following Sunday the services were conducted by Rev. W. Walters and P. Lewis, minister of the church. On Wednesday evening Rev. J. Green lectured on the recent pilgrimage to Rome, in which he took part. The subsequent preachers have been Revs. Dr. Stock and George Thompson. The total of the collections is £172. The cost of the chapel and schoolrooms is £3,000; and there has been already raised or promised £2,500, leaving a debt of £500. The chapel, without side galleries, will seat 400. The site was the gift of John Hodgson, Esq., senior deacon of the church.

The memorial-stone of the new chapel at St. Peter's-park, Harrow-road, was laid on Tuesday, July 20, by Mr. Joseph Peters. A meeting was held in the Welsh Presbyterian Church, at which Sir Thomas Chambers, M.P., presided. Upwards of £63 was realised during the day, including £20 from Mr. Peters and £5 from Sir Thomas Chambers.

The foundation-stone of a new chapel in the village of Witchford was laid on the 3rd of July, by Mrs. Cropley, of Egremont House, Ely, who, at the same time, gave a very practical address, which was listened to with marked attention. The dedication prayer was offered by the Rev. R. E. Scars, who also preached the sermon in the evening. In the afternoon there was a meeting in a spacious marquee,

when addresses were delivered by the Revs. J. B. Warron, C. W. Dunn, D. Wilshero, J. Ryland, and others.

### RECOGNITIONS.

Recognition services in connection with the settlement of Rev. George Hill, late of Oxford, to the pastorate of the church, Osmaston-road, Derby, were held on Thursday, July 1. Rev. Dr. Landels preached in the afternoon to a large congregation. In the evening a public meeting was held, presided over by Rev. Thos. Goadby, M.A. Addresses were delivered by the Revs. W. Cuff, J. Wilshire, W. Crosbie, M.A., L.L.B., and T. Mirams.

LYMM, CHESHIRE.—The recognition service in connection with the settlement of Mr. Hugh Davies (late of Manchester College), as pastor of the church, Higher-lane, was held on Aug. 3. About one hundred were present to tea, after which a public meeting was held in the chapel, when Mr. Isaac Ridgway, who has been minister of the church for many years, occupied the chair. Addresses of welcome and congratulation were delivered by Mr. James Davies, Lymm, and the Revs. D. Rhys Jenkins, A. Harrison, J. Cockett, and J. Harvey. Mr. H. Davies responded.

The recognition services in connection with the settlement of Mr. Wm. Thomas, late of Ashwater, Devon, as pastor of the church at Westbury Leigh, were held on Thursday evening, Aug. 5. About 140 sat down to tea, and at the public meeting held in the chapel, Mr. Wm. Alley, one of the deacons, presided. The first speaker was Rev. J. Preece, of nearly forty years' standing in Westbury. Mr. B. Lanfear, the senior deacon, stated the circumstances which led them to invite Mr. Thomas to become their pastor, and Mr. Thomas suitably replied. Rev. J. Drew addressed the church on their duties as to their minister; other friends also spoke.

HAYLE, CORNWALL.—On Tuesday, July 27, Rev. W. Pontifex was publicly recognised as pastor of the church. The afternoon service commenced by singing, when Rev. S. A. Swaine read

the Scripture and offered prayer, and Rev. E. J. Edward put the usual questions to the pastor and the church. Rev. J. Birt, B.A., delivered the charge to the pastor, and Rev. F. Gooch gave the charge to the church. At 5.30, the congregation took tea at the Market Hall, the trays being given by ladies of the church. In the evening at seven o'clock, a public meeting was held in the chapel, presided over by Mr. T. Heynes, and addressed by the Revs. F. Lugg, S. A. Swaine; Rev. E. J. Edwards, J. Birt, J. Thompson, W. F. Gooch, J. Jenkin, and the pastor.

The recognition service of Mr. G. E. Ireland, late of Mr. Spurgeon's College, was held at Mildenhall on the 20th of July. The Revs. T. M. Morris, J. Bonham (Wesleyan), J. Hillman, J. Wilson, and W. E. Davies, Mr. E. Ridley and Mr. S. Ireland delivered addresses on the occasion.

Rev. J. W. Cole was recognised as pastor of the church at Whitehaven on the 19th of July. Members and friends, to the number of 170, partook together of tea, and J. A. Jackson, Esq., presided over a public meeting, which was addressed by Revs. C. A. Davis, J. Hughes, D. Kirkbride, G. Lardner, and other ministers.

#### MISCELLANEOUS.

**BOWER CHALKE, WILTS.**—The anniversary services were held on Sunday, July 18th. Rev. T. King preached morning and evening. On Monday afternoon, July 19th, Rev. T. W. Medhurst preached a sermon in behalf of the Metropolitan Tabernacle Colportage Association. A tea-meeting was afterwards held in a large barn, kindly lent for the occasion, after which a public meeting was held in the same place. Addresses were delivered by Revs. J. P. Ring, T. King, and T. W. Medhurst, and Messrs. Harding and J. S. Hockey, who is labouring very successfully as an evangelist in the neighbourhood.

**PORTSMOUTH.**—Lake Road chapel, Landport, has been closed for six weeks for the purpose of thorough

renovation and repairs. The church and congregation have met for the Sunday services in the Prince's Theatre, a large building adjoining the chapel. The Rev. T. W. Medhurst has preached each Sunday, the theatre being crowded to overflowing at each service. Mr. Sankey's "sacred songs and solos" were sung.

**ALVESCOTT, OXFORDSHIRE.**—Very interesting services were held here on Thursday afternoon and evening, July 29th, when two sermons were preached by Rev. T. W. Medhurst. The services were held in the garden of Frederick Butler, Esq., who himself preaches each Sunday in the small Baptist chapel in the village. Ministers of the Baptist, Independent, and Primitive Methodist churches in the neighbourhood were present and took part in the services. A number of friends took tea together in the garden between the services, and a colporteur from the Metropolitan Tabernacle Colportage Association, who has just been appointed for the district, was actively employed disposing of Bibles, Testaments, and religious books among the villagers present.

**VAUXHALL CHAPEL, UPPER KENNINGTON LANE.**—The tenth annual excursion and treat of the Sunday-school children and their friends took place on Monday, 12th July. About 500 were taken by steam-boat from Lambeth pier to Hampton. A tent was erected in the beautiful grounds of E. Grove, Esq., one of the guardians of Lambeth. The day was fine throughout. The boys' brass band from the Norwood schools accompanied the party, who, with the pastor, G. Hearson, delighted themselves greatly in and around the beautiful gardens of their generous host, whose residence is one of the most notable in this far-famed resort of excursionists. All returned safely about 11 o'clock.

The winter session of the evening classes in connection with Mr. Spurgeon's College, commenced on Tuesday, August 2nd. They are held on Tuesdays and Wednesdays, at 7.15 p.m., and are free to all young men who are members of any Christian

church; the subjects taught are theology, mathematics, English composition, and grammar. Application for membership to be made to Mr. J. Potts, secretary, on Tuesdays, at 9 p.m.

**CREWKERNE, SOMERSET.**—The fifty-fifth anniversary services of the Baptist Church was held on Sunday, the 8th of August. Rev. J. T. Grey preached. On the following day Rev. James T. Eames, of Bridport, preached in the afternoon. After tea a public meeting was held, presided over by the pastor, the Rev. S. Pearce. Addresses were delivered by the Revs. T. Hind, R. James, J. T. Grey, James T. Eames, J. Prentice, W. Peet, and by other friends.

On Wednesday, July 28, two sermons were preached by Rev. C. H. Spurgeon, in the Market Hall, Nantwich, kindly lent by the Local Board for the occasion, and to which galleries, capable of holding a large number of persons, had been added by the committee. The admission was by ticket. About 2,500 persons were present in the afternoon, and nearly 3,000 at the evening service. Mr. Spurgeon was listened to with profound attention. The total collections, which were in aid of the Nantwich Branch of the Home Mission Fund, amounted to £117 9s. 9½d.

The chapel at Church, Lancashire, which had been closed for a few weeks to strengthen the roof, pew a part of the ground floor, paint, &c., and introduce an organ, was reopened on July the 25th. Rev. D. R. Jenkins preached in the morning, and Rev. C. Williams in the evening. In the afternoon there was a service of sacred song illustrative of Bunyan's "Christiana," conducted by Mr. A. T. Yates, Mr. W. F. Smith giving the readings. The collections were £107, which, with previous subscriptions of £105, made £212 towards the estimated expenses of about £300. The chapel and school-rooms are now completed, and form a commodious, substantial, and noble pile of buildings.

**FRANKSBRIDGE CHAPEL.**—Special services were held at this place on Thursday, June 17, when sermons were preached by the following ministers:—**REVS. J. Jones, Rock; T. Jermin,**

**Grenjobb; D. Howells, Glasbury; J. G. Phillips, Bault; and W. Jonkins, Llandilo.** There were large and attentive congregations.

## BAPTISMS.

**Aberavon.**—July 25, One, by Thos. Richards.  
**Aberdare.**—July 25, Two, by Thomas Jones.  
**Allerton.**—At the Central Chapel, Eleven, by G. Needham.

**Ashley, Hants.**—August 1, Two, by T. Evans.  
**Attleborough, Nuncaton.**—August 8, Two, by J. Dixon.

**Audlem, Cheshire.**—July 25, Two, by R. P. Cook.

**Barnsley.**—August 1, Ten, by B. W. Osler.  
**Barrow-in-Furness.**—July 28, at Abbey-road, Nine, by James Hughes.

**Bedminster, Bristol.**—July 29, at Philip-street, Nine, by W. Norris.

**Birmingham.**—August 1, at Bond-street, One, by G. Wheeler.

**Birmingham.**—June 30, at Hope-street, Eight, by the Pastor.

**Blakeney, Glos.**—August 8, One, by T. James.

**Blackley, Yorks.**—July 31, One, by B. Briggs.

**Bramley, Leeds.**—August 1, Three, by A. Ashworth.

**Brynmaur.**—July 18, at Calvary, Two, by M. H. Jones.

**Builth.**—August 8, Four, by J. G. Phillips.

**Bulwell, Notts.**—August 10, Four, by C. Douglas Crouch.

**Burnley.**—July 21, at Ebenezer Chapel, Eleven, by G. Needham.

**Burton-on-Trent.**—August 1, at Guild-street, Two, by J. Askew.

**Bury Knottesley.**—Aug. 1, Five, by the Pastor.  
**Buxton, Norfolk.**—August 1, Two, by B. B. Horne.

**Canterbury.**—July 25, at St. George's-place, Three, by J. F. Smythe.

**Clay Cross.**—July 18, Four, by W. Williams.  
**Cotttenham, Cambs.**—July 27, Twenty, by J. B. Warren.

**Crewe.**—July 29, Four, by F. J. Greening.

**Crockerton.**—July 18, Four, by S. King.

**Derby.**—July 4, at Osmaston-road, Nine, by George Hill.

**Douglas.**—July 25, at Boulah, Four, by James Williams.

**Eastcombe, Gloucestershire.**—July 25, Six, by J. E. Brett.

**Ebbw Vale, Mon.**—July 18, at Moleston, near Narberth, Two, by T. Davies.

**Esher.**—July 1, Three, July 14, Three, by J. E. Perrin.

**Eye.**—August 8, at Church-street, Two, by W. W. Haines.

**Eythorne, Kent.**—July 25, Three, by John Stubbs.

**Falmouth.**—July 21, at Webber-street, Three; 28, Four, by W. Fuller Goech.

**Fivehead.**—August 1, Two, by J. Burnham.

**Foulsham, Norfolk.**—July 8, One, by E. Everett.

*Frome*.—July 15, at Badcox-lane Meeting, Four, by W. Burton.  
*Gravesend*.—July 29, at Windmill-street, Four, by Noah Heath.  
*Great Leighs, Essex*.—July 2, Three; 18, Two; 29, Two, by R. C. Sowerby.  
*Hastings*.—July 29, at Wellington-square, Five, by W. Barker.  
*Hereford*.—July 25, Three, by E. P. Barrett.  
*Higher Openshaw, Manchester*.—July 14, Three, by H. Stanion.  
*Hyde, Cheshire*.—August 1, Three, by Geo. Hughes.  
*Island of Stroma*.—May 2, Six; May 23, Three; July 11, Four, by J. Scott.  
*Isham, Cambs*.—August 1, Fifteen, in the River Lark, by J. A. Wilson.  
*Keiss, Caithness*.—April, Eight; May, Seven; July, Five, by James Scott.  
*Keynsham*.—August 1, Five; August 4, Two, by W. Owen.  
*Kilmarnock*.—July 18, One; 25, One; August 1, Three, by George A. Young.  
*Lewes*.—July 11, Five, by Wm. J. Scott.  
*Liverpool*.—July 25, at Soho-street, Six, by Eli E. Walter.  
*Liverpool*.—July 25, at Fabius Chapel, Five, by W. C. Syms.  
*Llansainffraid, Corwen*.—July 25, One, by H. C. Williams.  
*Lochgelly, Fife*.—July 7, Two; 15, One, in the Loch, by P. Hutton.  
*Luton, Park-street*.—July 1, Seven, by J. W. Genders.  
*Maestbrook, near Oswestry*.—July 18, Six, by John Evans.  
*Maesbyddelan, Breconshire*.—June 12, Two; July 11, Three; August 8, One, by G. H. Llewellyn.  
*Meltham, Yorkshire*.—July 29, Five, by J. Alderson.  
*Merthyr Tydfil*.—July 11, Nine, by Thomas Williams.  
*Metropolitan District*.—  
*Blackheath*.—Seven, at Dacre Park, by Mr. Usher.  
*Brentford Park Chapel*.—August 22, Two, by W. A. Blake.  
*Burdett-road*.—July 22, Twelve; July 29, Sixteen, at East Tabernacle, by A. G. Brown.  
*Dalston Junction*.—July 25, Eight, by Alexander Carson, M.A.  
*Finchley (North End)*.—July 28, One, by J. Chadwick.  
*Finbury Park, N.*—July 25, Two, by John Wilson.  
*Metropolitan Tabernacle*.—July 22, Nineteen; July 29, Sixteen, by V. J. Charlesworth; August 16, Seventeen, by J. A. Spurgeon.  
*Richmond*.—July 18, at Parkshot Church, Two, by J. Hunt Cooke.  
*Milwood, Todmorden*.—July 8, Two, by H. Briggs.  
*Newport, Mon.*—July 25, at Stow-hill, Eighteen, by John Douglas.  
*Newport, Mon.*—August 8, at Charles-street, Three, by Timothy Thomas.  
*Newton Abbott, Devon*.—August 1, Five, by E. Tamsett Davis.

*North Curry, Somerset*.—August 8, Two, by W. Fry.  
*Nottingham*.—July 1, at Circus-street, Three, by F. G. Buckingham.  
*Oldham*.—July 25, at King-street, Four, by R. Howard Bayly.  
*Oswaldtwistle*.—July 31, Three, by J. Nayler.  
*Paulton*.—August 1, Two, by J. Kempton.  
*Pole Moor, near Huddersfield*.—August 1, Two, by James Evans.  
*Risca*.—August 1, at the English Chapel, Two, by Thomas Thomas.  
*Rye, Sussex*.—July 26, One, by A. Young.  
*Saffron Walden*.—July 12, Five, by Alfred Rollason.  
*Sandyhaven*.—July 11, Four, by W. Harries.  
*Scapegoat-hill, near Huddersfield*.—August 1, Two, by D. Lewis.  
*South Shields*.—July 12, at the Tabernacle, by J. E. Cracknell.  
*Stockton-on-Tees*.—August 1, Twenty-four, by H. Moore.  
*Sunderland*.—July 25, Two; 28, One, at Sansstreet, by J. P. Beel.  
*Thurleigh*.—August 1, Four, by G. Chandler.  
*Wem, Salop*.—June 30, Three, by H. Hughes.  
*Whitstable*.—July 28, Eight, by Geo. Stanley.  
*Wotton-under-Edge*.—July 28, Seven, by W. Davey.

## RECENT DEATHS.

REV. DR. BENJAMIN DAVIES, of Regent's Park College, who was nearing his seventieth year, met with a serious accident a short time since. In consequence of being suddenly seized with a fit of dizziness, he fell on the stone staircase of the College with which he had been for so many years connected; and this gave a great shock to the system. He was able, however, to be removed about ten days after the accident to the home of his son-in-law, the Rev. T. G. Rooke, B.A., of Frome. There it had been the wish of the venerable scholar that he should die. He expired on Monday evening, July 19, the immediate cause of death being hæmorrhage of the lungs. Dr. Davies, who was a native of Carmarthenshire, was educated for the Baptist ministry at Bristol College, the University of Glasgow, and the University of Leipsic. At the last-named he took the degree of Ph.D. For a time he was the President of Stepney College; afterwards he held a similar position in Canada; and for the last twenty years he had

been Professor of Oriental Languages, and also of Greek and Latin, at the College in Regent's-park. He was the English translator of Gesenius's Hebrew Grammar, to which he added a Reading Book and Exercises; and this, which passed through several editions, was a standard text-book in many British seats of learning. Dr. Davies had from the first been a member of the Old Testament Company of Bible Revisers. Like Dr. Arnold, of Rugby, he invariably secured the love as well as the admiration of all the students who were placed under his care.

The funeral took place at Frome, on Friday afternoon, the 23rd, in the presence of a large number of spectators. The arrangements were of the simplest kind, and were fully in harmony with the unassuming character of him whose remains were being borne to their last earthly resting-place. The funeral cortege left the residence of Rev. T. G. Rooke, B.A., son-in-law of the deceased, shortly before three o'clock, the mourners including only the Rev. T. G.

Rooke, the Rev. Lewis Davies, nephew of deceased, and Mr. and Mrs. Holmden, the latter a niece of Mr. Davies.

The service was held at Shoppard's Barton Chapel, where Mr. Rooke ministers. Amongst those who had assembled at the chapel, and who followed the corpse from thence to the Dissenters' Cemetery, were the following:—The Rev. Dr. Angus; the Rev. Dr. Todd, Forest-hill; the Rev. S. Green, London; and the Rev. E. Medley, London; a deputation from the Committee of Regent's Park College; the Rev. Dr. Gotch, principal of the Bristol Baptist College; Dr. Underhill, secretary of the Baptist Missionary Society; Messrs. Comber and Lapham, present students at Regent's Park College; the Rev. S. H. Booth, Roehampton; the Revs. G. Short, Salisbury; J. Bailey, Weymouth; and C. O. Munna, Bath (old students of Stepney and Regent's-park); while the lay element was represented by Mr. J. W. Sully, Bridgewater; and H. Thomas, London.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

*Statement of Receipts from July 20th, 1875, to August 19th, 1875.*

£ s. d.		£ s. d.		£ s. d.	
Mrs. Stocks ...	1 0 0	Mr. Mounsey ...	2 10 0	Mr. Yeatman ...	1 0 0
Mr. Spriggs ...	0 5 0	Mrs. McIntyre ...	0 2 6	Mr. James Stiff ...	10 0 0
A. Z. ...	1 0 0	B. F. ...	0 10 0	J. L. ...	1 1 0
Mr. C. Ball ...	10 0 0	Miss Spiedt ...	5 0 0	Weekly Offerings at	
Mr. G. Walker ...	1 0 0	Mrs. Jack ...	5 0 6	Metropolitan Ta-	
Mr. M. Platt ...	0 10 0	Mrs. McKenzie ...	1 0 0	bernacle: July 25	36 2 10
Mr. D. Gill ...	5 0 0	Mrs. Callam ...	5 0 0	" " August 1	33 14 0
Mr. Davidson ...	3 3 0	T. R. M. ...	0 5 0	" " "	8 90 11 1
G. E. M. W. ...	5 0 0	Mrs. Hetheron ...	0 5 0	" " "	15 40 0 3
Mr. W. Johnson ...	5 0 0	Mr. and Mrs. Speight	2 0 0		
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Miss Barnes ...	1 1 0	per Messrs. Mor-			
The late Mr. Frost ...	0 10 0	gan and Scott ...	1 0 0		

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

A BAPTIST MINISTER, of limited means, wishes to meet with a Six-roomed Cottage, with garden, in some village where he could be useful in Visiting amongst the Poor and Preaching the Gospel. Address, Rev. J. C., care of the Editor of *Baptist Messenger*; Rev. W. A. Blake, The Butts, Brentford, Middlesex.

## THE NEW WINE OF THE KINGDOM.\*

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

"I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's Kingdom."—MATTHEW xxvi. 29.

SUCH words could hardly have been spoken at such a time by our Lord Jesus Christ without some deep significance. Let us, then, reverently inquire into their meaning. What thoughts were those that stirred in His own breast? What lessons did He convey to His beloved disciples?

I. And, first, does not our Lord here express HIS RENUNCIATION FROM THAT MOMENT OF ALL THE JOYS AND COMFORTS OF LIFE?

Putting aside the cup that was filled with the juice of the vine, He said, "I shall henceforth no more drink of this fruit of the vine." Here He bids farewell to social cheer. Whatever little comforts He had enjoyed were now to be quitted. He had never been rich, full often He had not where to lay His head. His clothing had always been that of a simple peasant; "a garment without seam" had sufficed for Him. Scanty the rest He had ever known, little luxury He had ever enjoyed; but now He doth, as it were, solemnly relinquish every creature gratification—"I will henceforth no more drink of this fruit of the vine." Not as one who had been satiated with the comforts or surfeited with the pleasures of life did our Lord and Master speak. It is no uncommon thing for the pleasure-seekers of the world to feel the strongest aversion to the indulgences for which they once had the keenest relish. The world's joy cloy, its sweet honey sickens on the palate; its most fascinating entertainments, by constant repetition, pall the faculty of enjoying them. Our Saviour had encountered life in its sterner moods. His main aim was to discharge its duties, not to divert Himself with its amenities. Nor did He put aside that cup out of any ostentation, as though He affected a stoical indifference. We all know that refreshment is needed to recruit the energies of the labourer or the sufferer. Nothing could be less in keeping with our Lord's disposition than a gloomy asceticism. Yet He willingly now before His disciples renounces all that there was of this world's good. Taking, then, this wine-cup as a symbol, and understanding it to represent earthly cheer, we observe how significantly He puts it aside; He will partake of it no more. We ask the reason why, in the presence of so strong a determination, so clear a prediction.

But before I attempt to answer the question, let me remind you that there are occasions in the Christian life when a man is bound to give up all his comforts for Christ's sake. It is by no means impossible or improbable that honest principle and sterling integrity may demand of you or me a total surrender of everything which we have been accustomed to hold dear. A sincere Christian must maintain his conscience even if he can scarcely maintain himself. He must come down from the broadcloth to the fustian, from the mansion to the cottage, from riding in his carriage to trudging on foot. Our fathers did it, and they did it on principle; they did it for Christ's sake. The martyrs did more; they laid their lives upon the altar when Christ's cause demanded it. The like times may come

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back to us again. In the competition of the unscrupulous the righteous must suffer. Business is rotten through and through nowadays. The whole style of conducting your merchandise is so doubly dyed in deceit, that I should not marvel if a Christian man often finds himself a loser by doing the right thing and maintaining a strict integrity. But we must be sooner losers in this way than lose our acceptance with God. We must be willing to sink in the world's esteem, and be counted fools, for Christ's sake, rather than amass riches and rise to a position of commercial influence through any equivocal dealings or any sort of duplicity. We must keep our consciences from being soiled with the wiles and stratagems of those whose ingenuity is always directed to the promotion of bubble companies, or the practice of some disingenuous *finesse*, whereby they lie in wait to deceive the unwary. Refrain yourselves from every false way. But do not vaunt your own purity or be ostentatious of your own virtue, as if you were better than others. Above all things, do not make a cross for yourselves, and then put it on your own back, and act the martyr. But when you must take up your cross for your Master's sake, do it as He did, with fidelity, yet with meekness, and say, "I will no more drink of this fruit of the vine; I will no more seek the esteem of my fellows; I will no more cultivate the world's friendship; I will no more foster the affection of those who once loved me in my sins; I will give up anything; I will give up everything; I will give up life itself, if need be, that I may glorify God as my Lord and Master did."

Now, why did our Lord thus say "I will no more drink of this fruit of the vine"? It was *because now He had other work to do*; He must, therefore, forego all that would stand in the way of His accomplishing it. He had to sweat the bloody sweat; He had to stand accused before Pilate and Herod; He had to bear His cross through Jerusalem's malicious crowds; He had to give His hands to the nails, and His feet to the cruel iron. These were no times for thinking of comforts. And the cause of the Master may, sometimes, make the like demands upon us. The man who will devote himself to the mission-field must be willing to dispense with much of that personal and social comfort and gratification which those who stay at home look upon as the best recompense of their daily toil. The minister of Christ, if he would serve his Master diligently, must deny himself the rest and ease to which he would have a right if he were engaged in secular pursuits. For your Master's work you must be prepared to forsake all, and yield yourself up to Him unreservedly. You are not true to Christ, nor fit to put your hand to His plough, if you pull that hand back because it involves any sacrifice, however heavy. If Christ gave up the wine cup, and renounced by that act everything like the comforts of life, you too, if you have noble work to do for God, must follow His example, and in so doing you shall have your reward.

Our Saviour did this, again, because His love to *men* constrained Him. Giving up the fruit of the vine was not in itself a great act of self-negation, but as a symbol it was very significant. As I have already observed, it betokened His putting aside everything that is considered gratifying and joyous in life. Jesus Christ, out of love to us, gave up all. The heaven of heavens could not contain Him. The adoration of angels fell short of His glory. He was "God over all, blessed for ever." Yet a manger held Him, and a cross upheld Him! What a stoop was that—from the highest

throne in glory to be a man of sorrow and acquainted with grief, and this out of love to those who hated Him, and proved their hate by putting Him to death! Most sweetly will this truth refresh us if we remember that it was out of love to us. We deserved nothing of Him. Love to miserable sinners, nothing but pure love, could have led Him to resign His gracious breath. He loved me ere I had a thought of love to Him. He loved you when you were struggling against His grace and defying all His law. Oh! think of His giving up everything out of ardent love! How this ought to nerve us for toil or suffering! How it ought to inflame us with love to Him! How willing it should make us to give up anything out of love to Him, and love to our fellow-men! Alas, that so few of us ever make sacrifices out of love to souls! We can do a little ordinary service, which involves but little fatigue and little inconvenience, but oh! to have the old spirit of chivalry burning in our breasts which would make us cast ourselves upon the very teeth of death out of zeal for the cause of Christ! Oh! that some young men here could be moved by the love of Jesus to give themselves up from this moment to live and die for Him! Oh! that some holy women would renew their early consecration vows, and from this very hour be servants of the Lord Jesus Christ, and of none beside! The Church wants some few conspicuous specimens of self-denying holiness, and mayhap those few, like standard-bearers lifting up the ensign, would attract many others, and the Church might lift herself up from the low level of our poor, weak, beggarly profession. We might then serve Jesus a little after the manner that He deserves to be served, and surrender ourselves to Him more after the fashion of His surrendering Himself for us.

I take it that this no more drinking of the fruit of the vine means more than my tongue could ever tell, though I spoke on for many an hour. So I leave the thought with you. It is Jesus renouncing all that makes life happy; giving up everything that cheers and gladdens; sanctifying Himself for our sakes, because He is called to a noble work by His Father and by His God.

II. But now, secondly, I would have you think of our Lord as TAKING FAREWELL OF EARTH.

He took the cup, and making that the symbol of everything below, He said: "I will no more drink of this fruit of the vine." He bade farewell to His disciples, and to the earth upon which He had lived for three and thirty years, and this He did without any repining. He did not say, "Why am I taken away in the strength of My days? Why, when scarce forty years old, must My sun go down at noon? Why, ere I have attained the full age of man, must I be laid in the grave?" No, not a word of it, and when your turn and mine shall come to bid farewell to everything on earth, and to part with all below, may we cheerfully yield to the summons without one single word of repining against God! Oh, Lord, Thou hast called me home to rest; it was but morning, and my work was scarce begun, and I had fondly mapped it out in the hope of much service to Thyself and Thy Church, but if Thou biddest me come home I will thank Thee that I have not to bear the heat and burden of the day. Or if it be in middle life, just when my work is about me, and I am busy in the vineyard, that my time of departure should come, may I still be content! There are the plants and flowers I have so fondly nurtured; yonder is a tree that was about to bud, and here is what I hoped would be a fruit-bearing vine, but, Master,

though I should like to have seen all these reach their maturity, and though my pride may say, "What will the Church do without me when I am gone?" yet, Lord, Thou didst without me ere I was born, and so here in the strength of my days Thou callest me to leave these things, and I come, I come. And if the call shall come to you at night, or towards evening—as it will do, I know, to some of you, dear brethren and sisters, who are getting grey and old in years—I hope you will feel: "Lord, it is well; our day's work is over; the shadows have lengthened; it is time to fall asleep; we do not stand so much in the earth as on it; we are waiting to be taken home, to be gathered into the garner." Yes, without regret, I say, without any repining against the will of God, may we heave the anchor and go into port; may we just quietly shut our eyes on earth, and open them in heaven to behold the beatific vision, without having made our last word on earth to be an act of rebellion by lamenting that the voice says, "Rise up, and come away."

Our Lord did not withdraw from the world as an ascetic. He did not dash the cup to the ground, or denounce its contents. He did not put away life, saying, "It is sour; I will taste no more of it." I think I have heard some people talk about life with very much of that bitter spirit which cannot brook its toils and cares. They want to go home, they tell us, when in truth there is more infirmity than faith in the wish they express. They are idle. They are not willing to bear the cross. They are weary of suffering for their Master. Oh, shame on us if we are like lazy workmen, always looking for Saturday nights! Such fellows are never worth their pay. Shame upon us if we be courting the grave that we may rest from our labours while there are yet wanderers to be sought, outcasts to be restored, sinners to be saved! Are there not kinsfolk and neighbours of ours that can hear the Gospel from our lips? Are there no children to be taught in our schools? Are there no little ones to be lifted out from the miry clay? Are there not fresh battles to be fought for Christ; new enterprises to be carried forward; regions beyond to be explored? If you have a real interest in the Redeemer's Kingdom, you may well ask a longer life if it be God's will that you may take a larger share in these labours of love and have weightier crowns to present to that dear Saviour who has gone before us to prepare mansions for our rest. Thus, without repining on the one hand, or even a tinge of asceticism on the other hand, He puts away the cup with as cheerful an air as He took it. He sets His face towards death. "I will no more drink."

And then notice how He stops, as it were, on the way. His composure is unruffled, as though death were to Him but the goal of His earthly career, or rather a station on His journey to heaven. He knows He is about to depart, and yet He deplures it not, for He perceives that it is expedient for His disciples and desirable for Himself that He should go away. Oh, that when our days below come to a close, when we hear the Master's call, and feel the symptoms of approaching death we may not be dismayed or affrighted! God grant that we may take leave of this mortal life with peaceful confidence and holy calm! Should our exit be slow and painful, may we be steadfast in faith and full of patience! Or should it be otherwise, sudden and unexpected, may we be no less prepared and ready! Floods of wrath rose high at our Lord's death, but there shall be no such tumult about ours. The curse gathered around His dying head; a blessing

shall make a halo around ours. There was no sort of pallet for Him to die upon: the cross was His couch. The sweet comfort of looking up to God was wanting to Him. "Eli, Eli, lama sabacthani," was His dying cry. But we have our Lord to meet us, and He has promised that He will make our bed in our sickness.

III. Our third reflection shall be this—Our Lord's words contained His DYING ANTICIPATION.

Saith He not—"I will no more drink of this fruit of the vine, *until that day when I drink it new with you in My Father's Kingdom*"? He knew He should die, but He knew that that was not the end; He expected happier and brighter days, fairer banquets, fresher wine, and purer joys. Now, did Christ mean heaven? I think He did, though that was not all. Yet were it heaven which He just then anticipated, follow out the prospect. Does He not picture heaven to us as a place of festive enjoyment? When He says, "I shall drink no more this fruit of the vine now with you," does He not imply that in heaven is the meeting-place of them that triumph, and the state-rooms of them that feast? All the enjoyments that can be imagined, and more, belong to the beatific state of the glorified. Whatever could conduce to make an intellectual mind happy, whatever could tend to make a refined spirit full of bliss, shall be our portion. At God's right hand there are rivers of joy and pleasures for evermore.

We learn, too, that the joys of heaven are *social*, for Jesus says, "Until I drink it new *with you*." I wonder what those make of heaven who think we shall not recognise one another there! I rather admire the reply of a good minister to his wife, who, when she asked him whether he should know her in heaven, said: "Know you in heaven! Of course I shall; I know you here, and I shall not be a greater fool there than I am here." We are to sit down with Abraham, and Isaac, and Jacob, and they will not have golden masks or veils that shall cover their faces. Heaven is a place where they shall eat and drink and rejoice together, and I take it that much of the joy of heaven will consist in seeing the bright spirits whom we shall recognise as being men and women in whom Christ's Spirit dwelt on earth and in whom Christ's Spirit shall dwell above. Oh! I reckon on meeting David, whose psalms have so often cheered my soul. I long to meet with Martin Luther and Calvin, and to have the power of seeing such men as Whitfield and Wesley, and walking and talking with them in the golden streets. Yes, heaven would scarcely be so full of charms in the prospect if there were not the full conviction in our minds that we should know the saints, and feast with them after a spiritual sort.

But still our Lord's description of heaven represents *Himself as happy, and happy with His people*—"Until I drink it new *with you*." Alas, these earthly banquets are too often so vitiated with revelry and excess, that while using them as emblems of the feast above, I feel as if I half dishonoured that feast. In many cases the festivities of earth have become so degraded and wicked that the Christian shrinks from mingling with them. But we shall drink it new—this wine of heaven. The wine of heaven shall be nought that can make us sin, or even think of evil. There shall be in it nothing impure or polluted.

"Pure are the joys above the skies,  
And all the region peace;"

And those joys will not be like those of earth—fickle and frothy, volatile and variable, by reason of which we are often lifted up only to betray our weakness and presumption. The wine will be new; it will be holier joy, purer, sweeter. It will be a Divine joy in which Christ will have His share, and we His people shall each one take our portion.

I have been wondering what will be the exhilarating contents of the wine-cup that we shall drink with Christ in heaven. I think it will be partly *the joy of hearing that sinners repent on earth*. We shall hear about it. The angels do. "There is joy in heaven among the angels of God over one sinner that repenteth." Oh! how glad we shall be when we hear that after we were dead and gone our dear boy was converted, and that in that place where we were once wont to assemble, God's Spirit is still resting on the ministry. It will be a joy to hear the angels come and tell of tens of thousands of sinners brought to Jesus weeping, and finding pardon in His blood. There is a grand cup in store for you that love souls when you shall hear these good tidings. It is Christ's cup, I know, but you, too, shall drink of it.

Another ingredient of the joy will be *to see the saints holding on their way and increasing in their likeness to Christ*—to see the boy growing up and resisting temptation, and all his spiritual faculties developing. It is the joy of Christ to see His saints below growing in grace and persevering under difficulties, and that is the cup of which we shall drink too. We shall be cheered by seeing our brethren who will be fighting the battle in this world when we have quitted it. Shall we see them? See them! Why not? What says the apostle? "Seeing that we are encompassed about with so great a cloud of witnesses." Who are the "witnesses" but those bright and immaculate spirits who from the battlements of heaven look down and rejoice as they see us win the race? And we shall soon take our place among the spectators, and look down and see the race of the righteous whom we have left behind, and rejoice as we see them win their crowns.

Another ingredient of that heavenly cup will be *to see the saints come up to heaven*. Oh! what bliss it is to Christ as one by one they come up to His bosom, the purchase of His agonies, each one exhibiting the power of His grace in the change of their nature. If I could get a place hard by the gate how I should like to welcome some of the younger ones of this congregation who may not arrive till long after we have entered into rest! Yes, Christ is not losing His reward. He does see of His soul's travail, and how we, too, will clap our hands as we say to one another—

"They come, they come; Thine exiled bands,  
Where'er they rest or roam,  
Have heard Thy voice in distant lands,  
And hasten to their home.

"Thus, though the universe shall burn,  
And God His works destroy,  
With songs Thy ransomed shall return,  
And everlasting joy."

Above all, and perhaps best of all, the wine-cups of heaven are filled with *the brimming sparkling joy of delight in God's glory*. In the latter days the hymn that now breaks on Christian ears shall salute the ear of

every savage and barbarian. They that go down to the sea in ships shall sing the name of Christ as they spread the sail. The ranger in Arabia's deserts shall listen to the name of Jesus the Saviour of men. Far off the swarthy inhabitants of Africa's sunny plains, and up yonder where the sun scarcely shines on the natives of frosty Labrador, in every region of the earth, prayer also shall be made for Him continually, and daily shall He be praised. God shall be glorified; the whole world shall become an altar for God's praise; His saints shall worship Him, and sin, death, and hell shall be overturned, and Christ, if He drinks of this cup new in His Father's kingdom, will give us who share in His struggle to partake also in His victory.

But surely this is not all. I think when Christ said: "Until I drink it new with you in My Father's Kingdom," he referred to *His second coming to the establishment of the Kingdom of God*; to the millennial splendour of the Redeemer's reign, and to that which will close it, when He shall deliver up the Kingdom, the mediatorial Kingdom, to God, even the Father, and God shall be All in All. I am not going to prophesy. That is not my line. Those brethren who can prophesy succeed so admirably well in duping their followers and also in contradicting one another that I feel no inclination to enlist in their ranks; but if I can make anything out of God's Word it is clear that a day shall come when the cause of Christ shall have supremacy, when the Kingdom of God shall be among men, when here on earth the Jew shall own the Messiah, and the nations of the Gentiles shall come bending before His throne. There is to be a time when universal peace shall prevail; when the sword shall be beaten into a ploughshare, and the spear into a pruning-hook; and there is to be a day when Satan shall be bound, and cast into his infernal den in prison; when death and hell also are to be cast into the lake of fire. I take that to mean that there will be a day when good will triumph over evil, when righteousness will vanquish iniquity, when God shall have put beneath His feet manifestly before the sons of men, all those rebel bands of demons and men who stood out against Him, and all the consequences of their sin in diminishing the glory of God shall be for ever put away. Such a day shall come, when the great hallelujah shall be sung; when the marriage banqueting-table shall be spread; when every elect soul shall sit at it, with Christ at the head; when every soul redeemed by Jesus' blood from among men, every soul quickened by the Holy Ghost and kept by the power of God unto salvation, shall, with his body raised from the dead, being perfect according to the adoption and the promise, stand up, with Christ at the head, and

"Sing hallelujah to God and the Lamb,  
And sing hallelujah for ever, Amen."

Then shall this glorious wine-cup of the New Jerusalem's best wine be passed from lip to lip. Then shall God be worshipped by all His redeemed. Then shall tears be wiped away, and sin and grief shall cease for ever. Then shall be fulfilled the saying of the Master, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's Kingdom." Roll on, ye wheels of time, roll on and bring the glorious day, and may we be there! Amen.

## Essays and Papers on Religious Subjects.

### POPULAR PREACHERS OF OUR OWN TIME.

BY JABEZ BURNS, D.D., LL.D.

REV. J. G. PIKE, OF DERBY.

THE word popular would not apply to Mr. Pike in exactly the same sense as to Robert Hall, or Mr. Jay, or John Angell James, and still less so as to Dr. Robert Newton or Dr. Chalmers; but Mr. Pike was eminently popular in his own town and pulpit even to the last. He was popular among all the churches of the General Baptist New Connexion, and in his services for the General Baptist Foreign Mission he was eminently so. In all his pulpit work he sought to exalt the Saviour, to honour the Holy Spirit, and to magnify the love and grace of the Father. His grand idea was, How can I be useful in winning souls?—how extend the kingdom of Christ?—how build up His Church with the increasing number of the saved? A man who carried out these objects during a long ministerial life, and was greatly successful in every department of his public and Church labours, surely has a just claim to have a niche in the gallery of the illustrious preachers of the day.

Mr. Pike was born in the parish of Upper Edmonton, Middlesex, April 6th, 1784. His father, the Rev. Dr. Pike, had formerly been a clergyman in the Established Church, but having seceded for conscience' sake from its communion, was at this time the minister of a Presbyterian Church at Highgate. His mother, a woman of cultivated mind and vigorous understanding, was daughter of James Gregory, a

citizen and merchant of London, and though rightly estimating ancestral distinctions, sometimes complacently referred to her descent from the Lord Protector, Oliver Cromwell. The circumstance, however, in regard to his family which afforded Mr. Pike real gratification was, that his immediate ancestors, for several generations, had been the humble followers of Christ. To no sentiment did he more heartily subscribe than that—

“A Christian is the highest style of man;”

and the knowledge that he was descended from those who through many years had maintained this dignified style, afforded him incomparably greater pleasure than the noblest heraldic honours could have conferred.

Like many others who have been distinguished by their extensive usefulness in the Church of Christ, Mr. Pike was indebted to the anxious solicitude of a mother's love for his first instructions in religious truth, and for the first impressions of its beauty and importance on his youthful mind. To this fact he makes a grateful reference in the dedication of his first work of any considerable size, and which has been, perhaps, the most popular and useful of all his publications. It was dedicated to “the author's affectionate mother, whose parental tenderness has been the source of innumerable comforts to him, and whose early instructions first taught him to call upon that Adorable Being whose glory he endeavours, by his labours to promote.” This beloved mother was permitted for

more than fifty years to witness the result of those seeds of piety which she had been instrumental in planting in the youthful heart of her eldest son, and was filled with rejoicing and gratitude as she observed the abundant fruits which they produced.

Mr. Pike, in his eighteenth year, was admitted a student at Wymondley Academy. This institution, originally presided over by Dr. Doddridge, subsequently removed to London, under the name of Coward's College, and now merged in New College, was at that time by no means in a satisfactory condition. Among his fellow-students were several who then laid the foundation of a sound and efficient scholarship, and who have since occupied prominent positions of influence and usefulness. No less than three of this number have become tutors in one or other of our theological seminaries. One of these (the Rev. W. H. Murch, D.D., for many years the highly-respected president of Stepney College) thus writes:—

"Your venerated father and I were strongly attached to each other, and frequently read together a Latin or Greek author for our mutual improvement, irrespective of college duty. He was a diligent student, and was distinguished by his punctual and successful performance of college exercises."

Notwithstanding Mr. Pike's general thirst for knowledge, his mind often revolted at the mass of mythological absurdity and amatory liberalism that abound in many of the Greek and Roman classical authors. His very decided preference was for the Hebrew Bible and practical theological writers.

It was while Mr. Pike was a student in Wymondley that he took a step which gave a very decided colouring to the whole of his future

life; this was the practical adoption of what, for want of a better term, are called Baptist sentiments. The subject of believer's baptism had for some time engaged his attention, as he mentions that "when about eighteen I thought of confessing Christ in baptism, but not worshipping with any Baptist Church; circumstances occurred which for the present tended to defer the accomplishment of this intention." What immediately turned his attention to this subject I am unable to state. It was certainly not parental or educational influence, as this pointed decidedly in a contrary direction. His knowledge of the Baptist body was extremely limited, being confined, as he acknowledges, to one minister, the late Mr. Evans, of Worship-street, one fellow-student (the late Dr. Murch), and a few of his own relatives. Who those relatives were I have been unable to discover, but his nearest relatives were decided Pædobaptists. It was in August, 1804, that he "confessed Christ in baptism," being baptised by Mr. Evans, in Worship-street Chapel, but without uniting with the church under his pastorate. About 1806 Mr. Pike commenced preaching, which, for a year or two, was principally either in a private house or in small village chapels. He confined himself to his prepared notes, hardly ever venturing a sentence that they did not supply, and quite expecting never to be able to dispense with such questionable auxiliaries.

Mr. Hughes, of the Bible Society, was of considerable use to Mr. Pike by his valuable counsels and advice. Mr. Pike became a member of the church under the pastoral care of the late Rev. Dan. Taylor in May, 1808, and in the following October was by it formally called "to preach the Gospel anywhere he may see an

opening." He frequently occupied the pulpit in the absence or during the illness of the pastor, and for some time regularly preached once on the first Sabbath in the month.

In the beginning of November, 1809, he received a very pressing invitation to accept the pastorate of the General Baptist Church at Derby. It presented no very flattering prospects so far as this world's emoluments were concerned, for £50 per annum was the utmost that they could engage to raise in return for his services. In the letter of invitation they remark: "Though we are sensible that what we are able to raise by our best exertions will not be equal to what the value of your labours might demand, yet we trust you will not attribute our small proposal to a want of zeal, or to a low estimate of your labours, but to what is really the case, our general low circumstances, and a want of ability to perform more honourable conditions."

In reference to this event he subsequently wrote: "I was encouraged by some improvement in the congregation, but the church was, on the whole, so low, that I did not feel much disposed to settle here. After about two months' delay I almost declined their invitation. Other motives now began to operate to prompt, on my part, a refusal. Thus several months passed away. I then once more came down into the country, and determined to reject the application of my Derby friends. While there, I received a letter from my father, with his view of the case, and reasons against the particular ground of difficulty. This tended to change my opinion, and at length, seven or eight months after receiving the invitation of the church, I was, I think I may say, under the guidance of the Lord Jesus, led to accede to their request."

During the first year of Mr. Pike's ministry, no less than fifty-eight persons were added to the Church by baptism. The report addressed to the Association that year held at Melbourne was brief but highly encouraging: "We have received many additions this year. To God be all the glory. We have regular preaching at five places. We feel a pleasure in stating that we are happy and well united among ourselves."

Tuesday, May 15th, 1821, was a high day to Mr. Pike. The ordination of Mr. Bampton, one of the first missionaries sent out by the society, took place at Loughborough. Thus the object on which his soul had been set for many years, for which he had long toiled and prayed, which he had pursued with an ardour that no discouragements could damp and no opposition intimidate, and concerning which he had displayed a determined perseverance that neither smiles nor frowns could divert from its purpose, was about to be realized—at length a decisive step had been taken, and henceforth the General Baptist Mission to the heathen was a fact. His own pen recorded the transactions of the day:—

"The meeting was one of a highly interesting and solemn description. Crowds of friends to the best of causes flocked from the neighbouring churches, and some persons even from the distance of thirty or forty miles."

On the Thursday following Mr. Peggs was set apart to the same work at Wisbeach. Before the conclusion of the services at Loughborough, Messrs. Heard and Pike, by the desire of the Committee, proceeded to London to attend to the necessary preparations for the departure of the brethren. After various delays, on the afternoon of Monday, the 28th inst., they and

their partners went on board the *Abberton*, at Gravesend. Mr. Pike and a party of nearly thirty friends accompanied them to the ship. They looked about the vessel for a short time, and into the cabins of the Missionaries; prayed together in the dining room, Mr. Ward and Mr. Pike, conducting their devotions, and then took an affecting farewell of each other. At the commencement of the year 1822 Mr. Pike became joint editor with the late Mr. Adam Taylor, of London, of the monthly periodical entitled, *The General Baptist Repository and Missionary Observer*. They entered upon this engagement by the request of the Connexion. Sixteen pages of each number were devoted to information respecting the progress of the Gospel in foreign countries. As might be expected, this department was assigned to Mr. Pike. In addition to other information he prepared a valuable and instructive series of sketches of Missionary history. He continued the editorship for twelve years, and until a few months after the death of his colleague, much to the advantage of the Missionary Society, and the interest of the readers of the magazine.

In September, 1837, Mr. Pike preached in connection with the Rev. Dr. Bennett, at the opening of a new chapel, at Boston, built for the Church under the pastoral care of his eldest son. He was much interested in the sermon of the venerable Doctor, on the Thursday morning, from the text, "Where two or three are gathered together in my name, there am I in the midst of them." And his own sermon on the Sunday evening, preached to an overflowing congregation, was one of great power and excellence.

From the Rev. John Howard Hinton, December 27th, 1841: "I

am directed by the Committee of the Baptist Union, and I have much pleasure in the office, to convey you their respectful and earnest request that you will accept the post of chairman at the next Annual Session of the Union. The Session will be held the last week in April, and occupy the intervals between our public denominational services. The principal object is that our chairman should be one whose tenure of the office may at once demonstrate and foster the union we desire to cultivate. Most sincere gratification would it afford us all to see you in it, especially as representing the body of General Baptists who have been from the first a constituent part of the Union, and much practical benefit should we anticipate from your position, character, and spirit. Allow me to hope that the post in a few days will bring me an assurance of your compliance.

He could scarcely refuse so kind and urgent a request, and replied accordingly.

Mr. Pike's handsome new chapel was opened on Wednesday morning, May, 1842. The congregation from Brook-street, with many from other places, repaired to the new sanctuary in St. Mary's Gate. The dedicatory prayer was offered by the pastor, after which the Rev. James Parsons, of York, preached from Ps. cxviii. 15, 16. At the conclusion of his sermon he took occasion to speak in the highest terms of the usefulness of Mr. Pike's works, and of the advantage he had himself derived from them in the prosecution of his ministry. The venerable Rev. W. Pickering, of Nottingham, preached in the afternoon, and the Rev. J. E. Giles, of Leeds, at night. Interesting meetings were held on Friday and Monday evenings, at which appropriate

and powerful addresses were delivered by various ministers of the town and neighbourhood. John Heard, Esq., of Nottingham, one of Mr. Pike's earliest friends, presided at the meeting on Friday. On the following Sabbath the Rev. J. Stevenson, M.A., preached in the morning; the Rev. Joseph Goadby, of Leicester, in the afternoon; and the beloved pastor preached for the first time in his new pulpit in the evening, with thrilling power and effect, from 1 Cor. ii. 2: "I determined not to know anything among you, save Jesus Christ and Him crucified." The total collections amounted to £425.

After a protracted illness, but still doing much work, on the morning of September 4th, 1854, he attended a united prayer-meeting of the Dissenting ministers of Derby, in his own vestry, but without taking part in the service. His brethren congratulated him on his apparently improved health, to whom he made suggestions respecting a general thanksgiving for the abundant harvest. In the afternoon he walked into the town, and returned home about four o'clock. He went into his study and sat down to write several letters. He had directed an envelope to his eldest son, and was about to write, making definite arrangements of a contemplated visit to Bourne on the 19th inst. Other envelopes were directed, and one note was just commenced, but only a few words were written when his hand in the gentlest possible manner was arrested by the resistless stroke of death. He was found by his youngest daughter, who was surprised at his not coming down to tea, seated at his library table, his head resting upon the desk, his spectacles undisturbed, and the pen still in his hand. The act of dis-

solution appeared to have occurred without a struggle or a pang, the countenance betokening perfect repose and tranquility.

In concluding this sketch, "Besides his arduous and very successful exertions in the sphere of his more stated labours, he was the originator, and from the beginning the secretary, of our Missionary Society. This was an office involving much and for many years gratuitous labour. The variety and extent of his labours in promoting the interests of this important Society cannot be easily estimated. To his friends at a distance from Derby, it seemed as if his whole life was devoted to the Mission. As an author his pen was ever active. His principal works are more or less diffused wherever the English language is spoken. While all are adapted to promote piety, they are generally so unsectarian that no thoughtful Christian of any name finds fault in them but what ministers to the cultivation of practical and experimental religion. The benefits resulting from them will not be known till the day shall declare it. Good men of all denominations in this and other countries are abundant who speak of his writings as having been the means of leading them to Christ."

## THE PEACEFUL END.

BY THE REV. W. ABBOTT.

"For the end of that man is peace."—  
Ps. xxxvii. 37.

DESCRIPTIONS of character are frequent in the Book of Psalms. They are not ideal but real characters. Such characters really existed in that day. They have really existed in days since. They also really exist in the present day. As they are

not fictitious but truthful characters, they invite and will repay our consideration.

The designations "perfect," "upright," similar to "just," "righteous," and equivalent to "believer" and "Christian," as more used in the New Testament, apply to the same class of characters, to those justified by the grace of God through faith in the merits of Christ. All those characters as brought into the light of the Gospel dispensation, are regarded as saved sinners, the children of God, the heirs of glory.

First. The *end of man* comes before us for review. It is not the end of angels, but of men; it is not the end of all men, but of some men. It is the end of man's life that we have to consider. Man comes into life, passes through life, comes to the end of life. Death is the end of life, the life of the body. The body then ceases to live and act, and must be placed in the grave, the home of all living. But there is another state of existence beyond the present, and to which the present bears an inseparable relation. It will be a state of joy or woe, according as men have believed or not believed the Gospel of Christ here.

Second. It is not the end of man's life so much as the *peaceful end of the Christian man* that comes before us in the text. The idea is that of dying in peace. The question is how may we so live as to die in peace? The Gospel of Christ must answer this question. It teaches how a sinner may find peace with God while he lives, so as sweetly to enjoy it when he dies. Soul peace is the chief element of a happy life, and of a happy death. It is that that makes the day of one's death better than that of one's birth.

This peace is the gift of the grace

of God. If there is no grace in the attitude of God towards us, there can be no peace in the message of the Gospel, and so no peace in our hearts either in life or death. We read of "the covenant of peace." A covenant is an arrangement between parties for the performance of certain conditions, to the enjoyment of specified privileges. God in His gracious purpose has arranged for the sinner's peace. It is a precious subject of His promises. It is a gift in which the riches and freeness of grace are manifest. It must be sought and received as such.

This peace is by the mediation of Jesus Christ. He is said to be the peacemaker. He has made peace through the blood of His cross. He has performed the stipulations of the covenant and holds out its blessings. It is a just as well as a gracious peace, and is, therefore, a well-founded peace. The costly sacrifice of the Saviour's life is given for it. Justice demands it, grace gives it, and Christ acquiesces in it. To Christ sinners come, and in Him they must trust for this peace. No soul peace apart from faith in Christ.

The Spirit speaks home this peace to the troubled conscience. Sin is that which displeases God. When this is seen and felt it troubles the sinner. The spirit that convinces him of sin and makes him feel the wrath of God in his conscience, also testifies to him of the efficacy of the Saviour's blood; bids him come, helps him to come to Jesus the mediator, whose blood speaks better things than that of Abel. Thus the sinner has peace and joy in believing.

This peace is a continuous privilege throughout the sorrows, cares, and temptations of life; peace in fellowship with Jesus is their antidote, a sweet relief, a sure support.

This peace is most solacing in death. It quells the fear of death, the gloom of the grave, the terror of the judgment and eternity. It gives the serene and sure rest, and the sweet, earnest, and joyful hope of the peaceful heaven.

This peace is a privilege of immortality, "The righteous enter into peace." Heaven is a peaceful world. It is a peaceful state. It is a peace based on holiness, and enjoyed in the presence of the loving God. The regenerated heart is capacitated to enjoy and appreciate it. Peace is an element of the heavenly blessedness. Having peace now as the result of Christ's mediation, and the witness of the Spirit, such have the earnest of the perfect and blissful peace of glory. There is much here that conflicts with peace, but there everything tends to its enjoyment. It is there an endless privilege.

As believers let us seek to live in the realisation of this peace amidst the cares, duties, and conflicts of life. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." Let us cultivate the peaceful disposition. "Blessed are the peacemakers, for they shall be called the sons of God." Let us seek to die in peace. To die in Jesus is to die in peace with God, and in the hope of the peaceful heaven.

*Blunham, Beds.*

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### PRIVATE PREPARATION FOR PUBLIC WORSHIP.

REV. W. FRY.

MUCH is said in the present day about pulpit preparation and pulpit power. Preachers in general are exposed to the red-hot criticism of their hearers, and should there be

sometimes a little weakness in their analogical utterances, or if the interpretation of the Word be not according to a certain ideal; if there should be hesitancy of speech or a little abstrusity of expression, keen is the sarcasm and cutting the words which fall from incautious lips. Now, we do not wish for a moment to apologise for brethren who run without a message, or who stand up to preach without careful preparation, and thus let off their rhapsodical effusions to the disgust of all intelligent hearers; nor neither do we wish to regard the general array of preachers as beyond criticism. We willingly acknowledge that we are not perfect beings, and that listening to our preaching must be often very dull work; we are quite aware that we are not such angels as to be out of the reach of headaches, heartaches, and other terrestrial evils; we know that our analytical and illustrative powers sometimes fail us, and that we have not always the marvellous faculty of keeping people awake when they come on purpose to sleep. We are quite prepared to acknowledge this, and much more; but does all the responsibility pertaining to public worship, its liveliness, its spirituality, its savour, rest with the preacher? No, emphatically we say no. There is a work for the people as well as the preacher. The house of God is not a mere theatre where the preacher performs a drama to a company of idle spectators, but a temple where spiritual sacrifices are to be offered by the whole royal priesthood, and to which all should come with a devout preparedness of heart. One of the old Greek philosophers in his day taught his followers not to worship or sacrifice carelessly, "but to prepare themselves at home beforehand." Wholesome advice, which we in our higher service and worship

would do well to give attention to. Now, there are two or three reasons which we may suggest to show how incumbent this duty is upon all true worshippers. In the first place, we go to the house of prayer professedly to meet our God, the high and lofty One who condescends to dwell and commune with him who is of a contrite and humble spirit.

“The King Himself comes near,  
And feasts His saints to-day;  
Here we may sit and see him here  
And love, and praise, and pray.”

Shall we go there to meet our King in a thoughtless, indifferent manner? Shall we come before Him without duly considering our errand or rightly estimating His Divine character? Nay, rather let us put our shoes from off our feet, knowing the place whereon we stand is holy ground. Should we think of approaching an earthly prince to present a petition without first studying the best mode and most becoming attitude? Should we uninvited rush into his presence with dishevelled hair, filthy garments, and in a rambling incoherent way tell our tale? Should we not rather thoughtfully, modestly, in a lucid, quiet, persevering speech present the carefully prepared petition? Most certainly. And shall we be less careful in approaching the King of kings and Lord of lords, whom angels adore and delight to serve, and who weighs every principle and tests every motive? Gross presumption were this the case. Let us, then, ever remember when we go to the house of prayer that it is to meet our God, whom we have insulted and grieved, and from whom we need pardon and life, and this will tend to solemnize our feelings, produce humility, and whilst we contemplate His high and lovely character, we shall be filled with profound adoration, and thus

worship Him in the beauty of holiness.

And further, when we go to the house of prayer it is professedly to hear what God the Lord shall say unto us. We assume that no reverent worshippers go there merely because it is customary or respectable, or simply to relieve the monotony of daily life, but to hear the Word of God. We need food for our souls, and where can we get it but at the King's table? The body is jaded and the mind is racked and disturbed by the excitement of life and the din of worldly strife, and we want to hear the calm, soothing, yet vital soul-inspiring words of Jesus. Now, is it consistent for us, under such circumstances, to go with the day-book in one ear, the ledger in the other, and the whole soul absorbed with losses and gains, liabilities and bargains? If we carry with us the world, and are brimful of its engagements, if our little bucket is full of the polluted streams of earth, how can we expect to receive and carry away much of the heavenly cordial? If our mouths are in the dust and full of dust, how can we join in hallowed praise? If we are chained down to the earth, how can we expect to feel much of the heavenly breeze? Preachers certainly are not such miracle-workers as to be able by a simple touch of their wand to disentangle the minds of their hearers from all the pursuits and engagements of life and to bring them into the clear noonday of exalted worship, nor neither can it be expected that the good seed they sow will take root and be fruitful if it falls in uncultivated and unprepared soil. Let us, then, be thoroughly mindful of our errand when we go to the house of prayer; let us seek to be emptied of self and the world, that we may be filled with the fulness of God; and let every other voice be hushed

when Jesus speaks. These considerations, then, show how incumbent the duty of devout preparation is upon all true worshippers. But perhaps some may say, "It is very well to tell us of our duty, and it would be an excellent thing if such could be carried out: but how are we to do it?" This is indeed an important inquiry, and requires a thoughtful answer. And, by the way, let it be borne in mind that solemn *meditation* on the ineffable and glorious character of God and the woes of men, on the service of God, and the Word of Truth is at the root. Amidst the whirl of commercial life, and the busy, bustling cares of general society, how desirable to turn aside ever and anon into some quiet nook to meditate upon our position, our privileges, our pursuits, the relation we bear to God, the Church, the world. And whilst we thus muse the fire will kindle, consuming the dross, warming the heart, and bringing us into true sympathy with the services of the sanctuary. And, further, let it be borne in mind that meditation must be combined with fervent *prayer*. Oh, by this holy

exercise we are raised from earth to heaven; but how little we prove its true power, how neglectful of this our highest privilege. Should we not experience more blessing by far in connection with public services if there was more private communion with God? Should we go to the house of prayer so barren and with such itching ears? Should we be so often dull, sluggish, sleepy, dispiriting the preacher, influencing the multitude, and displeasing God? No, no, is surely the response of all. Let us, then, before we enter the house of God get upon the mount with our Saviour; let us leave the tumult and strife of the world below whilst we go yonder to worship; let us get into deep sympathy with the grand significant privileges of which we are partakers, and then when we enter the courts of the Lord we shall see His power and beauty, and every chord of the new life shall play out notes of harmony and sweetness, and the word of truth shall be a word of power, quickening our desires, refining every faculty of the soul, and making us Christlike and joyful.

*North Curry.*

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## Tales and Sketches.

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### YORKHILL BAPTIST CHURCH: ITS RISE AND PROGRESS.

BY SCRUTATOR.

#### CHAPTER X.—*Caring for the Young.*

THREE years have elapsed since the pastor of Yorkhill Baptist Church made the last entry extracted from

his diary. The reader's inquiry will be—In what state is the cause now? Has it continued to progress as at the beginning, or has it met with painful reverses? What kind of a tale does a five years' pastorate tell? As the best way of answering this query, let us suppose ourselves suddenly transferred to Yorkhill. It is the Lord's-day morning, and the people are wending their way to the chapel. We enter the build-

ing, and what do we see? A comfortable place of worship, galleried all round, capable of seating 750 persons, and a congregation of about 600 present. The preacher is the pastor—loved and esteemed more than ever—the Rev. Job Ernest. It is just five years since he entered upon his pastorate in the village, and he is expected to preach a sermon having special reference to the event. The text selected for the occasion is taken from 1 Samuel vii. 12:—“*Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.*” After making a few grateful personal references, the preacher refers to the progress that has been made. If any church had cause to set up a monument of praise and thanksgiving to the Lord for His goodness and mercy, it was that one. Five years ago their chapel had been built and paid for; now, in addition, galleries had been erected, providing accommodation for nearly double the original number. Then the congregation was deemed to be a fair one if an average attendance of 150 could be secured; now the average attendance in the morning, of young and old, was 600, and in the evening as many as the place would comfortably seat. Then the church was formed of 12 members; now it numbered, notwithstanding the usual losses, 180. Then making a small beginning, a Sabbath-school was instituted in the vestry; now the children, to the number of 250, met in a well-built school-house, fitted up with modern facilities and improvements. Then the cause was partly dependent for support on the generous aid of the Home Mission Society; but now it was not only self-supporting, but able to contri-

bute towards the building-up of other churches. The various organisations of the church were, he rejoiced to say, in a healthy condition; and whilst he felt deeply that they had much reason to deplore their shortcomings, still, as a people, they could not look back on the past and contrast it with the present, without saying with grateful and joyous hearts, “Hitherto hath the Lord helped us.” The sermon over, the congregation join heartily in singing—

“Onward, Christian soldiers,  
 Marching as to war,  
 With the Cross of Jesus  
 Going on before.  
 Christ, the Royal Master,  
 Leads against the foe,  
 Forward unto battle,  
 See His banners go.

“At the sign of triumph,  
 Satan's host doth flee,  
 On, then, Christian soldiers,  
 On to victory.  
 Hell's foundations quiver,  
 At the shout of praise;  
 Brothers lift your voices,  
 Loud your anthems raise.

“Like a mighty army  
 Moves the Church of God,  
 Brothers we are treading  
 Where the saints have trod.  
 We are not divided,  
 All one body we;  
 One in hope, in doctrine,  
 One in Charity.

“Crowns and thrones may perish,  
 Kingdoms rise and wane,  
 But the Church of Jesus  
 Constant will remain.  
 Gates of hell can never  
 'Gainst that Church prevail;  
 We have Christ's own promise,  
 And that cannot fail.”

Coming out of the chapel, we turn into the school-house, built by its side. We are not surprised after what we have heard to find it almost a model school. In the first

place it is above ground, and that is something. We confess candidly that we have no special liking for the large pillared cellar dug out under the chapel—a cellar dark and damp, putting us more in mind of a vaulted dungeon than of a Sabbath-school-room. Though not opposed to building school-rooms under elevated chapels—for some that we have seen are excellent for light and warmth, space and beauty—we always feel disposed most stoutly to protest against unhealthy, unventilated, dark, damp vaults, unfit for human beings to be packed in. But the Yorkhill school-house is of a different kind. It has a neat frontage, and on entering it we find ourselves in a lofty and spacious room, adapted to accommodate 200 children when seated in their square classes. We perceive at once that it is comfortable, attractive, light, airy, and well warmed; high enough to sing in without making the singing flat, and large enough to move about in without running the risk of breaking one's shins against the benches. The walls are not naked and bare, reminding us of unfurnished apartments or felons' cells, but are decorated with coloured pictures, Scripture mottoes, and illuminated texts, giving them a very pleasing appearance. Leading out of the two sides are six separate class-rooms, for the senior scholars, with fire-places in, and so nicely fitted up and papered that the scholars might easily imagine themselves sitting in neat and cosy little parlours. The seats in these, as well as in the school-room, have backs slightly sloping, and for each class a chair has been provided for the teacher. At the upper end of the room stands the superintendent's desk, and behind it is a good library for teachers and scholars,

numbering 1,000 volumes. In front of the desk is the harmonium, a fine instrument, peculiarly adapted, as if it had been a small organ, to lead the children in singing their beautiful melodies and songs. Passing through a door at the end, we enter the infant class-room—a room slightly detached from the main building—and fitted up with an infant's gallery, for the accommodation of eighty little ones; and here, by means of letter-box, black board, and large hymn roll, they are taught in simple language, and by the use of simple illustration, to come to Him who once said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." And finally taken down a few steps, we find under the school a good-sized kitchen, with fire-place and boiler, and all the apparatus needed for tea-meetings and social parties, tea-boards and trussels included.

It is quite evident, from all we see, that the Baptist church in Yorkhill cares greatly for the well-being and comfort of its youthful population. And that is to its credit. No church in this day can reasonably expect to get on unless it cares for the spiritual welfare of the young. Churches that are "wide awake," when building new chapels, recognise this, and do not begrudge spending almost as much money on their schools as on their chapels. We know a church that spent £16,000 on building a new chapel and school-house, and fully one-half of that large sum was expended on the new school and class rooms. And what has been the result? Great spiritual prosperity. To make Sunday-schools in the present age what they ought to be, we submit that, wherever it is practicable, commodious and comfortable school-rooms ought to be

furnished for the children to be taught in. Unfortunately this has not always been the case. We have been in Sunday-schools where the children were all crowded into one small room, in which they were half smothered with heat in the summer and half-frozen with cold in the winter; where ventilation was obtained in hot weather by the convenient method of smashing a pane of glass, and where the cold draught was kept out in wintry weather by ingeniously stuffing the said window's pane with a bundle of rags—quite an ornament to the institution! We have seen in these schools forms that were not only without backs, but so troubled with that distressing malady, known as “the rickets,” that the mischievous scholar constantly took a delight in creaking them whenever he had the chance, whispering at the same time with great glee, to the edification of his companions, “Eh! don't they squeak!” In such a room it was impossible to avoid crowding the classes so closely together, as to make it difficult for any teacher to hear his or her class read or answer, on account of “the horrid

din.” We are thankful to know that in our day these schoolrooms are the exception rather than the rule. Thirty or forty years ago they were quite common. One of the best Sunday-schools in England was once crowded in a small room, which had such an airy roof that on a wet and snowy day the rain and snow would fall from the slates upon the heads of both teachers and scholars; and to protect themselves, and especially their Sunday bonnets, they had even in school-time to put their umbrellas up! Such a catastrophe the friends of the young in Yorkhill had resolved should never occur in the school in their village; the church had seen its duty in relation to the young, and acted up to it: we cannot, however, help wondering how it came about that a church so young should, in such a short space of time, accomplish so much, and that, too, without landing itself in debt. In the next chapter our witty friend, Solomon Sharpe, will, in his own peculiar style and dialect, give us his version of the matter, and solve the riddle.

(To be continued.)

## Sayings of the Wise and Great.

### TO SHAKE OFF TROUBLE.

SET about doing good to somebody; put on your hat, and go and visit the poor; inquire into their wants and administer unto them; seek out the desolate and oppressed, and tell them of the consolations of religion. I have often tried this, and found it the best medicine for a heavy heart.—*Howard.*

### BURNING WITH ZEAL TO THE END.

THE true Christian should be like a candle-end burning to the last in a save-all. He should not be like mere professors who are blown out with the first breath of wind. He should rather burn with zeal to the last. The candle-end in the save-all burns to the last bit of wick.

So let our zeal burn until life shall end.—*Spurgeon.*

### THE APOSTLE PAUL'S SALARY.

HUNGER, thirst, fasting, nakedness, peril, persecution, strife, *death*. Very much like the salaries of some preachers nowadays, only Paul received more!

### LITTLE EVILS.

IN the Newark catastrophe, in 1870, when eighteen persons met their death, and a large number were wounded, it was proved that the cause of the accident was the fracture of an axle in one wheel, and that fracture one that could not be easily detected; for we are told that the wheel, a little while before, had been tested in the usual manner with the hammer, and it passed as sound; and that only by pulling the wheel to pieces could the fracture have been detected at all. Only this little fracture, and yet see what damage it did! We are apt to think slightly of little evils, but

they often produce great calamities. Only one glass, says the young man, but the end may be a drunkard's ruin and grave. Only one toss—just a penny, says the young gambler, and the end may be a gambler's prison. Only one Sabbath's pleasure excursion, says the tempted youth, and the fruit may be the Sabbath-breaker's evil practices; Sunday drinking and the end which is known but too well. Or come to professors of religion: only neglect this duty or that once, the once leads to twice, and three times to altogether and the ruin of the soul. Beware of little evils; yea, let us avoid altogether the appearance of evil. Then note, this fracture could not be perceived but by pulling the wheel to pieces. We are taught by this that if we would detect little evils we must have close examination: we must not only look at the outside, but within; the heart must be sound or all will be wrong. At last this fracture was made manifest by terrible results. So will it be with all who have a fair outside and are rotten at the core. H. W.

## Reviews.

*Wondrous Love.* Fifteen Addresses by D. L. Moody. (J. E. Hawkins.) 1s.

*Stand Up for Jesus.* Five Addresses to Christian Workers. By D. L. Moody. (J. E. Hawkins.) 6d.

BOTH these volumes are well got up, with good paper covers, and will be highly valued by those who appreciate the addresses of Mr. Moody. We heartily wish the telling truths they contain could be brought before the masses of neglecters of the Gospel.

The Addresses for Workers will

greatly help all who are engaged in evangelistic labours.

*Samuel Thorne, Printer.* (Elliot Stock.) 1875. 2s. 6d.

Mr. Samuel Thorne we knew by report, and was often delighted to learn of his unwearied and earnest labours in the great cause of our common salvation. He seemed to us a sort of massive backbone to the Bible Christian Denomination. His labours in the Book-room and on the Missionary Committee, his earnest, prayerful life, his useful-

ness to those in his service, his loving, open, and avowed Christian career of fifty-seven years, his thorough Protestant spirit, Nonconformist principles, and general toil and fidelity in various branches of philanthropic duty, especially in Temperance effort, are here fairly and tellingly exhibited. The volume cannot fail to be of use to all who desire to be fully consecrated to the Lord, but will, of course, be pre-eminently acceptable to the Bible Christian Denomination, of which he was so noted and excellent a member.

*The American Pulpit of the Day.*

Forty-two Sermons by the most distinguished living American Ministers. First Series. (R. D. Dickinson, 27, Farringdon-street.)

We heartily welcome this admirable volume of American Sermons. Having noticed this work several times in its monthly parts, we need only add that if variety can please, and eloquence delight, and evangelical and practical truth edify, then this volume will be read by students, lay ministers and pastors, with great advantage to themselves. It ought to have a large and rapid sale, for nothing so good and cheap in American sermon lore has ever been published in this country.

*God's Word through Preaching.* By JOHN HALL, D.D. Brooklyn, New York.

*Preaching Without Notes.* By RICHARD S. STORRS, D.D., LL.D. Brooklyn, New York. (R. D. Dickinson, Farringdon-street.)

These two works are published in one volume of 417 pages, well got up, and handsomely bound. They are both so thoroughly good and adapted to subserve the great ends of the Christian ministry, that in this cheap form they should be found in every student's and pastor's library in the land. The publisher has conferred a real boon on our preaching brethren by publishing them in so readable a form and at a price so low as to place them within the reach of ministers of all ranks and

denominations. Dr. John Hall is a noble prince among princes, and Dr. Storrs' reputation is world-wide, and the themes are of universal and abiding importance. The two works are suitably found united together, and thus, we trust, will be a blessing to the Christian ministry wherever they shall be circulated.

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PERIODICALS, &c.

*Baptist Magazine* is full of mournful interest in sketches of departed ministers,—Jas. Mursell, Dr. Davies, and J. E. Giles.

*Sword and Trowel* is jubilant and varied as ever, with two or three dark shadows of mournful providences, especially that relating to the late Mrs. Bartlett.

*The Study*, ever good and cheap, has been effectively revived and vastly improved. We are sorry for the students and ministers who do not see it.

*The Appeal* (3d.), *Scottish Baptist Magazine* (1d.), *Biblical Museum*, Part LVI. (3d.), and *Ragged School Union Magazine*. We cordially repeat our former commendations.

*Truth and Progress* (4d.), a South Australian monthly, is well sustained, and adapted to help the Baptist pulpit and platform in that colony.

*The Annual Report of the Army Scripture Readers and Soldiers' Friend Society for Year ending March, 1875.* 4, Trafalgar-square, W.C. We wish all persons interested in the welfare of soldiers would read this telling and comprehensive report, for we are sure the society is worthy of the utmost confidence, and of general and liberal support.

*In Memoriam.* Memoirs of the Life and Labours of the Rev. Thos. Jones, of Chopstow, including an Autobiography edited by Rev. T. Thomas, D.D. With Funeral Sermon. By Rev. J. W. Todd, D.D. (Elliot Stock.) 1s. This pamphlet is replete with good things, but will not, of course, be so interest-

ing to strangers as to those who had a personal acquaintance with this excellent servant of the Saviour whose life and experience are here presented.

*The Weekly Offering Guide for the use of Churches.* By Rev. John Ross, Bedford. (Elliott Stock.) 6d. If placed in the hands of all our hearers no doubt it would yield a satisfactory return.

*The Distinctive Doctrines and Evangelistic Work of the New Connexion of General Baptists.* By John Alcorn. (Wink and Son, Leicester.) 3d. We

trust this intelligent and intelligible address by the president of the General Baptist Association for 1875 will enable all readers to understand what the General Baptists are in faith, in church order, and Christian work.

*Biblical Museum* (Part LVII.). (Elliott Stock.) We are glad to see this cheap and admirable commentary is circulating in the United States.

*Lay Preacher* for September. (Elliott Stock.) 3d. Worth ten times its cost.

*The Hive* is as good as ever.

## Poetry.

### LYRICS FOR THE HEART.

#### THE PRESENCE OF CHRIST.

THE sun may shine, it is not bright  
If Jesus does not shine;  
The world may smile, it has no light  
If Jesus is not mine.

Sweet flowers may bloom in all their  
grace,  
Their fragrance scent the air;  
But if the Saviour hides His face  
They are not sweet or fair.

Friendship is sweet; its love I view,  
A treasure from above;  
But friendship yields no joy, though  
true,  
Without the Saviour's love.

The house of God—there would I rest  
And wisdom's beauty trace;  
But even there I am not blest,  
Without the Saviour's face.

All things below which yield delight,  
In earth, or sky, or sea,  
I only prize as through their light  
My Saviour's face I see.

W. POOLE BALFERN.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

REV. HENRY WARDLEY, late of Melbourne, Cambs, has accepted an invitation to Chelsea Chapel, Lower Sloane-street.

Mr. T. G. Strong, of the Pastors' College, and late of Fareham, has accepted a call to the pastorate of the church at Forton, Gosport.

Rev. John Macdonald has resigned the pastorate of the church at Arbroath, to which he was ordained about two years ago.

Rev. T. H. Morgan, who has lately returned from the United States, has accepted the pastorate of the Baptist church, Harrow-on-the-Hill.

The Rev. E. C. Cantrill, of Todmorden

Vale, near Manchester, has accepted a call to the pastorate of the church at Longford, near Coventry.

Rev. H. Hawksworth has resigned the pastorate of the church at Burford, Oxon.

Rev. W. B. Vasey, of Gorton, has accepted an invitation to the pastorate of the church at Sale, Cheshire.

Rev. J. Fleming Houston has resigned the pastorate of the church at Ilford, Essex, and accepted that of Bethel Church, Swavesey, Cambs.

Rev. W. Emery, of Southampton, has accepted the pastorate of Turret-green Chapel, Ipswich.

Rev. W. Page, B.A., of Portsea, has accepted a call to the pastorate of the church at West-end, Hammersmith.

Rev. J. Manning, of Harlington, has accepted the invitation of the church meeting in the Athenæum Hall, Aberdeen.

Rev. Joseph Blake, of Beccles, has accepted a call to the pastorate of the church at Waterbeach, Cambridgeshire.

#### RECOGNITIONS.

REV. L. NUTTALL was publicly recognised as pastor of the church in Houghton-street, Southport, on the 9th of September. Mr. William Stead presided at the public meeting, and Rev. J. P. Chown preached in the evening on Christian Steadfastness. Rev. A. M. Stalker, the former pastor of the church, most cordially welcomed his successor. Rev. H. Dowson, Principal of Manchester College, referring to the dearth of efficient ministers, said it should call forth earnest searching of heart as to whether they had not in the past been looking too much to man and too little to the influences of the Holy Spirit. He counselled the Church, while getting rid of the Ritualism of superstition and human reason, to take care that they did not get rid of the Ritualism of the New Testament.

REDHILL, SURREY.—The anniversary services of the Baptist church meeting in the London-road Chapel, Redhill,

were held on Sunday, September 6, and a meeting was held on the following Tuesday, partly in celebration of the anniversary, but chiefly with a view to formally and publicly recognise Rev. C. T. Keen (late of Rayleigh, Essex), as the pastor of the church, he having recently settled here. A tea-meeting was held in the schoolroom, at which about 100 sat down, and at the after-meeting there was a satisfactory attendance, the chair being taken by the Rev. Mr. Davis, of Romford, who was introduced by Mr. Keen as the minister who baptized him and received him into his church, rather more than thirty-one years ago. The chairman spoke of the pleasant associations with Mr. Keen, which he had enjoyed in the past, and said he had never felt more pleasure in meeting him than on the present occasion. Mr. W. Gilford next spoke, referring to the circumstances which led to Mr. Keen's settlement at Redhill.

#### PRESENTATIONS.

REV. A. C. GRAY, on leaving Luton for Greenwich, has been presented by the people of his late charge with a purse of 30½ guineas.

REV. THOMAS DOWDING, pastor of the church at Great Torrington, North Devon, has been presented by his people with a marble timepiece.

#### NEW CHAPEL.

ON Tuesday, the 14th of Sept., the Baptists of Enfield opened their new chapel, when sermons were preached by Dr. Landels and the Rev. Arthur Mursoll. The chapel will seat four hundred persons, but galleries may be added when needed. Mr. White, the pastor, made a hopeful statement regarding pecuniary matters. The building and land cost £2,350, of which rather less than £1,000 remains to be raised. The collections of the day amounted to, or about, £60.

## MISCELLANEOUS.

BATH.—On Monday, Sept. 6th, the fifteenth anniversary of the settlement of Mr. John Huntley, as pastor of the Widcombe Chapel, was celebrated by a tea and public meeting, the chair being taken by Mr. Huntley. Addresses were given by the Revs. J. Davis and T. Pipe, and Messrs. Dillon and Vincent, a very pleasant and profitable evening being spent by those present.

THE chapel at Long Buckby, Northamptonshire, has been reopened, after having been closed for alterations. The old pulpit has been taken down, and a platform erected in its place. The pastor, Rev. T. Henson, preached from Jeremiah vii. 1—8. He remarked that there was no scriptural warrant for the use of the old-fashioned, inconvenient pulpit, but rather the reverse.

REOPENING services of the Breachwood-green Chapel, Herts, were conducted on the 29th of August, by the pastor, Mr. C. Hewitt. Extensive alterations and improvements have been made in the building, including a new matchboard ceiling raised higher into the roof; the cost of the whole amounting to £73, of which £51 has been contributed by the friends.

REV. J. G. GREENHOUGH, M.A., whose exceedingly able paper at the spring meeting of the Baptist Union will be fresh in the memory of many readers, has been appointed Assistant Theological Tutor in Bristol College. He still retains his pastorate. Mr. Greenhough was winner of the Prince Consort's Prize in the Society of Arts' Examination, stood sixth in honours at the matriculation of the London University, and fourth in the M.A. list. At the annual meeting of Bristol College last week it was reported that next session will begin with twenty-two students.

THE first anniversary of the new chapel at Earl's Barton was held on Wednesday, 8th Sept. Dr. Barnardo preached in the afternoon, and in the evening a public meeting was held, presided over by Mr. Jas. Bass. A statement of the building fund was

read, showing a debt of nearly £300. The chapel, which for a month past has been in the hands of the decorators, is most elaborately embellished, and bears the marks of much thoughtful care. The whole of the cost of the decorations has been generously defrayed by a warm supporter of the cause, Mr. D. Sheffield. The Revs. T. Arnold, W. W. Payne, R. E. Bradfield, J. Seager, J. Allen, and T. Fielder, the late pastor, took part in the proceedings. The collections, &c., amounted to nearly £30.

THE Rev. Dr. Underwood's chapel, Castle Donington, having been thoroughly repaired, improved, and decorated, was reopened on Wednesday, August 25, by two sermons, in the afternoon and evening, by the Rev. G. W. McCree, of London, when the collections exceeded £100.

THE Midland Baptist Union held its annual meeting at Nottingham on Tuesday. Rev. H. Platten was elected president for the ensuing year, and Rev. Robert Caven secretary. A motion was carried in favour of taking steps to secure "some adequate provision" for the widows and orphans of deceased Baptist Ministers. There has been a slight increase in the number of members during the year.

PORTSMOUTH.—The anniversary sermons of the Baptist Foreign Missionary Society were preached in the various chapels on Sunday, September 12th. The deputation was Rev. J. Allen and the Rev. R. T. Passingham. On Monday evening, Sept. 13th, the annual public meeting was held in Kent-street Chapel, Portsea. J. C. Parry, Esq., presided. Addresses were delivered by the deputation, and by local ministers. On Tuesday morning, at seven o'clock, the Rev. J. Allen preached a special sermon to the young, at St. Paul's-square Chapel, Southsea. On Tuesday evening a "united communion service" was held at Lake-road Chapel. A sermon was preached by the Rev. R. T. Passingham, and the Rev. T. W. Medhurst presided at the Communion.

LAKE-ROAD CHAPEL, PORTSMOUTH.—

The chapel having been closed for seven weeks for thorough renovation and painting, was reopened on Thursday evening, Sept. 2nd. The Rev. Arthur Mursell preached an eloquent sermon on "The Mercy-seat above the Ark." The services were continued on Sunday, Sept. 5th, when the pastor, T. W. Medhurst, preached morning and evening. The cost of the renovation of chapel and schools amounted to about £360.

**WESTBOURNE.**—The anniversary sermon of the Baptist Chapel was preached on Tuesday afternoon, Sept. 7th, by the Rev. T. W. Medhurst. In the evening a public meeting was held. Rev. S. Spurgeon presided.

**BROMLEY, KENT.**—Services have been held at Bromley in connection with the tenth anniversary of the opening of the chapel. On Sunday, August 15th, the Rev. W. L. Giles preached morning and evening. On the following Tuesday, August 17th, a social tea meeting was held in the Town Hall, Bromley, which was attended by a large company of friends. After tea a public meeting was held in the hall, over which the pastor, the Rev. A. Tessier, presided. The meeting was a very successful one, and addresses were delivered by the Revs. J. Collins, A. Sturge, R. Tuck, R. Pearl, and other gentlemen. The sum contributed at the meetings amounted to £100.

**SOHAM, CAMBS.**—The annual festival of the Baptist Sunday-school was held on Wednesday, July 28th. The children, numbering 150, assembled in the afternoon in the chapel, when an address was delivered by the Rev. J. Porter, pastor, after which, headed by the Soham brass band, they marched in procession through the town to the orchard of Mr. W. White (kindly lent for the occasion), where they partook of tea provided in a large building beautifully decorated.

#### BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

President—Rev. A. MACLAREN, B.A.

The Autumnal Session will be held at Plymouth, October 4—7. Ministers

and delegates may apply, up to Sept. 14th, for accommodations, to J. Croonway, Esq., Plymouth, secretary to the Local Committee. Cards of admission, &c., will be duly supplied to all members of Assembly who shall notify their intention to be present.

The London and South-Western, South Devon, Cornwall, and West Cornwall Railway Companies will grant tickets at single fares for the double journey.

E. STEANE, D.D. } Secs.  
J. H. MILLARD, B.A. }

#### BAPTISMS.

*Abergavenny.*—September 2, at Frogmore-street Chapel, Six, by J. Williams.

*Abertillery.*—September 5, at the English Chapel, Five, by Ll. Jones.

*Ashford.*—September 2. Seven, in Norwood-street Chapel, for the Assembly Room Church, by E. Roberts.

*Attleborough, Norfolk.*—August 15, One, by E. Mason; August 25, One.

*Bassaleg.*—August 29, Nine, by E. P. Williams.

*Bath.*—August 1, at the Widcombe Chapel, Nine, by John Huntley.

*Belfast.*—September 9, at Regent-street Church, Five, by G. W. Cross.

*Birmingham.*—September 1, at Christ Church, Six, by William Walters.

*Blackley, Yorks.*—September 4, Three, by R. Briggs.

*Blaenavon.*—August 29, at the English Chapel, Thirteen, by W. Rees.

*Bowdon.*—August 22, Five, by W. S. Llewellyn.

*Bradinch, Devon.*—August 12, Three, by F. G. Masters.

*Bridport, Dorset.*—August 29, One, by James T. Ems.

*Brymbo, Denbighshire.*—August 29, Nine, by Joseph Davies.

*Chatham.*—August 28, at Zion Chapel, Fourteen, by James Smith.

*Coatbridge, Scotland.*—September 12, Two, by J. M. Hewson.

*Coniston.*—September 8, One, by George Howells.

*Corveen.*—August 29, One, by H. C. Williams.

*Duffield.*—August 22, Three, by H. A. Blount.

*Eastington, Gloucestershire.*—August 25, Five, by Mr. Whittard.

*Eastcombe, Gloucestershire.*—August 29, Three, by J. E. Brett.

*Exeter*.—August 29, at Bartholomew-street, Five, by E. S. Neall.

*Faversham*.—August 29, Six, by George Williams.

*Franksbridge*, Radnorshire.—August 15, Three, by Ed. Bebb.

*Gravesend*.—August 19, at Windmill-street Chapel, Two, by Noah Heath.

*Great Grimsby*.—August 29, at Upper Burgess-street, Six, by E. Lauderdale.

*Halifax*.—August 22, at Trinity-road Chapel, Six, by J. Parker.

*Helston*, Cornwall.—August 25, Five, by J. C. Thompson.

*High Wycombe*.—August 29, at Union Chapel, Seven, by W. J. Dyer.

*Honeyborough*, Pembrokeshire.—September 12, Two, by W. Gay.

*Hucknall Torkard*, Notts.—September 8, Two, by Jno. T. Almy.

*Isleham*.—August 7, High-street Chapel, Eleven, by W. E. Davies.

*Kilmarnock*.—August 15, One; September 12, Two, by G. A. Young.

*Latchford*, Warrington.—August 15, Eleven, by J. Wilkinson.

*Leves*.—August 29, Five, by William J. Scott.

*Leigh*, Lancashire.—September 12, Six, by D. Wareing.

*Libanus*, Blackwood.— — Nine, by E. P. Williams.

*Lifton*, Devon.—September 5, One, by Mr. Parker.

*Lincoln*.—August 29, at St. Benedict's-square, Four, by E. Compton.

*Llangurn*, near Usk.—August 29, Three, by J. Lloyd.

*Llanidloes*, Montgomeryshire.—August 22, in the River Severn, Nineteen.

*Llwynpia*, Rhondda Valley.—August 1, Five, by G. Ll. Williams.

*Lumb*, Lancashire.—September 5, Five, by D. George.

*Madley*, Salop.—September 5, One, by T. L. Smith.

*Meltham*, Yorkshire.—August 26, Four, by J. Alderson.

*Metropolitan District*.—

*Barnet*, N.—September 3, Five, by J. Dunlop.

*Blackheath*.—August —, at Dacre-park Chapel, Six, by W. Usher.

*Burdett-road*.—August 30, at the East London Tabernacle, Sixteen, by A. G. Brown; September 2, Fifteen, by J. W. Inghs, for the Pastor.

*Bow*.—September 12, Five, by J. H. Blake.

*Commercial-road*.—August 29, Ten, by J. Fletcher.

*Finsbury-park*, N.—August 29, One, by John Wilson.

*Kensington*.—September 5, at Hornton-street Chapel, Six, by J. Hawes.

*Kilburn*.—September 12, at Canterbury-road Chapel, Four, by T. Hall.

*Lambeth*.—August 29, at Upton Chapel, Barkham-terrace, Five, by J. Roberts.

*Metropolitan Tabernacle*.—August 26, 25; September 2, 22; by J. A. Spurgeon. September 16, 21; by W. J. Orsman.

*Old Kent-road*.—August 11, Three, by C. F. Styles.

*Twickenham*.—August 23, Four, by E. H. Brown.

*Whitechapel*.—August 29, at Little Alie-street, Ten, by C. Masterson.

*Mines Bridge*, near Huddersfield.—September 5, Four, by J. T. Hagen.

*Milton*, Oxon.—August 12, Two, by H. Winsor.

*Newcastle*, Emlyn.—June 13, Twenty-one; September 5, Five, by Mr. Griffiths.

*Newcastle-on-Tyne*.—August 1, at Rye-hill Chapel, Eight, by Chas. W. Skemp.

*New Milford*.—August 22, Sixteen, by H. Jones.

*Newport*.—September 1, at Charles-street Chapel, One; 4th, Three, by Timothy Thomas.

*Ogden*, near Rochdale.—August 29, Three, by A. E. Greening.

*Oldham*.—August 22, at King-street Chapel, Eight, by R. Howard Bayly.

*Rhondda*.—September 5, Two, in the Rhondda River, by G. Williams.

*Richmond*, Surrey.—August —, at Parkshot Chapel, Seven, by J. Hunt Cooke.

*Risca*.—September 5, at the English Chapel, Two, by Thos. Thomas.

*Road*, Somerset.—September 5, Three, by Thomas Bray.

*Rochdale*.—August 29, at Drake-street Chapel, Seven, by William Stokes.

*Sardis*, Pembrokeshire.—August 22, Three, by W. Gay.

*Smalley*.—August 15, Three, by T. Tootell.

*Southsea*.—August 29, at St. Paul's-square Chapel, Eight, by R. Foster Jeffrey.

*Southport*.—September 5, Five, by L. Nuttall.

*Stockton-on-Tees*.—September 5, Fifteen, by H. Moore.

*Stogumber*, Somerset.—August —, Four, by George Hider.

*Stony Stratford*.—August 29, Six, by J. D. Alford.

*St. Helen's*, Swansea.—August 29, One, by T. Williams.

*St. Neot's*, Hunts.—September 5, at East-street, Three, by John Raymond.

*Stradbroke*, Suffolk.—September 3, Two, by Geo. Cobb.

*Stroud*.—September 2, Eight, by F. J. Benson.

*Surbiton Hill*.—September 12, at Oaklands Chapel, Eight, by William Baxter.

*Sutton-on-Trent*, Notts.—August 29, One, by H. A. Fletcher.

*Sutton-in-Ashfield*, Notts.—August 20, at Wood-street Chapel, Seventeen, by A. Crossland.

*Swansea*.—September 1, at Mount Pleasant Chapel, Ten, by James Owen.

*Trowbridge*, Wilts.—September 5, at Bethesda Chapel, Eleven, by Mr. Evans.

*Trowbridge*.—September 1, at Back-street, Twelve, by W. Barnes.

*Upton-on-Severn*.—September 1, One, by James Dunckley.

*Ulverston*, Lancashire.—August 29, One; September 5, Three; by T. Lardner.

*Westbury*, Wilts.—September 12, Fourteen, by William Jeffery.

*Westmancote*, Worcestershire.—August 23, Three, by W. J. Smith.

*West Bromwich*.—August 29, Nine, by W. J. Acomb.

*Wigan*, Lancashire.—September 1, Four, by the Pastor.

*Woolwich*.—September 9, at Charles-street Chapel, Five, by Wm. Hamilton.

*Ystrad*, Pontypridd.—September 5, Two, by L. Lewis.

letters the hope of his recovery was cherished." As a minister and pastor Mr. Wilshire maintained a high position in the esteem and affection of his church and congregation. His preaching was practical in its character, and in his discourses the leading and fundamental doctrines of Christianity were earnestly and constantly set forth. In the Sunday-school, children's services, and evangelistic efforts, he took great delight. In a word, it may be safely affirmed that he was *ready for every good work*. And, during his pastorate, which commenced at St. Mary's Gate in May, 1872, between one and two hundred were brought into church fellowship. As a public man, too, Mr. Wilshire was highly esteemed. Though attached to his own people, he loved, and was ever ready to co-operate with, Christians of other denominations, whether Nonconformists or Episcopalians. He was one of the secretaries of the daily prayer-meeting; was on the committee of the Bible Society; and also on the weekly board of the Infirmary. His death has occasioned general regret. Reference was made to his decease in various churches and chapels in the town. Tender sympathy is felt for his deeply afflicted widow and seven children, who are left totally unprovided for. The funeral service took place on Tuesday morning, the 10th, at St. Mary's Gate Chapel. The chapel was filled with a large congregation, the whole assembly, with scarcely an exception, being attired in mourning. The pulpit was draped in black, and the coffin was placed in front, within the communion rails. The service was impressively read by the Rev. G. Hill, and a very impressive address was given by the Rev. T. Goadby. The interment afterwards took place in the Uttoxeter-road Cemetery, the funeral procession being of great length, including ministers and many members of various denominations, the officials connected with the church, and a large body of Sunday-scholars.

## RECENT DEATHS.

THE LATE REV. JOSEPH WILSHIRE. —We regret to have to announce the death, at the comparatively early age of forty-five, of the Rev. Joseph Wilshire, formerly of Taunton, Somerset, but for the past three years the honoured and beloved pastor of the church, St. Mary's Gate, Derby. A correspondent says:—"This painful and sudden event occurred at Llandudno, on Friday afternoon, August 6th, whither the reverend gentleman had gone, under medical advice, for the benefit of his health. Though known to be seriously ill, it was not apprehended that Mr. Wilshire's illness would terminate fatally; so that when, on Friday evening, the sorrowful tidings of his decease arrived, both his own immediate friends, and the inhabitants of the town generally, were taken by surprise. From Mr. Wilshire's own



## A PROMISE AND A PROVIDENCE.\*

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

“I will feed My flock, and I will cause them to lie down, saith the Lord.”—  
EZEK. xxxiv. 15.

BEFORE this can be done there are certain preliminaries. A flock cannot be fed until it is in existence. It cannot be fed, as a flock, until all the scattered sheep shall have been brought together. Hence, in the context other promises supply this deficiency. We find, for example, the Lord declaring that He will search out His sheep, and seek them. They have gone far astray. Some of them seem to have so exhausted their patience in wandering that they have invented new forms of sin and new methods of transgression. Yet the Lord will seek them till His eyes of mercy shall rest upon them, and His hands of power shall grasp them. If the Lord hath an elect soul in the centre of Africa He will find him out. Or should there be one for whom Jesus died who frequents the house that is infamous, and has plunged into sin the most detestable, yet the Lord will not lose him. Having set His heart upon him He will seek him till He finds him, and follow him up till He reclaims him. You remember one of the Lord's sheep,—a woman who had forsaken the paths of virtue. She had had five husbands, and was then living with one who was not her husband. Yet He must needs go through Samaria to meet with her. He must needs,—such was the Divine necessity that this sheep, which had wandered as far as it well could, should be brought back.

Cheer up; be of good courage, preacher of the Word. Thou mayest not find the sheep, but thy Master will. Take heart, ye that wait upon the Lord in prayer; you may see some of your agencies fail, and success may not wait upon all your efforts, but God's purposes must stand; He will do all His pleasure, and at the last it shall be seen that not a single sheep was lost for want of being sought out. Nor is it enough to seek the sheep, and to find them; they must be delivered from the dangers into which they have fallen. There is a promise to this effect. They had been scattered in a cloudy and dark day. Some of them had slipped from the crag, and fallen into crevices from which it seemed as if no hand could reach them; others, skipping from rock to rock, had reached some lofty pinnacle where it seemed certain that the next move would dash them down the dizzy depth to ruin. But the Lord hath said it: “I will bring them out from all places whither they have been scattered.” High up there in pride, in blasphemy, in persecution, or low down there in shameful degradation and infamy, they shall be brought, every one of them, from all the perils of evil within and evil without, and be gathered safely into the fold. But when, one by one, they have been delivered, they are not a flock till they are gathered by the shepherd. They must, therefore, not only be brought out of the danger, but brought into the flock, safely housed, and collected into one fold. So the promise runs, “I will gather them altogether into one place.” Beloved, this great work of gathering is going on to-day. By this man and

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by that, by this agency and by the other, the Lord is separating His chosen people from among the ruins of the fall, fetching His Israel out of Egypt, and His captives out of Babylon and Chaldea, that the whole company of the faithful may be a people separated unto the Lord. Let us entertain no fears as to the Lord having a Church in the world. With omnipotent power, directed by infallible wisdom, and moved by immutable love, those whom God has chosen to be His sheep shall be sought out, rescued from their danger, and numbered with the living people of the living God. Do I not now address a section of this great flock? Are there not many in this dense crowd who belong to that seed which the Lord hath blessed? Can there fail to be a rich vein of comfort to such in this promise—"I will feed My flock, and I will cause them to lie down, saith the Lord."

Our text has in it a double blessing. Without any formal division, we will emphasise each word, and endeavour to draw out the fulness of its meaning.

To take the last word first. "*My flock*" is a note of description. It describes God's people *distinctively*, separating them from all other people. They are not ravenous like lions; they are not crafty like foxes; they are not swift like the hare; they are not foul like the swine; they love not carrion like the raven. They are timid, trembling, weak, but they are clean, and they love clean feeding. They are gentle; they have no guile. When sovereign grace has renewed and changed them, you may easily distinguish the Lord's sheep from the world's goats. Naturally these sheep of the Lord have the infirmities of sheep,—prone to go astray; they are fearful, weak, and liable to disease. It is said that a man, a horse, and a sheep are liable to more diseases than any other creatures. Certainly sheep have many contingencies. They are prone to infect others with their ailments. As to going astray, they are so gregarious that if but one sheep leaps the wall the whole flock must go after him. The Lord's people, in a state of nature, are very much like sheep as to their infirmities, and when converted they are like sheep for their meekness and gentleness. Then they can suffer without repining; they can follow the Shepherd, for they know His voice, and a stranger will they not follow, for they know not the voice of strangers. This word is thus distinctive; it sets out a people who are no more to be mistaken for any other people than sheep are to be mistaken for wolves or lions. Question thyself, my hearer, whether thou art one of the Lord's sheep. Hast thou given thyself up to His care? Dost thou follow at His bidding? Dost thou desire to be washed in His sheep-washing? Art thou desirous that He should make thee to feed and to lie down in His green pastures?

Nor is the word merely distinctive: it is likewise *collective*. It is not said, "I will feed My sheep one by one," but "I will feed My flock." The Lord has only one flock, and so in this world He has only one Church. "Well," says one, "we see twenty denominations." Thank God for it. I am not one of those who would deplore the fact that different brethren are set for the defence of different parts of the truth. Can you doubt that when Christ prayed that His people might be one He was heard? It were almost blasphemy to think that His petition was denied. Very well, then, they are one. If the intercession of Christ prevailed, then the church is one to-day. I do not believe for a moment that the oneness which Christ intended was ever a oneness of opinion, or a oneness of forms of

worship, any more than a oneness of association, congregating them together in the same building. It was a mystical, secret, vital unity, which does exist in the Church of God at this very day. Brethren, all believers are really and truly one. When their souls are in a glow with divine love, and their hearts speak out of the fulness of their emotion, the unity of the one flock becomes palpable. The little divisions in the Church of God that challenge your notice are like little cracks upon the surface of the earth; the rock is not cracked. The divisions that we have in the churches are only little skin-wounds; the body is not divided. "Not a bone of him shall be broken." The great body of Christ still remaineth indissolubly one. And here, to-night, be we Independent, or Baptist, Presbyterian, Episcopalian, or Methodist, if we are one with Christ we must be one with another. After all the Catholic is right in the expression, while he is wrong in the meaning he attaches to it, when he says there is no salvation out of the pale of the Church. Referred to any worldly policy it is a lie; but in sober truth, outside of the one indivisible Church of Christ rightly defined, there can be no salvation. But, thanks be unto Christ, every soul that knows the voice of God, the Good Shepherd, and follows at His beck and call, belongs to the one flock, soon to be gathered into the one fold. Note, then, the distinctive and the aggregate description: they are sheep individually, and they are, collectively, a flock.

But here is a word of *discrimination* as well as a word of description: "I will feed *My* flock;"—"My flock." Oh! that sweet word, "My"! "I will feed *My* flock," not the devil's flock; let those goats browse where they will: not the world's flock; let that wander on its own mountains of vanity: but "I will feed *My* flock." Beloved, if we be the Lord's people by faith, remember we are His by eternal election. He chose us or ever earth's foundations were laid. He took us unto Himself to be the jewels of His crown and the delight of His soul. Before the channels of the sea were digged, or the sockets of the mountains were formed; long before the sun had scattered the thick darkness, our names were written upon the hands of Jesus. We are His, too, by purchase. Think of the price He paid for us! I am dwelling upon this to make you see how true it is that *He* will feed us. Did He choose us, did He buy us, and will He not feed us?

"Count the purple drops and say,  
 'Thus my sins were washed away.'"

Thus I, a captive, was set free. Thus I, impounded by the law, saw the gate of the pound opened, and I, the sheep of Christ, came out to lie down in His pastures. You are His by ties of blood as well as His by purchase, and you are also His by power. He won you, fought for you, and made you His lawful captives. You held out as long as you could, but at last you cried, "I yield; Almighty Love, thou hast overcome me; now I bow myself to Thy silver sceptre, willingly thy subject." Oh! how hard it was for Christ to get some of us! Like wandering sheep we strayed here, there, and everywhere, and when the Shepherd came and began to grasp us we struggled to get free, struggled for that awful liberty which would have been our ruin; but, glory be to God, He would have us; He took us upon His shoulders, He carried us home rejoicing, and at this day we own

it was the victorious love 'of Christ which made us His. Ay, and we are His by our own free consent. Would you be another's if you could? Oh! if there could be a divorce-court held between your soul and Christ, would you sue for a division? Say, my soul, if the branch could be cut off from the Vine, wouldest thou wish to be severed from Him now? For His sake canst thou suffer shame, and spitting, and rebuke, and poverty? Say, for His sake canst thou count the world's treasures to be as dross, and all its pomp and glory but as sounding brass and as a tinkling cymbal? I know thee; thou sayest, "Truly by His grace I can, for He is mine, and I cannot let Him go; He holds me so fast, and He has proved unto me a love which many waters cannot quench, neither can the floods drown it." Thus, you see, beloved, that that word of discrimination, "My," has a good and grateful tone about it. "I will feed *My* flock." Go, you who do not belong to God, and find such food as you can gather, but ye who are the Lord's own peculiar ones, take this for your consolation, "I will feed *My* flock."

The third word, going backwards, is *a word full of consolation*—"I will feed *My* flock." Yes, He will supply your temporal needs. You may run short; but you shall never want. When the garment has got to be threadbare then He will find you another. I recollect one instance of providence of which I was the almost passive agent. It was the case of a brother Christian and minister. I was staying in a country town, and it was requisite to borrow an edifice for the preaching. One chapel could not be had, for the preacher was not high enough in doctrine; and another chapel could not be had for the whim of some of the deacons. But there was one little chapel which the minister very willingly lent; for he said, "Oh, yes; to a fellow-servant of my Lord and Master I will cheerfully open the doors." The preacher of that night noticed that the minister of that little chapel wore a threadbare coat, and he observed, that, in his house there were signs of poverty. Twelve shillings a week was the good man's income—all that his flock could raise him. After the preacher had done his sermon he said, "Perhaps the minister here will pardon me if I say that his clothes are getting much too shabby, and I think it would be a good thing for us all to contribute and buy him a new suit of livery." 'Twas done, and when I said to the minister—"I hope you will pardon me for such an impertinent remark?" "Pardon you!" he said; "why the Lord always finds me fresh clothes when my things wear out; but it is always in some such manner as I never dreamed of." The good man is in heaven now. I believe that suit of livery just lasted him till he put on the white garment before the eternal throne. Depend upon it that, as it was with him, so, if you believe in your Master, it shall be with you. He will give you food and raiment; that is all He has promised you, and if you get that He will be as good as His bargain, and you must not murmur at your fare. "I will feed *My* flock." The sense, however, is mainly spiritual. It does not say the Shepherd shall feed them, but "I will feed them, saith the Lord;" and He says that He will feed them with good pasture. Good doctrines, comfortable promises, sweet encouragements, tender words of exhortation, gentle notes of warning;—these shall be their daily food. And, mark it, He says He will feed them on the high mountains. Some of His sheep do not like to go up such lofty heights. Dear, dear! how many faithful souls are frightened at the very mention of high doctrine. Election is one of those mountains

where grass grows of the very sweetest kind; but there are some of the flock who do not like to go there to feed. But the best food is on these high mountains. If your feet shall know how to stand on the craggy heights of immutable and eternal love, if you shall know how to climb up yonder into the great decrees of God, if you can take hold of His covenant, if you can contemplate the Divine purpose which is sure to all the seed, you will find these to be the very sweetest and most satisfying spiritual food that is to be found on this side the Jordan. "I will feed My flock." Ah! sometimes God's people are placed where they have a very unnutritious ministry, and then He feeds them in some other way. Their own private readings become a consolation to them. When, at times, some of the Lord's people are sick, laid on their beds, unable to go up to the house of prayer, this promise, "I will feed My flock," proves quite as true to them at home in their seclusion as it is here in our joyous gatherings. If you neglect the means of grace, in vain you expect a blessing; but if you are lawfully detained from them, plead the promise and expect its fulfilment—"I will feed My flock." Are you just going to New Zealand, or are you just about to take a voyage to Australia, my beloved sister, my dear brother? God will feed you there. I know not how. You may be up in the back settlements, or in the bush, and have but little opportunity of meeting with the people of God, but still, remember—"I will feed My flock." You are going a long sea-voyage, are you, and there are but few on board to encourage you? Well, take the promise to your God, "I will feed My flock." Or are you moving away from this church, which has been like a hot-house to you, and going into some country village where there is no Gospel preaching? Never mind, brother, if God sends you there lay hold on Him by faith with these words, "I will feed My flock;" and He will feed you, and you shall have enough and to spare. In the time of famine you shall be filled, and in the day of scarcity you shall be satisfied. "I will feed My flock."

Again going backwards, let us take the next word, which is full of assurance. "I will feed My flock." "I will; I will; I will." See how positively He speaks. Not "I think I will;" not "I may;" but "I will." Beloved, these "shalls" and "wills" are the very marrow of the Gospel. They make the strength of it. Take away the "shalls" and "wills" out of the Bible, and put in conditional "ifs," and "buts," and "peradventures" in their place, what a desolate appearance it would present! These "shalls" and "wills" stand, like Jachin and Boaz, the great pillars of the Temple, right at the entrance-gate, and we must see to it that we never give up these potent "shalls" and "wills," but hold fast and firmly to them. "I will feed My flock." "But," says one, "are not some of the flock lost?" Read the verse; He says, "I will seek them, and I will feed them." "They may be lost, but if they have backslidden I will bring them back. If, like Peter, they have denied Me to My face, I will forgive them. If they have played the harlot, like Israel of old, and gone astray from Me, yet I will bring them back, for I will feed My flock." He cannot feed them unless He does bring them back; but "I will feed My flock; I will bring back all the wanderers who have been bought with blood. I will." The adversary says they shall not be brought. "I will; I will," says the Lord. "Nay," but says proud flesh, "I will not be brought." "I will," says the Lord, and God's "I will" is infinitely mightier than all the hosts of dark-

ness and powers of corruption. But, Lord, there are some of them who have been driven away; legal preachers have driven them from Christ; their doubts and fears, their sins and trespasses, have driven them away. "But I will feed My flock, every one of them, for I will bring them back again; they shall have all their old comforts back; their joys and hopes shall be restored to them: I will feed My flock." But, Lord, some of them are broken; some cruel blow has broken the leg, or some other limb, of some of Thy sheep. "But I will feed My flock; I will bring them back, and heal them." You may be broken in heart, and your faith may be weak, and your graces spoiled, but this stands good—"I will, I will feed My flock." But, Lord, they are infected with disease—so runs the passage—"they are weak"—they have got some disease common to Thy sheep. "I will heal them," saith the Lord, "for I will feed My sheep." My dear friends, it is not possible for an heir of heaven ever to get into such a state that God cannot save him; and should he be allowed in sovereign forbearance to wander to the utmost excess of sin, if he were even in the very jaws of the destroyer, yet our Saviour, like another David, would pluck the lamb out of the jaw of the lion, and tear it away from the paw of the bear. As long as thou art out of hell, sinner, have hope; and, believer, if thou shouldest sink in deep waters and be swallowed up of the Devourer, still, like Jonah, shalt thou be able to say—"Out of the belly of hell cried I, and Thou heardest me." "I will feed My flock." Oh! that you who are doubting and fearing would lay hold on this—"I will; I will; I will." Your flesh and carnal reason will doubtless say, "Well, I hope and trust." Away with your hoping and trusting; do not halt and hesitate, but believe it. If God says He will, who are you that you should entertain a suspicion? You shall be fed; God's word cannot fail you. "I will feed My flock."

Moreover, this is a *word of Divinity*. "I will feed My flock." Who is this that says, "I will"? When a man says "I will," it is often braggart impudence; but when God says "I will" and "you shall," such words are expressive alike of sovereign determination and irresistible power. Christian, see who it is that makes the promise, and mark who it is that will fulfil it—"I will feed My flock." Do you complain that you cannot feed under such and such a minister, the Lord promises, "I will feed My flock." Here you have Divine infinity to be your supply; here you have Divine immutability to be your guarantee; here you have Divine omnipotence to be your aid, and Divine wisdom to be the measure of the supply which shall be afforded to you. Trust in the Lord, and do good. When Jehovah says "I will," banish every doubt and fear, and now, for time and for eternity, cast thyself upon thy God. He says, "I will feed My flock;" let us reply, "The Lord is my shepherd."

Passing on to the second clause of the verse, "*And I will cause them to lie down, saith the Lord,*" you will please observe that this further blessing is intended to make amends for the harshness of the false shepherds. They would never let them lie down quietly. Their custom was always to drive, drive, drive, or else to seize, and fleece, and slay. But the Lord says, "I will cause them to lie down," and so redress their wrongs. For all the weariness they have suffered in the past, they shall have calm repose in the future. You know how apt the legal preacher is to whip his hearers with, "Do this," and "Do that." You know how certain

Calvinists whip their hearers with, "If you have felt this," and "If you have experienced that," you may be saved. But the Lord Himself always makes His people, when they come fully to confide in Him, to lie down in a good fold and to feed in a fat pasture.

When the Lord reveals to you that He has loved you with an everlasting love, is not that a good place to lie down in? When He tells you that having so loved you He will never cast you away, is not that a good place to lie down in? When He tells you that your warfare is accomplished, and that your sin is pardoned, is not that a good place to lie down in? Or supposing the message to be that Christ has brought in an everlasting righteousness, and that you are accepted in the beloved, is not that a place to lie down in? Let Him say to you, "You are My sons and My daughters, and I will be a Father unto you"—is not that a place to lie down in? Well, He does say all this to every one of you who has been brought to trust under the shadow of the wings of the Lord God Almighty. Your faith in Jesus is the evidence that He loved you before the world was, and He will love you when the world shall cease to be; His righteousness is imputed to you, and you are saved, completely saved, and heaven is as surely yours as though you now wore the crown of gold. Is not this a place to lie down in? Still more, He not only gives you a place to lie down in, but He also causes you to lie down. You know, dear friends, it is one thing to have a promise, and quite another thing to live on it. Why, I am such a fool sometimes that though I know the sweetness of the covenant I cannot partake of it; though I understand the sense and the preciousness of the promises, yet I cannot get a grip upon them. I remember when once talking to a captain on board his vessel and telling him of the promises he said to me, "Ah! sir, the promises of God are very much like those posts by the river side, strong posts driven in by the corporation of a country town; you see if I could once get my cable right round them it would hold my ship; but then that is the job to get the cable round them. So it is; but then the promise supplies this want. "I will cause them to lie down; I will shed abroad the love of Christ in their hearts; I will make their peace like a river; I will come to them with such fulness of mercy, such overflowing of My communion, that their souls shall not dare to be afraid; they shall be sweetly hushed as a child is dandled to sleep upon its mother's knee. I will not suffer a fear to vex them; I will send them such balmy breath from My own loving lips that their fears shall all fly away. I will cause them to lie down.

Ah! and thanks be to God, some of us know what this means, for we have had to lie down. My soul has fed for a whole year on one promise. I know not why it was given to me, but I had it—"His soul shall dwell at ease," and my soul did dwell at ease. What had I else but to be at ease? My sins forgiven; my heaven secure; Christ mine; God mine; this world mine; worlds to come mine—why should not I dwell at ease? And, beloved, many of you too, some of you at least, know what it is to enjoy the same peace. You can walk up and down the world, and look into the grave and not be afraid of it. You can stand by a sick-bed, and long for evening to undress, that you may rest with God.

You have such pure calm that business does not fret you; you can leave it with your Lord, casting all your care on Him, for He careth for you. Nay, you have such joy unspeakable that sometimes you could even shout

for joy, for the love, the sweet love, the precious love, the unspeakable love, the everlasting love, which Jesus has manifested to you.

But there is another flock. Hear it and tremble. There is another flock. They never get fed at all, or if they do it is only on empty husks. It is the devil's flock. Sinner, you are of his flock, and he only feeds you upon mere shams, pretences, delusions, lies. He never causes you to lie down; you know you never can lie down. Your sins never give you any quiet. "Who hath woe? Who hath redness of the eyes? They that tarry long at the wine." Who hath uneasiness? Who hath pangs of heart? The midnight sinner. Who is he that quivers at the fall of a leaf? Who is he whose cheek turns pale in a storm? Who is he that quivers when but a little sickness gets hold upon him, and flies to the physician? Who is he that dares not think on death? Who is he that goes to the theatre or to the ball-room to quiet his terror, and to keep his conscience from being heard? Who is he whose end is destruction, whose god is his belly, who glories in his shame? He is here; he is here listening to my voice. Oh, sinner, it is time that thou shouldst change thy master! I remember an old salt, after listening to a certain sermon, coming with tears in his eyes into the vestry and saying, "Sir, I have served under the black flag for sixty years, and I think it is time I ran it down and had a new one." I think it is time you did the same, sinner. The wages of sin is death. Fly from this tyrant master. Immanuel, the bright Prince of Glory, is willing to enlist you into His army. Though they are no conditions, I will tell you the terms. The terms are these, "Believe in the Lord Jesus Christ and thou shalt be saved." To believe is simply to trust, to believe Him to be true. Trust your soul on Him: when you can do that you are a saved man. Whatever your sins may have been, or now are, the moment you believe in Jesus you are a partaker of this precious promise, "I will feed My flock, I will cause them to lie down, saith the Lord."

## *Essays and Papers on Religious Subjects.*

### POPULAR PREACHERS OF OUR OWN TIME.

BY JABEZ BURNS, D.D., LL.D.

RALPH WARDLAW, D.D.

No man in his day stood in higher or more popular estimation than Dr. Wardlaw. His good ministerial influence in Glasgow, and, indeed, in all Scotland, will be felt for generations to come. His pulpit ministrations were of a very superior order. As an expounder of the Word of God I never knew his equal. In his thoroughly scholarly examination of Scripture, his absolute devotedness

to pulpit preparation, and his prevailing desire to be useful to his hearers in the clear and full representation of Gospel truth, he never seemed to get hold of the wrong phrase, and with wisdom, dignity, and power, made his addresses telling and effective. In all his spheres of public and private life he was the man of God, the servant of Jesus, and the good preacher of the Word of Life. His own views of truth were firmly settled, and he never failed to contend for the faith; but he did so as a disciple of the lovely Saviour, and courteously, as one of the fraternity of those who

should hold and teach the truth with all meekness and love.

Dr. Wardlaw was born at Dalkeith in 1770. By his mother's side he was directly related to the saintly Erskines, the chief founders of the Secession Church. In 1791 he became experimentally acquainted with the truth, and having finished his collegiate course, he became a student in the theological seminary of the Secession Church, of which the remarkable Dr. Lawson was tutor. About this time Revs. Greville Ewing and Mr. Innes left the Established Church of Scotland and were joined by a large number of pious laymen who longed for a more full and evangelical proclamation of the Gospel, and for church order of greater purity. Ralph Wardlaw took a deep interest in these matters, and became a member of Mr. Ewing's Congregational Church. He was shortly afterwards elected pastor of the small Albion-street Chapel.

In 1811 he was joined with Mr. Ewing as one of the tutors of the college. It is justly said—

“The popularity which Dr. Wardlaw acquired as a preacher was not of that ephemeral sort which springs up hastily and as hastily passes away. His qualities in the pulpit were all of the substantial order; and hence only those who were really in search of religious improvement would be likely to frequent his ministry. So many such, however, had gathered around him that in 1819 Albion-street Chapel became too small to accommodate the congregation, and the necessity of providing a larger place led to the erection of West George-street Chapel. In this place Dr. Wardlaw officiated as the honoured and esteemed pastor of a numerous church, and the admired teacher of one of the largest congregations in the kingdom. That

he should have spent his life in connection with the same church did not result from his never having been tempted to remove elsewhere; several attempts of this kind were made, especially by those who were anxious to induce him to accept office as a professor in more than one of the dissenting colleges of the south; but the mutual attachment between him and the people of his charge always proved too strong for any such attempts to dissolve their union with each other,—a circumstance honourable alike to him and to them.”

The same writer observes that in 1839 “Dr. Wardlaw was requested to deliver a course of lectures in London during the months of April and May, on ‘National Church Establishments,’ in reply to the course that Dr. Chalmers had delivered the preceding year. In this course the doctor considered the argument from the Old Testament; the province of the magistrate in religious matters; the objects of voluntaries and the means by which they seek them; the efficacy of the voluntary principle and the independence of principles on statistics; and the last lecture was on the evils of Establishments. In these lectures the logic of their author is as much superior to that of Dr. Chalmers as the eloquence of the latter exceeded that of Dr. Wardlaw.”

Mr. Gilfillan remarks, in reference to Dr. Wardlaw as a public speaker, “Wardlaw's tones are soft, tender, and trembling. The key he assumes may be called a long audible whisper. There is a silvery sweetness in his notes like that of gently flowing streams. He reads, and reads so easily and elegantly, with such earnest, quiet manner, and with such minute and fairy music of intonation, that you wish him to read on for ever. Yet there is nothing

mawkish in his tones. You may indeed, on reflection, wish that there had been a greater variety; that instead of the eternal dropping of honey from the rock there had been a mixture of manlier melodies, the crash of thunder, the shivering burst of the cataract, the full-lipped harmony of the great deep river, the jagged music of the mountain-stream, or the boom of the breakers in the 'half-glutted' hollows of reef-rocks. But you do not feel this at the time. While the preacher's voice continues to sound you listen as to the song of the syrens; it winds round you like an enchanted thread; you suck it in like 'honey-dew or the milk of paradise.' The mildness of tone comports with his character (a man of timid and gentle temper foaming and thundering in the pulpit may well remind us, as well as the French, of a *mouton enrage*); it points his sarcastic vein (how do a mild lip and tone acerbate a keen sneer!), and it is in keeping with his personal appearance. Gravity without sternness is the leading expression of his countenance, which also beams with a certain thoughtful sharpness, like a face of one who has often leant over and looked up from an adversary's book."

As a preacher, Dr. Wardlaw stood in the van of living celebrities. For purity of style, vigour of thought, concise arrangement, simplicity of elucidation, and cogency of reasoning, his sermons were universally admired. His felicity of illustration was much enhanced by the profitable account to which he turned every important public event, and no man could better sway an audience by the way in which he improved the dealings of Providence. In expounding Scripture his analysis was perhaps too elaborate, but his critical research and happy application always told with great effect.

Some idea may be formed of the variety of the subjects which he treated, from the fact (communicated to us by one who has long enjoyed the benefit of his ministrations) that "he has gone over the whole of the Books of the Old Testament, the Acts of the Apostles, Romans, Galatians, Ephesians, Thessalonians, Hebrews, the Epistles of James and Jude, and Revelations, besides giving thousands of detached sermons and numerous short series of discourses. His influence and his pulpit were ever at the service of every benevolent and philanthropic object, and the friends of all missions, whether foreign or domestic, are under deep obligations to his generous and disinterested aid. Amid many temptations to leave Glasgow, either for pupils or university chairs in England, where the emoluments would have been considerably larger than the stipend which he enjoyed in this city, although it was reported to be the highest given to any dissenting minister north of the Tweed, he remained warmly attached to West George-street Chapel.

On the completion of the fiftieth year of his ministry, a jubilee was held to celebrate the auspicious event. The public *soiree* which took place in the City Hall was a noble demonstration, attended by the most influential clergymen of all denominations, who came from all parts of the United Kingdom, vying with each other in paying their tribute of respect to the venerable and esteemed minister in whose honour it was held.

Dr. Wardlaw had long been suffering severely from neuralgia, induced by chronic dyspepsia, which gradually destroyed the long-sustained vigour of his body and mind; and he was, during a part of 1853, only able to appear in the pulpit occa-

sionally. His interest in his people who had been drawn around him by his well and long-sustained ministry, bore no small share on his declining powers. He had been apparently recovering from one of his neuralgic attacks only a few days prior to his death, but he relapsed, and continued to grow worse till early on Saturday morning, December 17th, when, within five days of seventy-five years of age, he died at Easter House, Glasgow. Such is a brief sketch of the eminently wise, and good, and popular servant of Jesus, whose life and labours will bear fruit for generations to come.

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## HOW TO BUILD A CHURCH UP.

You may be instrumental in doing this if you endeavour to—

I.—ENCOURAGE YOUR PASTOR. 1. By attending regularly all the Sunday services, and never coming late. 2. By being present as often as you possibly can at the week-night services, and specially at the prayer-meeting. 3. By praying for him earnestly in your family, and in private. 4. By letting him know when your soul is profited through his ministry. 5. By cordially supporting him in all his labours for the welfare of the Church.

II.—ENCOURAGE YOUR FELLOW-MEMBERS. 1. Cheerfully aid them in every good work. 2. Strive to promote and foster brotherly love. 3. Avoid all who would cause divisions, and seek after the things that make for peace. 4. Seek to bear the infirmities of your brethren with the spirit and gentleness of Jesus. 5. Be as much like Gaius the beloved, and Demetrius, and as *unlike* those described in 2 Tim. iii.

1—9 as is possible. 6. Above all things put on love and ingenuousness; always think and speak the best you can of all the brethren, and avoid all cowardly backbiters and contemptible anonymous letter-writers.

III.—TO INSPIRE THOSE WHO ARE WITHOUT WITH CONFIDENCE. 1. Prayerfully and carefully observe all the above directions. 2. Invite all your friends and acquaintances to come with you to the house of God. 3. Always be ready to show a stranger into a seat, and to hand him your Bible or hymn-book. 4. Be careful to cover over and hide the failings of your brothers and sisters in Christ. Tell all with whom you come into contact that you rejoice in the prosperity of Zion.

The blessing of the Holy Spirit resting upon you, by observing these directions you will be made a blessing to the Church, and the Church will be made a blessing to you.

T. W. MEDHURST

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## ACCEPTANCE.

ACCEPTANCE with God is a chief article of Old and of New Testament teaching. It has been a chief aim with the anxious and also with the formally religious from all past time up to the present. It is influenced by legal, superstitious, or evangelical principles.

Acceptance is to be received into favour, though previously unworthy. To be received into confidence as duly qualified; to be received into friendship as capable of sincere affection.

Acceptance with God, as sinners, is the result of favour shown us. His grace is the cause of acceptance,

and is through the medium of Christ's redemption, and regeneration of His Spirit. Thus we become reconciled to God, and enjoy communion with Him. We are admitted to a state of grace, and hope to be to a state of glory.

The chief ground of our acceptance is Christ, in His glorious person, holy character, precious sacrifice, prevalent intercession. He is in all this God's pre-eminently beloved Son,—and in Him as all this, through faith in Him, we are accepted.

As accepted God loves us. Before we were accepted God loved us; then with a pitying love, now with a complacent love. His love is our joy and our hope.

*Blunham.*

W. ABBOTT.

#### A PRAYER FOR THE YOUNG.

BY LEVI PALMER.

"O, satisfy us early with Thy mercy, that we may rejoice and be glad all our days."—PSALM xc. 14.

This is the prayer of Moses, which he offers on behalf of the rising generation of Israel, after many of their fathers had fallen in the wilderness. From it we may observe—

1. That the young need to pray for *mercy*. Even children who can hardly discern right from wrong, that God may deal with them, need to make this their prayer. It would not suit an angel's lips, for they have never sinned, but it is a suitable petition for the youngest child, because the heart in itself is corrupt. The weeds which grow so thickly in our gardens during summer are there in early spring, although we cannot see them. They are hidden in the little seeds, and the seeds are hidden in the bosom of the earth. Time, rain, and sunshine do not *create* the weeds; they only develope that which has been latent in the soil.

Even so is it with the heart of the youngest child. Time and circumstances do not make the heart evil—they only develope the seeds of sin which have lain latent there. Does it not require mercy, then, for a holy God to deal with a corrupt nature, even though it may be the nature of a little child? Moreover, we must remember that from our childhood we go away backward. Not only are the propensities to sin there, but they really become visible. The bad develope itself much sooner than the good. Very early are we tempted to play with the serpent, and even whilst children we are attracted into the enemy's ground by the wild flowers of sin. A little girl, eight years of age, was heard to exclaim, "Can God have mercy upon such a sinner as me?" And the question was a wise one. The youngest and the fairest of Adam's children in coming before God can lay claim to nothing but His mercy. We cannot pray with the Pharisee, but all of us can smite upon our breasts, and cry, "God be merciful to me a sinner." Mercy must be our city of refuge, where we rest and are safe; mercy must be our guardian angel that conducts us through the journey of life; and mercy must be the door of heaven through which we shall enter into the actual presence of our God. "O, satisfy us early with Thy mercy, that we may rejoice and be glad all our days."

2. We may observe also that the young can only get *satisfaction* by obtaining mercy. The words themselves imply that dissatisfaction lives in the youngest heart. There may be pleasures in sin, and carnal hearts may find a degree of satisfaction, but when they have gained all that the world can give, if they have not mercy, there must still be an aching void, which the world can never fill. There is a great soul

within man, and it requires that which is great to feed it. You cannot satisfy the eagle by lengthening its chain; you must cut it, for it requires unlimited space in which to stretch its wings. You cannot satisfy the lion by adding a few inches to its den; it is a creature of the forest, and requires broad acres over which it may roam. Man is a child of the skies, and will never be satisfied until by mercy he rests beneath the smile of his God. Some have thought that wisdom, wealth, or fame, would satisfy the heart, but when they have gained them their disappointment has been like that of the boy's who pursues the butterfly, and crushes it when he stretches his hand to grasp it. Wisdom, wealth, and fame may promise much at a distance, but when we get them in our grasp, we can extract no satisfaction from them. Often greater joy lives in the heart of the man who dwells in his mud cottage, than could be found in the soul of a king. Outward circumstances affect but little the inward joy. We have the fact illustrated in the life of Paul. He acquired all the wisdom that could be gained at the feet of Gamaliel. He obtained all the honours that could be conferred upon him by the Sanhedrim; and he possessed the wealth of a well-to-do-citizen. Yet was he satisfied? Do we not see him on the way to Damascus, thirsting for the blood of the persecuted Christians? But after he had obtained mercy, we see him when he has lost all his power, all his fame, and all his wealth. He is Paul the prisoner now. He is seated in a cell in the jail at Rome; his wrists are heavy with chains, but his heart is light with joy, and as he writes to the Philippian Christians, he says, "I have learned in whatsoever state I am, therewith to be

content." He had obtained mercy, and therefore he had gained satisfaction. And this is the satisfaction that Watts had when he wrote:—

I would not change my blest estate  
For all the world calls good or great;  
And whilst my faith can keep her hold,  
I envy not the miser's gold.

And this is the satisfaction that the young must have. Until they gain it their souls will be like the restless needle, that continues to tremble till it points to the pole; they will be like the chained eagle, for they are bound to the earth by carnal desires, when their souls are made to gaze in the face of God, and to live in the perpetual light of His smile. Because mercy alone can restore this to us, we must cry for the satisfaction which mercy gives.

3. We must observe, lastly, that an *early* satisfaction by mercy is desired. This is a wise petition, because there are so many arguments to urge the importance of an early conversion. If we obtain it not early we may not have it at all. Most that are ever saved fly to Christ whilst young. There is a tide in the affairs of souls. It was those who were at the sepulchre early that saw the Lord, and God's promise is, "They that seek Me early shall find Me." Early, also, because we may die early. Our sun may go down whilst it is yet day; God often reaps His corn whilst it is yet green; He often gathers blossoms instead of fruit, buds instead of flowers. The little tender blade is as much exposed to the mower's scythe as the riper grass, and Death is a mower who cuts down the young as often as he does the aged. He laughs at the close embrace of the tender mother, and tears even the infant from her bosom and lays it silently in the dark grave. None can resist his power.

He has a right to the young as well as the aged. One-half of the human race die before they reach manhood. The fact, then, that we may die early should cause us to cry for mercy early. And even if we have our life prolonged, it is so brief that we should seek to give it all to Christ. At the longest it is but short, and soon passes from us. When the anchor of the ship is heaved and the sails spread to the wind, how rapidly does it bound over the billows and die from our sight! So is it with our days; they pass away as the swift ships. We have seen the mist upon the brow of the mountain in the early morning, and have noticed how soon it has melted before the rising sun; and our life is as a vapour that soon passeth away. Oh! at the most our years are too few, our days are too brief, and our services are too small. Let us, then, cry early for mercy. But, above all, should not Christ's love win us early? If He died and shed His blood, does He not deserve the best? Should grey hairs, feeble limbs, and pale cheeks be the only characteristics of Christ's followers? Does He not deserve the young, blooming with health, who are prepared for active service? The Jew offered the best bullock, the best heifer, the best lamb, and if he did that when Christ was seen only in the darkness of the old dispensation, what should we give to a Saviour who is seen amid the glory of that Gospel which He Himself has brought? He must not have the ag-end of our lives. He deserves the best. We will give it Him—the best of our days, the best of our powers, the best of our services. May His love win many young hearts to Himself! The Church needs them, and Christ waits to accept them.

“A flower, when offered in the bud,  
Is no vain sacrifice.”

A young man was walking by an insane asylum, when an emaciated female stretched her bony hand through the iron grating, and called out to him, in startling tones, “Young man, live for the eternal world! Live for the eternal world!” Although spoken by a lunatic, yet this is the wisest counsel we can give. There is everything to urge an early and immediate decision for Christ. Ministers, parents, and Christians say “Come;” the faltering voice of Death says “Come;” the solemn assurance of a judgment says “Come;” but above all the tenderness of Christ says “Come.” The mercy-seat is open, the throne of grace is accessible, and the angel of mercy is beckoning. Even now, in the morning time of your life, whilst the dew sparkles upon the grass, and the birds send their first song to heaven, do you send yours, and let it be this—

“Now that my journey's just begun  
My course so little trod,  
I'll stay before I further run,  
And give myself to God.”

*Woodstock.*

“All the days of my appointed time will I wait, till my change come.”—*Job xiv. 14.*

REV. W. FRITH, F.R.G.S.

“THERE is an appointed time for man upon earth.” This is the testimony of the Holy Ghost. We can neither antedate it nor accelerate it without violating both Divine and human law. Nor can we postpone it when God's time is come. No appeal or protest is of any avail when “the number of our months”

has expired. The *spirit* must go then, prepared or unprepared.

If this be so, is it not our wisdom to *wait* for that time without murmuring or repining, however rough and rugged our path? Murmuring and repining only render the soul restless and miserable, and does not accelerate the time of our departure one hour. Some poor suffering ones, who "have wearisome nights appointed unto them," may, indeed, find it hard to "endure to the end" and in "patience to possess their souls," yet even in their case it is better to "let patience have its perfect work," knowing that "underneath are the everlasting arms."

Moreover, we know that His time must be the *right time*. For *what* and *all* He does, as to *purpose, design, motive, manner* and *time*, is ever best. He can make no mistakes — no blunders. *What He does, and why He does it, and how He does it, and when He does it* are all characterised by *infinite wisdom*. We, however, cannot always discover this; but whether or no, we are bound to admit it, or else we invalidate or

impeach the integrity of the Divine character, which is "too wise to err, and too good to be unkind."

Then, too, it must be proper to *resolve* to do this. Job knew that God's time for his *departure* was the right time, therefore he resolves to wait. Here we see how thoroughly consecrated was his life and character. He had learnt this great lesson, to bring his own will into harmony with the Divine. This is the climax of human attainment on earth. And just so far as we are able to do this, and no farther, do we exhibit any evidence that we have attained "the fulness of the blessing of the Gospel of Christ." This was Paul's attainment—willing *to die* or *to live!* This should be our mind. Let us each aim at this full surrender of heart, and judgment, and will. "*His will, not mine, be done.*"

Dear reader, this is the greatest joy of our life. Peace will then flow like a crystal river through the garden of the soul. The Lord bless thee with the same!

*Gunnersbury, W.*

## Tales and Sketches.

### YORKHILL BAPTIST CHURCH: ITS RISE AND PROGRESS.

BY SCRUTATOR.

#### CHAPTER XI.—*Solomon's Facts and Opinions.*

SEATED in the house of Solomon Sharpe, enjoying his hospitality, was an old Christian friend of his, formerly a member of Yorkhill Baptist Church, but now a member of another Baptist Church in a distant county. Passing through the neighbourhood

on business, it was perfectly natural that he should pay a visit to the house of his old fellow-member; and equally as natural that, being interested in the progress of the cause, he should make some inquiries relative to past doings and times.

"You seem to have gotten on rarely sin' I left, Solomon."

"How long is it sin' you did leave, Sammy?"

"Just three year."

"We hadn't the galleries put up then, had we?"

"Noa. I was at the second yearly

members' meetin', an' then the question ov buildin' 'em wor brought up; but nout wor done before I left."

"Then I'll begin there, an' tell thee how we went on. Six months after it was seen that summat must be done. On Sunday neets foak had to be packed in the chapel like herrins', and when the hot weather cum, we wor regularly fried, stewed, an' baked, worse than bein' in a Turkish bath; it wor hard work preachin' an' hard work hearin'; parson an' people wor fair to be pitied. Soa we had a church meetin', an' then the teachers said that we wanted a Skooil-house as bad as we wanted galleries, an' if we wor goin' to build it would be best to set about the whole consarn at once. 'But where's the brass to cum from?' says sum. 'Won't the parson goa up an' down, beggin' it?' says others. 'Stop,' says I; 'sum on you are very ready to shuv the burden ov gettin' the brass on the parson's shoulders, but what are you goin' to do yoursenze? You remind me ov a little story I once read. A sartan meetin' house had a debt on it, an' sum of the members as had gi'en next to nout proposed that the parson shud goa to London to beg from the great foaks there, to get rid on't. But the parson wor a match for 'em. Before startin' he called 'em all together, an' then he says to the leadin' men ov the church: "Now, brethren, when I beg ov strangers they will ask me whether we have conscientiously done all we can to remove the debt? What mun I say? Can I say we have?" Then turnin' to one, he looks him straight in the face, an' he says, "Brother, can you, in all conscience, say that you've gi'en all you can?" "Well, parson," says he, "if you come to conscience, I doan't know as I can." Then he puts the same question to a second, an' to a third, an' he gets the same

answer all round, soa as the good old Book says, "bein' convicted by their own conscience, beginnin' at the eldest even unto the last," they set too a subscribin' there an' then, an' the end on't wor the parson hadn't to goa out beggin' at all. An' wasn't that a deal the best? Sum foaks think that ministers are made for nothin' else but trottin' up an' down an' wearin' theresenze out a beggin' brass for their benefit, an' when they have nearly killed theresenze wi' gettin' a place raised, or a chapel free ov debt, then they are towd they may goa about their business, for they intend to have a new parson. I've seen that done agean and agean; the poor owd parson does hizself almost up wi' sowin', an' then the grateful church sends for a bran new parson to do all the reapin'. Not that I thowt that would be our case: nout of the kind. Our church is made up ov better stuff, an' we love our parson too well to do a mean trick like that. My objection to the minister goin' up an' down the country a beggin' lay in another direction. My notion is that it's neither wise nor scriptural to take pastors from their wark of soul savin' at home to goa beggin' abroad. Hasn't menny a cause throo it been neglected until it's nearly gi'en up the ghost? It stands to reason that no minister can be in two places at once; an' you may be sartan that if the shepherd isn't at hoame to look after his flock sum ov 'em will wander away into sum queer places. Soa I argued that it would be best for us to try an' keep our minister at hoame to look after us while the wark was goin' on. 'But,' says one to me, 'Solomon, we ain't rich enuff to do that!' 'That's to be seen,' says I; 'let's start now. Put me down for £5 when it's wanted. Another in the church said he'd give the same, and then John

Quarmby says, 'Put me down for double that.' There was £20 in about two minutes; an' when the ball wor set a-rolling at that rate, sum said they'd give more an' sum less, soa we made up £150 in the meetin' that neet. It wor a reight start wor that; an' then we passed a resolution that we would all beg our share among our friends an' just leave the minister an' deacons to wait on the wealthy manufacturers. It was also agreed that we would have every week a special prayer-meetin' to ask the Lord to give us success. So we went at it, prayin' and workin' almost to a man, an' the women as well, an' they did their share an' no mistack. An' how dost thou think we got on? As we all put our shoulders to the wheel, before Christmas we had £700 gi'en in an' promised; an' then we got our good owd and tried friend Mr. Merchaut, who gave £400 towards beginnin' the chapel, to lay the foundation stone of the Skoool, an' he put another £100 on it; so we had only £200 more to get in to mack up the sum we wanted. That was more than made up at the opening services; an' a grand opening it wor. Now that's just how it wor done, Sammy."

"An' done the reight way too, Solomon: But where did you meet for worship on Sunday?"

"One of the millowners kindly let us have rent free a spare room in his mill, where there was no machinery; an' we fitted it up wi' forms an' chairs for six months or more; an' there wor as good a spiritual wark done in that mill-room as ever has been in the chapel. Sum causes suffer much when buildin's goin' on, but we didn't a bit: an' one reason I believe we didn't was because we weren't bothered all the time wi' having to invent ways an' means ov gettin' money. Nowt hinders spi-

ritual wark more than bein' dunned wi' creditors when there's nowt to pay 'em with."

"That's true as the Gospel, Solomon; but then another reason I think was because you wor all soa united."

"You've hit the nail on the head, Sammy. Union's the thing; an' in a society nowt can be done without it. Ever sin' we wor banded together as a church we have been noted for our unity. Old Jacob, Mr. Makepeace, an' the minister always puts their feet on onnything that would tend to break the church's peace. If we can't agree about a matter at one meetin', we postpone it to the next, and by then there's nearly always a plan laid down which unites us. We have never had a row in one ov our church meetin's yet, an' it's not often we divide. I've know us meet for six months an' never have a division. Not but what we've differed in opinion; it would be a pity if we didn't. In hearin' others you often get more light yoursen; but then it's our standin' rule to try an' see where we can agree rather than where we can differ. Old Jacob has taught us that as much as onnybody; an' it sounds to common sense that it is reight. In my opinion there's nowt to be feared more in a church than a quarrelsome spirit gettin' into it. Keep that out, say I, if you can. I've read of a sensible minister once who preached about churches devidin' an' quarrellin'. A stranger was present, an' he thowt there wor summat up. Soa when the preacher came into the vestry he asked him what wor the matter? 'Oh,' says he, 'there's nowt; we are quiet enough. Only, you know, I believe in the owd proverb, that it's no use lockin' up the stable door when the horse has bolted; so I preached that sermon to keep the horse in the

stable.' Now that parson had sun brains in his head. He knew reight well that "prevention wor better than cure;" and he acted up to it. Wish all ministers an' members would act up to it too; doan't you, Sammy?"

"I do, Solomon; but I never heard ov a church that's had less dividin', an' quarrellin', an' grumblin' than yourn."

"Why, what's the use ou't, Sammy? I've known a few grumblers in my time, but I never found 'em of much good. All they're good for is grumblin', an that ain't sayin' much. When I hear these grumblers a growlin' an' snarlin' like cats that have been stroked the wrong way, I always think ov the fable I read one day about the owd frog. The owd frog was squatted on the edge ov a pool, and began grumblin' to a little field-mouse. 'What a noisy world this is,' croaked the frog; 'do you hear those geese how they scream an' hiss? What do they do it for?' 'Just to amuse theresenze,' says the fieldmouse. 'Then there's the owls hooting,' says the frog; 'whatever do they hoot for?' 'It's the music they like best,' says the mouse. 'An' now just watch those grasshoppers,' says the frog; 'how is it they can't go hoame without grindin' and chirpin'? what do they do that for?' 'It's because they are so happy an' can't help it,' says the mouse. 'Well,' says the frog, 'you are a strange one; you find excuses for 'em all. It's quite sartan you can't understand music, or you'd never like such hideous noises.' 'Well, friend,' says the mouse, 'to be honest, I doan't greatly admire any on 'em, but they are all sweet in my ears in comparison wi' the constant croaking ov a frog!' Now that wor a reight good hit ov the mouse; an' I say almost anythin' is better in

churches than croaking church frogs."

"Ha! Ha! Solomon, you mack me laugh; but you're reight, man—you're reight. But I want to ask you just one question before I go. How have you managed all along about the parson's salary? Has he suffered onny throo your enlargement an' buildin'?"

"Thanks to the Hoame Mission Society, not a bit, Sammy. First year they voted him £50, an' they did the same the second year; then findin' out that we wor loikely to build, they voted him the same the third year. The fourth year only £30 was wanted, an' the last year none at all. But we managed to give him £150 oursenze. An' then, as I've been tow'd, he's got in money an' presents every year that's made it up ten or twenty pounds more, soa he's not been hurt in pocket, tho' perhaps he may have been a bit in extra work. But I doan't know what we shud have done at the beginnin' if it hadn't been for the Hoame Mission. It has helped us throo rarely, an' been loike a mother to us; soa we intend to do all we can for it in return."

"Glad to hear it, Solomon. It's my notion that the Hoame Mission Society is the kind ov mother that moast young churches want to set 'em agoin', an' put 'em in the way ov becomin' independent. A good menny small churches macks a good start wi' flourish ov trumpets, an' then cums to nowt for want ov such a mother. But I must goa now. Much obliged for thy good dinner. Cum, let's have a hearty shake ov the hand, Solomon. Good-bye. Give my kindest regards to the parson when ye see him."

"I'll not forget, Sammy. Mr. Ernest will be glad to hear thou art doin' so well; but doan't let bizness be thy master. Remember the owd

text, 'Not sloathful in bizness; fervent in spirit; sarvin' the Lord.' Tack care ov thesen, soul as well as

body, and may God give thee a safe journey hoame."

(*To be concluded in our next.*)

## Sayings of the Wise and Great.

### ADVICE TO THOSE WHO ARE NOT GENIUSES.

"If you are not a genius be an enthusiast. When the son of the Spartan father said his sword was too short, his reply was, "Add a step to it." Here is good advice for all those who feel that they are not geniuses. We may make up for want of mental endowment by the display of real earnestness. One of the most useful things ever said to me was this, and that too by a gentleman of no mean power. "Sir, greater than the power of eloquence is the power of intense earnestness." We want earnest men and women in the Church of Christ; those who burn with enthusiasm rather than geniuses.

H. W.

### LOST FOR A PIG.

At the Sheffield flood some persons were lost because they neglected their own safety to secure their property. One man would save his pig. He was warned to let the pig go, but he would not. Do you think he would lose his bacon?

Not he. So while in the act of struggling with his pig the flood came and carried away pigstye, pig, and owner. How many are there who will risk their souls for the value of a pig? Heaven with them is not of so much value as a mere trifle of earthly property, such fools are they.

H. W.

### MARTIN LUTHER'S WILL.

In the last will and testament of Martin Luther occurs the following remarkable passage, "Lord God, I thank Thee, for that Thou hast been pleased to make me a poor and indigent man upon earth. I have neither house, nor land, nor money to leave behind me. Thou hast given me wife and children, whom I now restore to Thee. Lord, nourish, teach, and preserve them as Thou hast me." This has been the character of every true Reformer. There is no mention of any one being useful in reforming their age who has not risen above selfishness and worldly anxiety.

## Reviews.

*All About Jesus.* By ALEX. DICKSON. (Morgan and Scott.) 1s. 6d.

Two books that cannot fail to command a large sale. Dickson's work is peculiar and striking, and answers

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PERIODICALS, &c.

*All the World Over.* (Edited by

Edwin Hodder. No. 8, October. 6d.) Well edited, well printed, and well illustrated. It has our heartiest good wishes.

*British Flag* (1d.) for October. Crammed with evangelical and telling papers for our soldiers.

*Ragged School Union Magazine.* Good, and well sustained.

*The Baptist* is increasingly good, and should be generally and most heartily sustained by all our churches and Sunday-schools. It is denominationally faithful to a degree.

*The Lay Preacher* is all that can be desired. We hope its circulation is keeping pace with its manifest improved and excellent articles.

We renew our very cordial commendations of the *Baptist Magazine*, the *Sword and Trowel*, *Biblical Museum*, *Appeal*, *The Hive*, *Scottish Baptist Magazine* and *Truth and Progress*.

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Poetry.

PRAYER ANSWERED IN DISAPPOINTMENT.

"One jewel more," I asked, "to make me glad."  
 He took the one I had.  
 "Come quickly, Lord, and heal this wounded heart!"  
 Still more He made it smart.  
 "At length from trouble bid my soul repose."  
 Yet thicker came the blows.  
 "Grant me a life of active zeal," I said.  
 He laid me on sick bed.  
 I asked to soar in sunlight as the lark,  
 But groped on, dull and dark.  
 "At least give peace in victory over sin."  
 More loud grew battle's din.  
 "Oh, let me rest with Thee in pastures green!"  
 Only steep crags are seen.  
 "Why with keen knife, dear Lord, dost prune me so?"  
 "That grace may quicker grow!"  
 "Why in my portion mix such bitter leaven?"  
 "To fit thee more for heaven."  
 "Lord, take Thy way with me; Thy way, not mine."  
 "My child! all things are thine—  
 All in the end, though grievous, shall prove best,  
 And then—eternal rest."

## A BIRTH-DAY HYMN.

*Sent by a Loving Mother to her Dear Son, on his 50th Birthday.*

O'ER thy path strong arms have sway'd,  
Like the mystery of the glade;  
Oh! what love Thy Lord hath shown,  
As the months have onward flown,  
Better than thy doubts and fears,  
During all *thy* fifty years.

He who guides us to the goal,  
Asks the service of the soul,  
Cheers us with His Spirit's light,  
Claims our influence for the right.  
How the Father's love appears,  
Sparing *thee* those fifty years.

Not a trial has been sent,  
Not a generous blessing lent,  
Not a cross or landscape bright,  
But has been ordained aright  
By the hand that rules the spheres,  
Sparing *thee* those fifty years.

Pray accept this hymn from me,  
On thy solemn jubilee;  
Keep thy hand on friendship's oar,  
Labour still to help the poor,  
Till the Son of Man appears,  
Who has spared *thee* fifty years.

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## Denominational Intelligence.

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### CHANGES IN THE PASTORATE.

MR. E. EDWARD FISK, having accepted an invitation to River-stroet Chapel, Truro, has resigned his pastorate at Bexley-heath.

Rev. J. Brown has resigned the oversight of the Nuneaton Baptist Church, and is open to receive an invitation from some other church.

**HARTLEPOOL.**—The Baptist Church here has secured the services of Mr. H. Dunington, late of Newhaven, who has entered on his work with encouraging prospects.

Rev. H. Platten, of Derby-road Chapel, Nottingham, has accepted a call to the pastorate of Graham-street Chapel, Birmingham, vacant by the lamented death of Rev. Charles Vince.

Rev. J. T. Hagon, of Aberdeen, has been inducted to the pastoral charge of the church at Dunfermline.

Rev. W. Jarrom has accepted the pastorate of the church at Coningsby.

Rev. James Stockdale has resigned the pastorate of the church at Wishaw, Lanarkshire.

Rev. G. Williams, of Newark-on-Trent, has accepted a call to the church in formation at Chesterton, Staffordshire.

Rev. T. Hind has just resigned the pastorate of the Church at Chard.

Rev. Isaac Watts has removed from Macclesfield, and taken the oversight of the church at Northgate, Louth.

### PRESENTATIONS.

REV. CALEB M. LONGHURST, on his leaving Carey Chapel, Reading, for Acton, was presented with a cheque for £30 by the friends at Reading.

A gathering of friends connected with the chapel at Stanton-road, Barnes, took place on the 29th of Sept., to bid farewell to the pastor, Mr. W. Cordon Jones, who had resigned the pastorate in consequence of ill-health, and the attention required by the increasing prosperity of the Metropolitan Tabernacle Colportage Association, which now employs nearly

forty colporteurs, and of which Mr. Jones is the secretary. Fraternal addresses were delivered, and Mr. Jones was presented with a handsome timepiece.

Rev. W. Emery, for five years and a half minister of Portland Chapel, Southampton, having accepted a charge at Ipswich, preached his farewell sermons on the 26th of Sept. On the following Thursday a valedictory meeting took place, Mr. C. Nash, of Woolston, presiding. The chairman mentioned that when Mr. Emery came there the number of members ostensibly on the record was 100, but since then 64 had been added to the church. Mr. Rose, after speaking of Mr. Emery as one of the truest men he had ever met with, presented him, in the name of the subscribers, with a purse containing £25; he wished it was more, but it was a very small expression of very large love. Rev. W. Emery responded.

At a harvest thanksgiving-service, held at Gold-hill, Chalfont St. Peter, Bucks, on Wednesday, the 29th of Sept., an address on parchment, and a purse containing £34 3s. 6d. were presented to the pastor, the Rev. W. B. Hobling, in commemoration of his labours during seven and a half years.

Rev. George Walker, on leaving Fenny Stratford, Bucks, has been presented with an address at a farewell meeting. It was accompanied by a marble timepiece, gold chain, and other gifts. Mr. Walker has been pastor for twelve years, and proceeds to Maidstone.

Rev. Wm. Crick, on resigning the pastorate of the church at Riddings, received from the members of the church and congregation a purse of gold in token of their esteem.

#### NEW CHAPELS.

SPRITED services have been held in connection with the opening of the new chapel at Great Sampford, Essex. Rev. J. P. Chown, of Bloomsbury Chapel, preached the first sermon. The building is seated for 340, and with the schoolroom will cost a little

more than £800. At the opening £50 was realised, and before that £586. About £180 is still required, therefore, to relieve the place of all debt.

The new chapel in Loith, of which Rev. W. Hood Wright is the pastor, has been opened. Sermons were preached by Revs. Jonathan Watson, Samuel Newman, and W. H. Wright. The building, formed of corrugated fluted iron, will seat 300, and has cost £700.

The memorial-stone of a new chapel at Merton was laid on the 15th of Sept. The congregation is a branch of the church at Bourn, under the pastoral care of Rev. William Orton. Rev. J. C. Jones, M.A., delivered an address, and the stone was laid by Mr. Wherry, senior deacon. Mr. Charles Roberts, the second deacon, presided at a public meeting held after tea, and addresses were delivered by Revs. E. C. Pike, B.A., T. Barrass, J. C. Jones, and also by Messrs. W. R. Whorry and Bishop, of Bourn.

BANGOR, NORTH WALES.—The opening of the first English Baptist Chapel in this cathedral city took place on Sept. 19th, when three sermons were preached by the Rev. James H. Blake, of London, and on the following day two sermons were delivered by the Rev. W. Wootton, of Dawley, and the Rev. F. Wills, of Llandudno. On Tuesday the ordination of the pastor, Rev. W. H. Bishop, the Revs. W. Wootton, C. A. Davis, J. H. Blake, F. Wills, and J. Selvey, Esq., taking parts of the service. Also on Wednesday, 22nd, tea and public meeting was held in the Penrhyn Hall. About 250 sat down to tea, and the meeting and addresses were of a most cheering character. On Thursday, 23rd, Rev. Charles Davies preached a sermon, which closed the service.

#### RECOGNITIONS.

REV. JABEZ J. HAYMAN, late of the Pastors' College, was recognised as minister of the chapel at Nowthorpe, near Nottingham, on the 4th of Sept. The charge to the pastor was given by Rev. G. Rogers, and that to the church

by Rev. T. Goadby, of Chilwell College. The free proceeds of the various meetings amounted to nearly £10.

Rev. S. Nash, formerly of Neatishead, Norfolk, was publicly recognised as pastor of the church at Sarratt, near Rickmansworth, on the 22nd of Sept. Rev. F. Poston, of Hemel Hempstead, preached in the afternoon, and also presided at the public meeting in the evening.

#### MISCELLANEOUS.

**PARK-STREET CHAPEL,** Thaxted, Essex, which has been closed since last June for repairing and renovation, was reopened on the 29th of Sept. In the morning a bazaar was held, opened by the Rev. J. C. Rook. In the afternoon a sermon was preached in the chapel by the Rev. George Rogers, followed by a tea and public meeting, over which the Rev. George Rogers presided. Addresses were delivered by Revs. G. H. Hook, W. G. Le Fevre, W. H. Beckett, L. Hawkes, A. Rollason, and J. C. Rook.

After alterations and repairs, which have occupied over six weeks, Borough-road Chapel has been reopened. Rev. G. W. McCree preached two sermons from the following texts—Psalm cxlv. 2, and Zech. viii. 21. The attendances were large. On Tuesday evening a tea and public meeting was held, at which the Rev. G. W. McCree presided, and the following speakers gave addresses: Revs. J. Fletcher, Dawson Burns, W. Cuff, G. M. Murphy, and Messrs. A. Dunn, Silas, Tucker, Pavitt, Prebble, Hawkins, and Alexander. The financial statement showed that the whole of the alterations and necessary repairs amounted to £660, of which £359 was still required. At Tuesday's meeting, among other donations, there were announced £20 from Mr. Samuel Morley; £10 10s. from Mr. Andrew Dunn; Mr. Bellini, £5, &c. The choir sang suitable pieces during the evening.

The successful ministry of Rev. T. R. Stevenson in Colombo, Ceylon, has rendered a new chapel necessary, and ground has been purchased for it.

Ground has also been secured for the new mission-house, for which the Rev. F. D. Waldock collected funds while he was recently in this country.

At a pleasant tea and conversation meeting of the church and congregation of the Baptist Tabernacle, Hornton-street, Kensington, the pastor, Rev. J. Hawes, suggested the desirability of raising £100 to repair and improve the chapel. Mr. R. Thompson, the treasurer, at once promised £10, and the proposal being taken up very warmly by the friends present, the whole amount was subscribed in a few minutes' time. Cottage-meetings, which are well attended, have been opened in the outlying neighbourhood, and open-air preaching has been carried on successfully during the summer months.

**LONDON, EDGWARE-ROAD.** — The annual reunion tea-meeting of John-street Church has been held in the Lecture Hall, when some two hundred of the members and friends were present. After tea a meeting was held, presided over by the pastor, Rev. J. O. Fellowes, who, in the course of his remarks, reminded the friends that their gathering together had a twofold object, first, that friend might greet friend after the vacation which not a few had enjoyed; secondly, that every member of the church, every Christian present might that night consecrate themselves afresh, and resolve, God helping them, to labour with increased earnestness for the spread of the Gospel during the coming winter. The meeting was subsequently addressed by the Rev. J. A. Towell, Mr. E. Exton, Rev. Dr. Spencer, Mr. Frank Knight, and Mr. Charles Fellowes, son of the pastor.

Progress is being made at Parkshot Church, Richmond, which is now under the pastoral care of Rev. J. Huns Cooke. A tea-meeting of the church and congregation was held on the 30th of Sept. It was the first of a series, and every seat in the school-room was occupied. A handsome and complete set of china and glass, with the name of the chapel on a tastefully designed Maltese cross, was presented by a gentleman. Five large handsome plated

tea and coffee urns were given by a lady. The profits of the meeting were devoted to pay for a new set of tables and table-cloths. A financial statement was read by the treasurer, showing that the income now meets the expenses, but that a heavy debt has been incurred in the past to the amount of £166 on incidental expenses. It was resolved to make an effort to pay this before Christmas, and a considerable amount was subscribed in the room.

Services in connection with the 10th anniversary of the Union Chapel, Brampton (one of the branches of Trinity Church, Huntingdon, of which the Rev. J. H. Millard is pastor), and to celebrate the opening of a new school-room, were held on Tuesday, the 28th of Sept. Rev. C. B. Sawday preached in the afternoon to a good congregation. In the evening a public meeting was held, presided over by Capt. Bourdillon, when the Revs. C. B. Sawday, J. H. Millard, S. H. Firks, W. Skelly, A. McCaig and E. B. Shepherd took part. On the same day a bazaar, opened by M. Foster, Esq., was held in a neighbouring room kindly lent for the occasion, the proceeds of which were most satisfactory.

**THE BAPTIST UNION.**—The Autumnal Session of the Baptist Union commenced at Plymouth on Monday, Oct. 4th. Nearly 600 ministers and delegates were present, and Churchmen and Nonconformists of various denominations have combined to entertain the delegates. In the evening, in George-street Chapel, a large congregation was addressed by the Rev. J. P. Chown, of London, who urged the necessity of greater evangelical efforts in these days, and held up the work of the American Revivalists in this country as worthy of imitation by all earnest Christians. There was also a meeting at the Mechanics' Hall of the Baptist Total Abstinence Association, which was addressed by J. P. Chown, W. McCree, of London, and Mr. Rooke, of Frome. The Union on Tuesday was mainly taken up with missionary work in various parts of the world. Mis-

sionaries for India, Africa, and the Bahama Islands were designated, Dr. Brock delivering the charge. In the afternoon Mr. Spurgeon preached in the Guildhall. In the evening a missionary meeting was held in the Guildhall. Vigorous addresses on foreign missions were delivered. The formal business of the Congress may be said to have begun on Wednesday. On Wednesday the Rev. Mr. McLaren, who inaugurated the proceedings, expressed the opinion that no minister should have a smaller income than £120, and attributed the necessitous position of many clergymen to the undue multiplication of churches. A resolution was passed condemnatory of the Admiralty order on fugitive slaves. On Thursday it was resolved to establish a fund for the assistance of aged and infirm ministers, and ministers' widows.

**THE NEXT AUTUMNAL MEETING.**—An invitation to the Union from the Baptist churches of Birmingham to hold the next Autumnal Session in that town was read by the Rev. Mr. Millard.

**FAKENHAM, NORFOLK.**—On Tuesday, Sept. 21st, harvest-home thanksgiving services were held in the Baptist chapel, which was beautifully decorated for the occasion with the flowers and fruits of the season. The after-meeting was very large, filling both chapel and schoolroom. Addresses were given by the Revs. Chappello (pastor), Wyard, Lane, Church, and Arnold. Two hundred and twenty were present to tea, and the whole of the provisions were given by members of the congregation. This was said to be one of the most successful meetings ever held in the place.

**CHUDLEIGH, DEVON.**—The twenty-fourth anniversary of this church was held on the 21st Sept., together with a thanksgiving service for the harvest. Although the weather was very unfavourable, a very large number assembled, far beyond the expectations of the most ardent friends. A tea and public meeting in the evening, which was addressed by Revs. E. Edwards, S. Newman, E. T. Davis, C. Love, J.

Wickets, and Wm. Doke. The proceeds were given to the Baptist Missionary Society.

**PROVIDENCE BAPTIST CHAPEL, HOUNSLOW.**—Anniversary services of the above place of worship were held as follows:—On Sunday, October 17th, two sermons were preached, that in the morning by the Rev. J. D. Kilburn, of Isleworth, and in the evening by the Rev. W. A. Blake, minister of Park Chapel, Brentford, and Editor of the BAPTIST MESSENGER. On the following Wednesday, Oct. 20th, a sermon was preached by the Rev. J. Angus, D.D., Principal of Regent's Park College. A public meeting was held in the evening, when addresses were delivered by the Rev. W. A. Blake, and Mr. C. Henwood, of Brentford; Messrs. R. J. Rogers, J. Dineen, and R. Rawson, of Regent's College, Messrs. S. R. Aldridge, B.A., H. Stapleton, and others. A selection of Sankey's hymns was sung.

### BAPTISMS.

*Aberdare.*—September 19, at Carmel Church, Six, by Thomas Jones.

*Aberystwyth,* Monmouthshire.—September 29, at the English Chapel, Two, by R. Jones.

*Allerton.*—October 2, at Bethel Chapel, Thirteen, by W. Smith.

*Avening,* near Stroud.—September 29, Two, by E. Edgington.

*Bala.*—Sept. 17, One, by Morgan, Dolgellay.

*Bath.*—October 10, at Hay Hill Chapel, Four, by T. Pipe.

*Birmingham.*—September 22, at Wydlife Chapel, Bristol-road, Two, by J. J. Brown, for the Welsh Baptists.

*Birmingham.*—September 29, at Circus Chapel, Bradford-street (kindly lent for the occasion), Seven, for Warwick-street Church, by S. W. Martin.

*Birmingham.*—Oct. 3, at Bond-street Chapel, Three, by G. Wheeler.

*Blackley,* Yorks.—October 2, Three, by R. Briggs.

*Bridport.*—September 19, Three, by J. T. Eames.

*Brymbo,* Denbighshire.—Sept. 26, Four, by Joseph Davies.

*Bures.*—Sept. 16, Two, by J. Kemp.

*Burton-on-Trent.*—September 26, at Guild-street Chapel, One, by J. Askew.

*Canterbury.*—Sept. 15, at St. George's-place Chapel, Three, by J. F. Smythe.

*Caxton,* Cambs.—October 3, Two, by Robert John Middleton.

*Cheddar,* Somerset.—Sept. 16, One, by J. Hanger.

*Chippenhams,* Sept. 19, One, at Bath-road Chapel, by J. Lemm.

*Chinwick.*—Sept. 26, Two, by S. Wilson.

*Chudleigh.*—Aug. 29, Three; Sept. 26, One by Wm. Doke.

*Coate,* Oxon.—Sept. 26, Four, by B. Arthur. *Combe-Martin,* N. Devon.—Sept. 28, Two, by J. Glover.

*Conlig,* Ireland.—October 10, Four, by John Harris.

*Corsham,* Wilts.—Sept. 29, Six, by Joseph Hurlstone.

*Cwmclare,* Glamorganshire.—Sept. 26, Three by J. Evans.

*Dawley,* Salop.—October 3, Six, by W. Wootton.

*Deal.*—Sept. 15, Six, by N. Dobson.

*Dumfries.*—Sept. 18, Two; Oct. 4, Two, by Wm. Milligan, jun.

*Earl's Colne,* Essex.—Sept. 16, Eight, by G. Sear.

*Fishpond,* near Bristol.—Sept. 29, Six, by W. Newell.

*Galashiels.*—October 3, Five young men, by C. Hill.

*Glynceiriog,* near Llangollen.—Sept. 29, Eighteen, by Evan Jones.

*Gravesend.*—Sept. 29, at Windmill-street Chapel, Three, by Noah Heath.

*Great Leighs,* Essex.—October 3, Two, by R. C. Sowerby.

*Greenfield,* Llanelly.—October 4, Eight, by D. Evans.

*Harpole,* Northamptonshire.—Sept. 5, Ten, by A. Smith.

*Hayle,* Cornwall.—Sept. 26, Five (one a teacher in the Sunday-school), by the pastor W. Pontifex. [This is the first time the ordinance has been administered in the chapel, the old plan being either to baptize in the sea, or in a small baptistry in a neighbouring garden.]

*Honeyborough,* Pembrokeshire.—October 10, Two, by W. Gay.

*Hucknall Torkard.*—Sept. 8, Two, by J. T. Almy.

*Isleham.*—October 3, Five, in the River Lark, by W. E. Davies.

*Kilmarnock.*—Sept. 26, One, by G. A. Young.

*Kingsbridge,* Devon.—September 29, Six, by J. O'Dell.

*Leeds.*—Sept. 26, at Hunslet Tabernacle, Fifteen, by J. Hillman.

*Leuces.*—Sept. 26, Two, by William J. Scott.

*Littleborough*, near Manchester.—October —, Five, by Mr. Briggs.

*Liverpool*.—Sept. 26, at Soho-street Chapel. Nine, by Eli E. Walter.

*Liverpool*.—October 3, at Windsor-street Chapel, Four, by J. R. Jones.

*Llanccavan*.—Sept. 12, Five, by Owen Jones.

*Llondloes*.—Sept. 19, Ten, in the River Severn, by J. Edwards.

*Llanuchillyn*.—Sept. 19, Two, by H. Morgan.

*Lochgelly*, Fifeshire.—October —, One, by James Foster.

*Lockerby*, Hants.—October 3, at the Old Chapel, Three, by F. C. Mezen.

*Lymm*, Cheshire.—Sept. 19, Four, by Hugh Davies.

*Melton Mowbray*.—October 14, Four, by J. Tausley.

*Metropolitan District*.—

*Dulwich*.—Sept. 19, at Lordship-lane Chapel, Five; Sept. 30, Four, by H. J. Tresidder.

*Dalston Junction*.—Sept. 26, Eight, by Alexander Carson, M.A.

*Finsbury-park, N.*—October 3, One, by John Wilson.

*Metropolitan Tabernacle*.—Sept. 23, Twenty-three; Sept. 30th, Twenty-two; by J. A. Spurgeon.

*Peckham*.—Sept. 30, at Park-road Chapel, Eighteen, by T. Tarn.

*Old Kent-road*.—Aug. 26, Three; October 1, Six, at Peckham Park-road Chapel (kindly lent for the service), by the pastor, C. F. Styles.

*Middleton Cheney*, Northamptonshire.—October 3, Three, by the pastor.

*Nantwich*.—October —, Three, by R. P. Cook.

*Netherton*.—October 3, at Ebenezer Chapel, Four, by B. Fellows.

*Nrapport*, Monmouthshire.—September 26, at Stow Hill Chapel, Five, by J. Douglas.

*New Wimbledon*.—October 1, at West Croydon Baptist Chapel (kindly lent for the occasion), Six, by A. Halford.

*Neyland*, Pemb.—September 19, Six, by M. H. Jones.

*Ogden*, near Rochdale.—Sept. 26, Two, by A. E. Greening.

*Old Basford*.—October 3, Two, by W. Dyson.

*Oldham*.—Sept. 26, at Manchester-street Chapel, Two, by E. Ealmford.

*Ossett*.—Sept. 26, One, by E. Dyson.

*Pain's Castle*, Radnor.—Six, by W. Jenkins.

*Pembroke Dock*.—September 16, at Bethany Chapel, Five, by Wm. Davies.

*Prycae*.—Sept. 12, Six, by H. Morgan.

*Pole Moor*, near Huddersfield.—October 3, Three, by James Evans.

*Portcave*, Glamorganshire.—October 10, One, by D. T. Phillips.

*Porth*, Rhondda Valley.—October 3, Five, for the English Church, by J. Hier.

*Portsmouth*, Landport.—Sept. 29, at Lake-road Chapel, Fifteen, by T. W. Medhurst.

*Redditch*, Worcestershire.—Sept. 30, Two, by Edmund Morley.

*Redeick*, Monmouthshire.—October 3, Four, by J. P. Thomas.

*Richmond*.—October 10, at Parkshot Church, Two, by J. Huut Cooke.

*Ryde*, I.W.—Sept. 16, at the Park-road Chapel, Three, by John Harrison.

*Sheerness-on-Sea*.—Sept. 22, at Strode-crescent Chapel, Two, by J. R. Haden.

*Shelfanger*, Norfolk.—October 3, Three, by J. H. Sparham.

*Shifnal*.—October 10, One, by W. Wootton.

*Southampton*.—Sept. 16, at Portland Chapel, Six, by Wm. Emery; October 15, Three.

*St. Helen's*, Lancashire.—Sept. 26, at Park-road, Three, by J. Harrison.

*St. Helen's*, Lancashire.—October —, at the Park-road Chapel (lent for the occasion), Fourteen, by Mr. Lydiate, for Mr. Minzey's Tents.

*Stockton-on-Tees*.—October 4, Four, by H. Moore.

*Stradbroke*, Suffolk.—Sept. 26, Two, by Geo. Cobb.

*Sunderland*.—Sept. 29, at Sans-street Chapel, One, by J. P. Beel.

*Tenbury*, Worcestershire.—October 3, One, by A. T. Head.

*Torquay*, Upton Vale.—Sept. 5, Nine, by E. Edwards.

*Tredegar*.—Sept. 19, at Bethel Chapel, George Town, Four, by E. Lewis.

*Walton*, Suffolk.—October 3, Two, by G. Ward.

*Westbury*, Wilts.—September 30, Four, by W. Drew.

## RECENT DEATHS.

MR. S. H. COWELL, J.P., of Ipswich, whose death has recently taken place, was the son of Mr. Abraham Korsej Cowell, merchant, of St. Clement's, Ipswich. His father was for many years minister of the Baptist Church at Walton, near Felixstowe, and in the chapel there is a tablet to his memory. The son joined the church at Stoke-green, in 1827, so that at the time of his death he had been a member of that community for close upon fifty

years. He began to preach when he was quite a young man, and laboured most earnestly as an evangelist till he was past the meridian of life. From the pulpit of Stoke-green he regularly discoursed every Sunday evening for a long period during the pastorates of Revs. Mr. Sprigg and James Webb. He was the treasurer of the Suffolk auxiliary of the Baptist Missionary Society.

**DEATH OF MR. H. P. OLNEY.**—We regret to hear of the sudden demise of Mr. Henry Potter Olney, who expired at his residence, Devonshire Lodge, Balham-hill, 4th Sept., in the fifty-first year of his age. The deceased, who was well known in the City as a stock-broker, and who was one of the directors of the British Equitable Insurance Company, was a son of the late highly-esteemed Mr. Thomas Olney, so long the leading deacon at Park-street Chapel, and subsequently at the Metropolitan Tabernacle. He was the chief promoter of the scheme for the erection of a chapel at Balham, and had the happiness of seeing his efforts in that direction crowned with success. At the morning service at the Tabernacle Mr. Spurgeon made a feeling reference to his sudden death.

**REV. WILLIAM H. ALLEN,** minister of Enon Chapel, Burnley, has recently died after suffering about eight days from rheumatism. He was in his thirtieth year, had held the pastorate for about six years, and was highly esteemed by those amongst whom he laboured.

Sept. 25th, in the 64th year of her age, **CATHERINE GRIFFITHS**, the beloved wife of Mr. J. Griffiths, senior deacon of the church at Goetre, near Pontypool, and the mother of the late Mr. W. Griffiths, of Pontypool College. Our sister sustained an honourable profession of religion for more than 43 years. Her end was peace.

Oct. 5th, Mr. **JONATHAN DAVIES**, Holly Bush, Llanover, in the 23rd year of his age. Our friend had gone to visit his cousin. While there he was attacked by inflammation on the lungs, and expired after a fortnight of

intense suffering. His remains were interred at Saron, Goetre, on Saturday, the 9th, and on the following Sunday his funeral sermon was preached by his minister and intimate friend, Mr. Richards, to a large congregation. Our young brother was a promising Christian, esteemed by all who know him.

At Hockliffe, Beds, July 31st, of consumption, in her 32nd year, **MRS. SARAH KILBY**. She was baptised at Blunham Old Meeting, by the present minister, in her 16th year, the love of Christ constraining her to devote her youth to Him. About a year previously she had listened to a sermon, one Sunday morning, from John iii. 8, "The wind blows where it listeth," &c., which was the means of her conversion. It was a sweet Sunday morning breeze that brought her to the Saviour. She was much pleased to take a class of girls in the Sunday-school, as it gave her the opportunity of doing something for the Saviour she loved. Some two years after she removed to Hockliffe and Dunstable, where she still engaged in Sunday-school work, and was the means of leading some young persons to the Saviour. About three years since she was married to her cousin, Mr. Joseph Kilby. Some few months before her death she returned to her native village for a change. She was in a very weak state, and in great distress of mind, but was much relieved by the visits of her minister, and conversation with relatives and friends. Reassured of her interests in the Saviour, she felt that she would give up her husband and little girl. She returned to her home, but soon her mother was sent for to witness her death. Once she felt herself in heaven, and had such a vision of its glories that on opening her eyes again she felt disappointed. She rejoiced in the hope of her relatives meeting her in heaven, and reminded them of believing in Jesus. She retained her membership at Blunham, where a funeral sermon was preached by her pastor, W. Abbott, on Sunday evening, Aug. 15th, from 1 Peter, i. 9. "A lively hope."

## SKETCH OF MR. T. E. BLAKENAY.

"Our dying friends are pioneers to smooth

The rugged path to death, to break those bars

Of terror and abhorrence nature throws 'Cross our obstructed way, and thus to make

Welcome, as safe, our port from every storm."

He was born in Bristol, of Christian parents, and very early was sent to the Sabbath-school, where he became distinguished for docility and quickness of apprehension. About the age of 18 he united with the church at Counterslip, then under the pastorate of the Rev. T. Winter. Religion to him was no half-hearted thing but a reality, of which he gave abundant evidence in that place where it ever should shine the brightest—the home circle. But his was not destined to be a long life of usefulness. In one short fortnight disease had done its work, and on the evening of August 31 the spirit had entered upon a higher sphere.

His death was unexpected, recovery having been hoped for by some of his friends till within an hour or two of his decease. "I am not afraid to die. I am weak, but Jesus is strong," were amongst his last utterances.

"Calm on the bosom of thy God

Fair spirit rest thee now,  
E'en while with us thy footsteps trod,  
His seal was on thy brow.

"Dust to its narrow home beneath,  
Soul to its home on high,

They that have seen thy look in death

No more need fear to die."

At the early age of 35 he rests from his labours, and may we not also say that his works follow him? Though humble and retiring, his superior intelligence and great moral weight of character often brought him into a publicity to which he was naturally averse. Long will he be remembered by the young people of his church, for his efficient help, as secretary to the pastor, in the management of a large Bible-class. His great knowledge of the Scriptures made them seek his help in the solution of all difficult questions.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from September 20th, 1875, to October 19th, 1875.

£ s. d.		£ s. d.		£ s. d.	
E. D. ... ..	0 10 0	J. M. ... ..	10 0 0	A Widow's Thank-	
M. T. ... ..	0 10 0	Mrs. Allam ... ..	5 0 0	offering, A. K. ...	5 0 0
Miss Harris ... ..	0 16 3	Mr. Spriggs ... ..	0 5 0	Mr. S. Morley ...	200 0 0
Mrs. Bydaway ... ..	0 4 3	G. M. P. ... ..	0 5 0	Mrs. Stockbridge ...	0 5 0
An old Presbyterian	1 0 0	A Welsh Minister's		Collected by Mrs.	
A Thursday-night		Thankoffering ...	1 0 0	Jcphs ... ..	1 5 0
Hearer ... ..	5 0 0	A Sermon-reader,		Weekly Offerings at	
Per G. J. ... ..	1 0 0	Deal ... ..	2 0 0	Metropolitan Ta-	
J. E. C. ... ..	0 1 0	Mr. G. Marsh ... ..	20 0 0	bernacle: Sept. 26	40 0 3
Miss Annie Williams	0 4 6	One who never hears		" " Oct. 3	30 2 2
Mr. J. R. Bayley ...	1 0 0	a Sermon ... ..	0 5 0	" " " 10	32 2 3
Misses Dransfield ...	2 2 0	Stychbrook ... ..	0 5 0	" " " 17	36 2 10
Mr. D. G. Patterson	0 5 0	Mrs. Corrie ... ..	0 12 0		
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Subscriptions will be thankfully received by C. H. Spurgeon, Metropolitan Tabernacle.

## JERUSALEM THE GUILTY.\*

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

"It cannot be that a prophet perish out of Jerusalem."--LUKE xiii. 33.

I CAN scarcely tell you under what singular feelings I am led to adopt this text. It has entered my mind, whispered in my ears, and I might almost say it has haunted my thoughts; for all the day long has it been fresh in my memory, and again and again it has recurred to me in the night watches. There is no comfort that I can extract from the meditation, and not much instruction that I can deduce from the oracular sentence. Conscience, however, lays on me a strong constraint. Any portion from the Word of God that comes forcibly home to my own soul I am prone to accept, as it were, in trust for your sakes. So I aim to deliver unto you that which I also received. Be it void of comfort or charged with rebuke, God grant it may be owned to your profit and accepted to His praise!

"*It cannot be that a prophet perish out of Jerusalem.* Probably this was a proverb amongst the Jews, which our Saviour used and endorsed. For many years Jerusalem had been stained with the blood of prophets. These godly men might have lived securely in the rural districts of Judæa, and amongst her various towns and hamlets, and though sometimes annoyed never exposed to violence; but so had the seat of judgment become the throne of iniquity that vengeance was reeked where justice should have ruled. Jerusalem, the metropolis of government, the centre of religion and the priests, became notorious as the scene of judicial murder and vindictive martyrdom. It had been, through a number of years, the place where one after another of God's servants had been stoned and put to death. Our Saviour seems to have felt that He was safe while in Herod's jurisdiction, but that when He got to Jerusalem He was in imminent peril from conspirators; that there a baptism of blood awaited Him, when His life should be sacrificed, and He should become, as it were, the Prince of Martyrs; an offering of the noblest life, a shedding of the richest blood that ever was poured out on the altar at Jerusalem. It seems strange that Jerusalem should have sunk so low as to monopolize the sin of murdering the prophets, that it should have become renowned for persecution and vindictive cruelty; a city within whose walls God's servants might look in vain for shelter; where popular feeling and the public courts were alike against them; where summary indictment and certain conviction were sure to be their lot. "Oh, Jerusalem, Jerusalem! thou that stonest the prophets and killest them that are sent unto thee!" From generation to generation had they thus framed mischief and done violence; until our Lord accuses and holds them guilty of the slaughter of His servants from "the blood of righteous Abel, unto that of Zacharias, the son of Barachias, whom they slew between the temple and the altar." What a fearful contrast this presents to the name that Jerusalem had received and the position that had been assigned to her! Was she not called Hierusalem, the place of righteousness and of peace? Her bards had praised her in glowing sonnets as "beautiful for situation, the joy of the whole earth." How did the Psalmist draw lively, lovely images of her security, surrounded

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by mountains that served as natural fortresses to protect her, and did he not even picture the little hills that environed her as companions of the mountain on which the Temple stood? "Why leap ye so, ye high hills? This is the hill which God delighteth to dwell in." Where else did acceptable sacrifices smoke? As for the altars of the high places, they were an abomination to the Lord. The one altar at Jerusalem God had ordained for acceptable sacrifice. Thither the tribes came up to worship. It was the meeting place and rallying point of all the families of Israel at their annual solemnities:—

"Unto her gates, with joys unknown,  
Did Judah's tribes repair;  
The Son of David held his throne,  
And sat in judgment there."

Her mountain was illustrious in history. It was on one of her pinnacles that Abraham drew the knife to slay his son; and on the spot where the plague was stayed in David's day when the outstretched hand of the angel was arrested by the threshing-floor of Araunah the Jebusite, was builded stone by stone the temple where God delighted to dwell. It was the source whence light went streaming through the land as from the sun, and at the same time it was the great lake into which the rivers of sacred prayer and praise constantly flowed, gleaming in their fulness. Oh, Jerusalem! thy very name was dear to the captives as they sat mournfully down by Babylon's streams, and wept, saying one with another: "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joys." Thou seemest so fair a city, so perfect a chrysolite; thy halls seem so truly made of agate, and thy gates of carbuncle, that in thy glory we see a type of the abode of the saints of God:—

"Jerusalem, my happy home!  
Name ever dear to me;  
When shall my labours have an end,  
In joy, and peace, and thee?"

And has it come to this? Well, then, might the Saviour, whom thou didst despise and reject, weep over thee! Jerusalem! Jerusalem! has it come to this? "Thou killest the prophets, and stonest them that are sent unto thee." Has it come to this? No marvel that thy house is left unto thee desolate, that the holy city is given up to the abomination of desolation, and is left to be trodden under foot of the Gentiles! Has it come to this? Oh, horror of horrors! what sorrows are too sad and heart-rending to follow at the heels of sin! Look, my brethren: that same sin which once cast down Lucifer from his throne, degraded him from the royalties of heaven and doomed him to the pit that burneth with fire and brimstone for ever, that same sin has plucked this pearl from the regal diadem of the King of kings, subjected it to the direst dishonour, and made it a byword in the earth. So is her beauty despoiled; so is her sacredness; and such are the wages of sin, and such the recompense of transgressions. As you think of this city of the great king converted into a place of butchery and a shamble for prophets, I would have you recollect that the like righteous retribution is still inflicted wherever sin

seeks shelter under the solemn sanctions of a sounding profession. Now and then we are startled. Some one who had stood foremost amongst the saints has all of a sudden excited public gaze, conspicuous as a fiend. I remember such a man. He preached the Gospel, and seemed to preach it with intense sincerity; at any rate there was such fervour in his manner that zeal seemed to animate his heart. His words moved many; souls were converted under his ministry, souls that shall make glad the angels of God throughout eternity. He comforted the saints, and many disciples were refreshed by his discourses. But in an evil hour he turned aside. His fall was precipitate. The sink was abysmal. Of drunkards he became one of the worst; of swearers the most profane; amongst licentious the most lewd; no slave of Satan more in earnest to destroy himself and to do his black master's bidding, than that same man who once ministered at the altar of God, and appeared to be a star in the right hand of Christ. And why may not such a collapse occur to me, and why may it not occur to thee, my brother? Every man, it has well been said, has not a soul of crystal whereby other men can read their actions. Thou lookest fair; thou seemest to be a saint: yet there may be a worm in the centre of thy fair plant after all. Sudden death often surprises those who appear to be in sound health, though slow disease has long been sapping the strength of their system. Be not deceived by appearances; make sure of thy salvation. Jerusalem killed the prophets. Maybe you will likewise belie your pretensions to virtue. You have heard of a woman out of whom seven devils were cast. Did you never hear of one into whom seven devils entered?

There she stands. Never woman seemed more pure; never penitent wept more sparkling tears; like another Mary Magdalene, she washes her Saviour's feet with her tears. Yes, she seems to sit at Jesus' feet and love Him with all her heart. Earnest in season and out of season, we admire her. But the time of trial cometh—that time which testeth the metal whether it be gold or not. She gives her heart to another than her Saviour. Once led astray, nò lips are more defiling than hers; no feet run more swiftly in the way of the Destroyer. It happened unto her that she did in theory know the way of righteousness, but the gracefulness of her profession was not the grace of God in truth; so presently she turned aside, and she who seemed to be a Hannah turned out to be a Jezebel, and she who once could sing, as we thought, the grateful song of Mary, must hence for ever weep a doleful *miserere*. Take care, my sister, that you be safely built upon the Rock of Ages. As Jerusalem killed the prophets, so may you. I say so because I find it in God's Word.

Have we not too often seen instances of those who were regular outward attendants upon God's house; who seemed to adorn the earthly courts and bid fair for heaven; who rejoiced continually in holy things with a full measure of assurance, and rather frowned on some of the brethren who were sometimes depressed and filled with doubt and fears,—have not we seen these very church members become the victims of some darling sin, the prey of some base lust, which has driven them like bullocks to the slaughter? "There is a sin unto death." Our eyes have seen the mischief; our ears have listened to the tale; our hearts have been pained by the recital hundreds of times. From my youth up I have felt indescribable terror when I heard of such an one who seemed to be a pillar in

the Church moved from his place: "Demas hath forsaken me, having loved this present evil world." When I have heard of it, sometimes I have been ready to wail with the prophet, "Howl, fir-tree, for the cedar has fallen." Those who seemed better than ourselves, more gracious and far more gifted, have turned aside, and we have felt that it is only by a miracle of grace we have not done the same:—

"So stones hang in the air,  
So sparks in ocean live;  
Kept alive with death so noar,  
I to God the glory give."

Jerusalem killed the prophets, and there is that secret wickedness in the hearts of every one of us that would have made us do the like a thousand times; that would have turned us from saints into devils, if the constraining, preserving grace of God had not defended us. Let us, then, humbly acknowledge all this; let us carefully search ourselves to see whether we be in the faith, and then let us gratefully bless that mighty hand which, having begun its gracious work, will not leave us until it has perfectly performed its purpose and fulfilled in us all the designs of love. Looked at thus, this passage conveys a very solemn warning. How terrible must be the deathbed of a man who, after having made a profession, and perhaps preached the Gospel, has become an apostate! Can we picture the siege of Jerusalem? I believe that all human rhetoric must fail in the description, and that if a painter dipped his brush in blood he could not sketch the horrors of that awful time. If those days had not been shortened, surely the whole race had been swept away. There never was, and never shall be until the last tremendous day, anything that can be paralleled with the destruction of Jerusalem under Vespasian and Titus. In like manner, there is nothing, I think, that can parallel, certainly nothing that can exceed, the horrors of the dying bed of an apostate. Did you ever read the story of Francis Spira, or of John Auld in the days of the last nonconforming reformation in England? If you ever read the stories of these deathbeds, they will ring in your ears at night, and make you cry out, "O God, if I am damned, let it not be as an apostate!" If I must perish, yet let me not perish as one who like a dog returns to his vomit, or like a sow that was washed to his wallowing in the mire. Jerusalem stoned the prophets! You young men, who are just putting on your harness, boast not as though you were putting it off. Beginners in the way of grace, it is a great and solemn truth that every child of God will hold on until the end, but it is an equally solemn truth that many who profess to be the Lord's are self-deceivers, and will turn out apostates after all. They will go back to the beggarly elements from which they appear to have escaped, and begin to stone the prophets whom once they professed to reverence and love. How dreadful their doom! To see the Lord when fire blazes before Him, and the clouds form a chariot beneath Him; when "He shall come, but not the same as once in lowliness He came;" when He shall appear in rainbow wreath and clouds of storm: how dreadful will it be to those who turned their backs upon Him! In vain shall they call upon the mountains and rocks to cover them: they must face Him whom they deserted; they must be arraigned before Him whom they treacherously betrayed. O! how they will fall

in speechless, helpless, hopeless dismay before Him! and oh! how He will trample on them in His anger, because they trampled on His blood in their perfidy, and crucified to themselves the Lord of life afresh! God save us from their eternal woes, for of all bitter remorse and fell despair, theirs must be the most tormenting. The privileges they enjoyed aggravate the perdition in which they are engulfed. Down from heaven's gates they are thrust into hell by the back door. Their faces, once towards Jerusalem the Golden, now confront the accursed Gehenna. From the rayless, pathless outlook with which they bid farewell to mortal life, to the dire reality of their dreaded doom they are launched forth—"wandering stars, for whom is reserved the blackness of darkness for ever." Such are "trees without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame." God deliver us from their character and their conduct, lest we reap the consequence that is sure to close their career!

Now, to draw a fresh lesson, let me remind you of the utter uselessness of outward privileges unless there be inward purity. Never was a city more richly endowed or more highly privileged than was Jerusalem of old. As we have already said, it was the city of the great king. There all the festivals were held. Her priests were her pride. The anointed ministers of the altar thronged her streets, numerous as the flowers which bedeck the meadows in spring. There you might have heard the voice of sacred song every hour in the day. Within her gates the ritual of religion was observed with almost perpetual celebrations. All that was comely, sacred, and holy seemed to have an exclusive abode within her precincts. Yet for all that these people were not a whit the better. They had a baneful monopoly that they shamefully coveted,—a monopoly of killing the prophets and of stoning those whom God sent unto them. The means of grace were evidently not blessed to them.

How plainly this shows the possibility of retaining sin, unsubdued and unchecked, notwithstanding all the righteousness that is taught in precepts, and all the grace that is exhibited in ordinances! Are there not regular attendants here who, though they mingle with the church, join in the hymns of praise, and listen to the words of exhortation, are as corrupt in their character and their conversation as if they went nowhere? Sit there not in these pews those who are as covetous, as bad-tempered, and, in some cases, as licentious as if they never entered a place of worship at all? For them our most earnest rebukes, invitations, warnings, are ineffective as the roaring of the wild waves of the sea, or the ringing of bells in a church tower: they produce no sort of moral or spiritual result. I speak solemnly of individuals, not censoriously of systems, when I affirm, without particularising any denomination, because the same is true amongst ourselves, that I know there are thousands who go to church and believe, because they have conformed more or less to religious customs, and observed the sacraments, all is well with them, whereas neither the doctrine nor discipline of Christians exert the slightest influence upon their hearts or their lives. Their temper is as fiery or as morose; their greed for the world just as inordinate; their vanity and fondness of display quite as unseemly; and the petty vices of a degraded mind as freely indulged, as if they ranked themselves among the profane. They have all the outward signs of religion, but they have not a particle of vital godliness. I remember a time when

people wore rings round their fingers to cure their bones of rheumatism. It may have done them some good, though I doubt it; but that outward forms of religion can be of any avail to purge the heart or sanctify the soul I utterly disbelieve. What does it matter whether you go to church or not; whether you use a prayer-book or a hymn-book or not, or whether you bend your knee morning and evening or not, if these things have no effect upon you; if you walk after the flesh and not after the Spirit. You may as well leave off these religious fashions, though it may seem rather bold to say so. I would rather you put off every sham, because, then, you would know where and what you are. Religious pretence only deceives others and befools yourselves. We always talk about this as a Christian country. We are wrong. It is not a Christian, it is a heathen country. There are some Christians in it, thank God, but the country is not a Christian country. The metropolis is not Christian. London herself is a heathen city. Vice and violence, lewdness and licentiousness, are as ripe in her as they are in Paris or Vienna, Calcutta or Bombay. You need not go far afield; take the nearest court, or the blind alley that leads out of the main street, or go into some of the great houses at the West-end, and you will see in them such awful abominations as might convince you that their frequenters say, in their heart, there is no God, or, if they worshipped a deity, it was Buddha or Vishnu. Count the churches, reckon the chapels, take account of the mission stations, sum up all the outward privileges, and mark the condition. In the teeth of them all, we may say sin is growing more rampant. The more religion the more sin, if it be a religion of outward rites, without the power of godliness. Jerusalem was the worst of cities and yet the most religious. It was the most profane, because it was the most sanctimonious, its piety being a mere empty profession. In no other city was there so much lip-service, cringing, and bowing. In offering oblations and burning incense she was pre-eminent. Still no other city had such a renown for stoning the prophets. And it may be that your real character may be as little in keeping with your pretensions. You may have prayers every morning and Bible readings every day; you may resort to sacraments, practise genuflexions, observe festivals, and make pilgrimages, all to no purpose. Your seeming sanctity may be only a mask, covering up folly and vice. The balance is on the wrong side. Your creed has aggravated your crimes. Your religion has precipitated your ruin. The tag-raggery of vestments and ceremonials are but the histrionics of religion, in which amateurs delight. All their mystery and pomp are mere stage-play. No benefit whatever can you derive from such principles or such performances. All the trust you put in them must entail miserable disappointments; it may involve you in desperate consequences; no falsehood can be harmless; self-deception must be pernicious. Lend me your eyes, and I will show you the worst man in Jerusalem. What! do you think that I am going to point out that tax-gatherer? By no means. He is a scoundrel, I admit. He exacted three times as much as he ought of that poor widow, and drained her resources. No doubt he is a real bad fellow, but I know a worse. Go knock at the door of yon affluent rabbi; you cannot be admitted just yet. Ask the servant where his master is. He will tell you that he is at prayers; he will not be at liberty for three-quarters of an hour, at least. You must wait, I suppose, until this gentleman has finished his devotions.

After a while he condescends to put in an appearance. You look at him with surprise. Whatever is that remarkable feature on his forehead? You might fancy he must have fallen down and bruised himself, and put a piece of plaster on his forehead. Oh, no; that little box on his frontal is inscribed with texts of Scripture. A Bible precept supplies him with a bold pretext, "Thou shalt bind them for a frontlet between thine eyes." So, like a fool, taking the sound and leaving the sense, he has inserted a series of texts into a box, and tied it on to his scalp. And, oh! what a deep fringe he has to his dress. It is half as long as his robe. What is that for? Because he is told to have a border to his garment, and so he has it broad; half an inch would have done, but he has it seven inches, at least. He cannot do anything in moderation as it should be done. He must carry everything to an extreme. If you wish to speak to this gentleman, you find he really cannot attend to you, because he is just going up to the Temple; he has a little account to pay there. He shows it you. Of course he says he likes to show it. You can see how precise he is. It is a farthing, and an eighth part of it is for mint he has been using. He is very careful about tiny matters. Before he goes to pay that he tells the servant to mind and strain out all the gnats, lest he should swallow any unclean animal when he drinks his wine. Follow him up to the Temple, and you will observe him standing by himself. He is saying, "God, I thank Thee that I am not as other men are." It is rude, perhaps, to pry into his private doings, but as he is gone out, just let us take a look into this little sanctum and see his accounts. We begin to look at them—and we must be quick, for fear he should come and catch us. Look at this entry—"Half a dozen widows' houses devoured last week." Go on, and you will see all sorts of bad things that he has been doing. He would not have been such an atrocious villain had it not been for his religion. He wraps that about him as a cloak, and it prevents his seeing what a great sinner he is. Perhaps if he did not practise so much piety, he might be shocked at his lack of morality. As Jesus said to the Pharisees, "If ye were blind ye should have no sin; but now ye say we see; therefore your sin remaineth."

This man pretends to be a saint, but he proves to be a devil. His soaring profession aggravates his heartless infamy. Surely, I think, this example falls fairly within the scope of my text. Jerusalem, as a locality the centre of devoutness, became the cesspool of corruption. If you have the cherubim without the Shekinah; if you have the sacred symbols without the sanctifying Spirit; if you have the sound creed without the lively faith; if you have Gospel in the pulpit without grace in the heart; if you have Protestant Christianity without a precious Christ, then the decadence of your religion will lead to the demoralising of your character. The mere possession of the outward means of grace may have no better effect than that of making men worse; yet it entails a very solemn responsibility. No man can sin, after he has received light from above, so cheaply as he does who commits his transgressions in the dark. When you are warned and entreated and besought to turn from the error of your way, should you still pursue it? "Being often warned, and hardening your neck," the sentence is, "You shall be suddenly destroyed, and that without remedy." I believe some hyper-Calvinists raise an objection to the responsibility of man whilst hearing the Gospel, and there are several

other things to which they likewise demur; but I hope we shall always accept the testimony of God's Word without distorting it, whether it be agreeable or distasteful to us. As for me, I have braved the sneer of men because I feared the frown of my Lord. But now they are dead that troubled me; and it is not likely that I shall cease to speak of unbelief as other than a grievous sin, a capital crime, and an aggravation of all other transgressions. The Gospel is either a savour of life unto life or of death unto death to every one of you who hears it. If it be not a stone of help, it will become a stone of stumbling. You will either fall upon it and be broken, or it will fall upon you and grind you to powder. Beware, ye that hear the Gospel and trifle with it, lest it be said unto you, "Behold, ye despisers, and wonder, and perish." I believe that throughout eternity the punishment of the guilty will be aggravated for ever by the privileges against which they have persisted in sinning. To sink into perdition from under the shadow of the Gospel is possible; to go down with warnings of judgment and wooings of mercy sounding in one's ears is suicidal; to leap into the pit headlong and to find out the deepest depths of dire despair is dreadful beyond description. To think of it conjures up thoughts from which we recoil. Oh! call it not a fatal mistake, for it is a foul crime. The heathen who never heard of Christ cannot accuse themselves of having wasted Sabbaths and rejected a Saviour. But Sabbath after Sabbath you who have had the Gospel delivered in your hearing—ye will have to bear a reproach like this, "Ye knew the Gospel, but loved it not!" This shall be the perpetual worm that shall never die. There was a time when God called. He Himself says it—"I called, but ye refused; I stretched out My hand, and no man regarded it; therefore I also will mock at your calamity, I will laugh when your fear cometh." In like manner Jesus says, "Woe unto thee, Chorazin, woe unto thee, Bethsaida: it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you." The privilege in each instance clenches the responsibility. Oh, may this solemn truth abide with each of us!

Now let me in closing give a slightly different tone to our meditation. We have seen that Jerusalem had a monopoly of one sin—she killed the prophets. Are there no sins which God's people, His real people, true and genuine saints, may be charged with—nay, of which they may accuse themselves, as exclusively their own? Possibly the very mention of them may lead us to repent, and bring us back again humbly and penitently to the foot of the Cross, that we may accept with the more gratitude the full atonement which our Saviour made. You and I are, dear friends, the children of God in a sense in which other men are not: we are part of His great family. Being regenerated and adopted, we have received the nature of children, and been put into their *status*. Other men are but subjects under His law; we are sons. No servant can sin as a son can. A servant and a son may both be guilty of the same offence, but there is a difference in the degree of guilt, because of the relationship. A father may well say "My servant ought not to have done this—he has offended me; but as for you, my own child, my beloved, you have grieved me to my heart, for you have sinned against a father's love as well as against a father's authority. You are bound to me by ties so close, that you ought to have been more scrupulous. I can understand a servant injuring my property or my reputation, but to my child both of these should be very dear." There seems to

me to be a baseness about the ingratitude of a child with which the unkindness of a friend will not compare. Sharper than an adder's tooth is the conduct of a thankless child, because he is a child. I do not think it is possible for any one not related to break and wound a mother's heart as her own child can. You Christians can easily apply this reflection to yourselves. There is a peculiar wickedness about your sin. In the judgment of others it is the same, but in your own judgment, if you think of your heavenly Father and your nearness to Him, it will seem to be far worse. Dear friend, remember you are not only a child, but sometimes you rejoice to think that you are Christ's spouse. Now one's spouse lies very near one's heart. Another person may say something against me, and I might pass it over. A remark which, coming from a stranger, or even from a friend, we might slight, did it come from one's own spouse, would cut deep into the very soul. You would say, "It was not an enemy: then I could have borne it; but it was thou,—thou who dost rest in my bosom and enjoyest my perfect confidence—thou hast lifted up thy heel against me." Say, then, child of God, dost thou not see that thy sins may have a peculiar heinousness about them. There may be a stoning of prophets and a crucifying of Christ in thy misdeeds, although still favoured as a bride, never to be divorced: thy crime is bitter, and to be repented of bitterly.

There is one sin which has often oppressed my heart, and I dare say it has yours. You grow cold in love to your Saviour. Some of you do not love your Saviour with the same warmth and devotedness you did at first. There may be those among you who plead not guilty. I wish most of you could; but, alas! how many of you have to look back upon former days and say, "O that it were with me as in the days that are past!" More cause you have for loving Him: more coals have been put on the fire, but yet it is less hot, and burns less brightly; more stones have been thrown on the cairn, and yet it is smaller than it was at first. Oh! strange it is—we sometimes even almost wonder to see it—that some who since they first came to Christ and rested only on Him have had many gifts and graces vouchsafed to them, have almost put them in the place of Him who gave them. Master Brookes says, "Suppose a loving husband were to hang his wife's ears with earrings, and put jewels about her neck and rings upon her fingers, and she got so fond of all these pretty things that she forgot her husband, it would be a sad thing if love tokens should make us forget the hand that gave them." This case is just like ours: we begin looking at our own good works and graces, and get to be so pleased that we forget from whom they proceed, and look upon them as our own; whereas there is no lustre in them except that which is reflected, and we shall soon lose even the reflection if we get contented with it. We must look to Christ and Him alone. Shame on us all Christians, that we should be thus remiss and negligent of our deepest, tenderest obligations. This is a vice to which even the heathen are not prone. Do you ever hear of a nation forsaking its gods? Well might the prophet expostulate, since no other nation forsook its gods, yet Israel forsook hers. Worldly men do not forsake their pursuits with the indifference that you forsake yours. They grow more and more enamoured of the flaunting charms of that woman Jezebel, the world, whilst our hearts, alas! are often forgetful of our fair, infinitely fair Lord Jesus, and go rambling abroad with some other love.

This is a sin which none but Christians commit. And what shall I say of the doubts you cast upon the faithfulness of God, after having proved it so conspicuously? No unconverted person can have proved it as you have done. There are promises of which any one, especially the stranger within our gates, might have availed himself. The world, however, discredits sheer worth. But you have gone to the throne of grace with pleas based on promises not once only; peradventure, if I should say you have gone hundreds and thousands of times, I should not exceed the number of proofs you have made of the Divine faithfulness. Fifty years have transpired since some of you came to the Lord, and you never found Him slack. He never dishonoured His own word; He has been faithful and true in the midst of all that was fleeting and transient. Yet your heart flutters and your lips murmur when a fresh exigence arises. How canst thou be so distrustful, so provoking? Airy says, "If there be a God, if prayer can prevail, if there be any kind of piety that is not a baseless presumption, are moot questions with the men of this generation;" but you know there is a God, you know He hears prayer, you know He honours obedience, and fulfils every tittle He has spoken. Why should you ever harbour a doubt or cherish a misgiving? Is it not monstrous? Doubt now? What fresh pledge, what further guarantee, can you require? Do strive earnestly; do pray constantly that this accursed unbelief may be cast out of you. Are you not heirs of heaven? Are you not looking for and hastening unto the coming of the Son of God? Shall your faith be steadfast as to the goal, and yet in suspense as to the journey?

With such rambling thoughts have I ruminated on my text—"It cannot be that a prophet perish out of Jerusalem." Jerusalem! thy name suggests to me all that is beautiful for situation, and all that is precious for privileges; and yet I tremble at thy history, for it is a record of mischief and misery. O Jerusalem, Jerusalem! rather had I sung thy praise than rehearsed thy crimes! But, O God! let the words of my mouth and the meditation of my heart be alike acceptable to Thee! May such warnings be fruitful as any woodings in drawing reluctant hearts to right allegiance. This is my last word—Believe and live. Amen.

## Essays and Papers on Religious Subjects.

### POPULAR PREACHERS OF OUR OWN TIME.

BY JABEZ BURNS, D.D., LL.D.

DR. MACDONALD, THE APOSTLE OF  
THE NORTH.

THIS extraordinary and laborious preacher was born at Reay, Nov. 12th, 1779. "John Macdonald derived his name from his two grandfathers. His paternal grandfather was an eminent Christian, much given to prayer, the author of

several Gaelic hymns, and known as 'the man who would fight only on his knees.' A misunderstanding arose between him and Mr. Gunn, or M'Homish, his landlord, who not only threatened to eject him from his croft, but actually laid violent hands upon his person. John Macdonald quietly bore his landlord's blows, and said, good-humouredly, 'I will not fight with you standing, but come and I will try you on my knees.' Hearing this Gunn went

away in a great rage, conceiving himself to be highly insulted. Meeting another of his tenants, he complained to him of the insult John had offered him by proposing to fight him on his knees. 'He will do it, too,' the tenant said, 'and I fear you will have the worst of it.' 'How so?' asks M'Homish. 'John Macdonald,' he replied, 'has much to say with heaven, and he usually gets whatever he asks from the Almighty. It was in this way he proposed to encounter you on his knees, and if he does so you will be sure to lose the day.' On hearing this the landlord took fright, never rested till he had asked forgiveness from John Macdonald, and was very kind to him ever after.

"His maternal grandfather, John Mackay, bore a high Christian character, and his two grandmothers also feared the Lord.

"In his ninth year he entered the parish school of Reay, then taught by Mr. William Munro, of whom he afterwards wrote; 'He was my first and last teacher, and, under Providence, my best friend in prosecuting my education. I entered his school,' he adds, 'June, 1788, and commenced Latin May, 1791. He taught me without a fee.'

"After entering on his teens he became known as the cleverest scholar in the parish school, and he was, in consequence, often employed by the neighbouring farmers in making up their annual accounts. An anecdote connected with this work he has often told. Being asked to make up the accounts of a farmer in a distant part of the parish, he was under the necessity of remaining for several days in his employer's house. The farmer had always kept up a form of family worship, though well known to be fonder of peace than of prayers, but he had never ventured, when on

his knees, beyond repeating the words of the Lord's Prayer on any former occasion. Thinking it necessary to get up something extra, when the catechist's son was present, as he knew him to be a sharp youth, who would be sure to mark the difference between his prayer and what he was accustomed to hear at home, he resolved to paraphrase the form which had stood him in such good stead before, that it might be decently long at any rate. Beginning with the invocation, he added to it the words, 'and also on the earth,' and an eke to each of the first three petitions; but having repeated the fourth, 'give us this day our daily bread,' there was a long pause. He evidently seemed to feel that this was but a very scanty allowance to ask, so, with an earnestness in which he let out the deepest desires of his heart, he added, 'but if Thou wilt give us more we are quite ready to receive it.'

"At college he was of 'the first three' in all his classics; in the mathematical class he was *facile princeps*. But once out of college the 'one thing needful' asserted its place in his thoughts and study; and the work of a busy evangelist, when he became a minister, left him little leisure for literary and scientific pursuits. The professor of mathematics under whom he studied was accustomed, towards the close of the session, to give some posing problems to the students, which he expected very few of them to solve; the result was that on the last few days very few students were present in the classroom. At last John Macdonald was left with but one companion. He was busy with one of the posers during the whole of one of the last evenings of the session; he had failed in working it out, and could

not discover his mistake. He was, at last, obliged to lay it aside, and to go to bed. To his great surprise, next morning he found, written by his own hand, the correct solution lying on the table. His companion told him that he had risen during the night, written what he found on the paper, and thereafter returned to bed. He brought the solution to the class, and the professor found it quite correct.

"It was in the interval between two of his college sessions that John Macdonald began in right earnest to ask, 'What must I do to be saved?' There is reason to believe that the reading of President Edwards' works was the means of beginning the work of conviction, which issued in his conversion to God. This, in his case, was a fiery process. He has been heard to declare that, such was his experience, then, of the 'terrors of the Lord,' he was at the time persuaded that the agony of his soul was an anticipation of hell. Shut up to Christ as his only resource, by the felt desperateness of his case as a sinner, and by the authority of the command to believe in the Son on the one hand, and on the other shut out from Him in darkness, under the power of unbelief and in the impotence of spiritual death, well knew he then the agony of a soul lying without hope, at the disposal of Him who will have mercy on whom He will have mercy, and who hardeneth whom He will. In this state of mind, as he himself once told the writer, he was walking one day by the seaside. Under the pressure of despair, and at the suggestion of the tempter, he advanced within the sweep of the great billows that were breaking wildly on the shore. Ere the advancing wave had reached him, a ray of Gospel light pierced the

darkness in which his soul was shrouded. Rushing at once from the danger which he had rashly provoked, and climbing up into a quiet cave in the rock hard by, he was there and then enabled to commit his soul to Christ. He went to the shore that day in the grasp of the destroyer; he returned from it in the arms of the Saviour.

"He was licensed to preach the Gospel July 2nd, 1805, by the Presbytery of Caithness. He was then known only as the son of James Macdonald. His father's fame as a Christian, and as a catechist, heightened the expectations which waited for his preaching; and the love and respect entertained for the father made many anxious for the success of the son. His first sermon was not accounted worthy of his father's son. Some expected in his preaching a reproduction of his father's maturity of thought and feeling, and were, therefore, greatly disappointed. One of his first texts—"I beseech Thee show me thy glory"—startled others."

Having received from the Society for Propagating Christian Knowledge a presentation to the Gaelic Church in Edinburgh, he deemed it his duty to accept that charge. He removed from Berriedale in December, and was inducted as minister of the Gaelic Chapel in the metropolis in January, 1807.

"The intercourse which he enjoyed with such ministers as Dr. Campbell, Dr. Colquhoun, Dr. Davidson, and others, and with the *literati* whom he met at Sir John Sinclair's, was most beneficial to him. He had no such advantages before, and, eager to acquire knowledge, he was resolved to make the most of them. He carefully read such works as he heard these great men criticise and commend, and

thus attained to be abreast of the leading minds in general information; and he acquired a facility and accuracy of expression in English which greatly contributed to his future usefulness. But he passed through a still more important change during his residence in Edinburgh. There is no record of his experience at that time, but of his having made a fresh start in the way of life there was abundant evidence. There have been instances of persons becoming 'other men' who were never new creatures in Christ; but there have been also instances of renewed men becoming other men under a fresh baptism of the Spirit. This was the change which Mr. Macdonald underwent in Edinburgh. It was soon apparent in his preaching. Always clear and sound in his statements of objective truth, his preaching now became instinct with life. It was now searching and fervent, as well as sound and lucid. Knowing the terror of the Lord, as he knew it not before, he warned sinners in Zion with such faithfulness and power as excited the wonder and the awe of his hearers. His statements of Gospel truth were now the warm utterances of one who deeply felt its power. The Lord's people could now testify that he spoke from his own heart to theirs. His manner in the pulpit underwent a corresponding change. His action became most vehement, but it never seemed extravagant to any hearer who could sympathise with the views and feelings of the preacher. His melodious voice, though often very loud, was always under his control, and was pleasant in all its tones. Chanting occasionally as he spoke, he added greatly to the effect of his preaching on Celtic sensibility. His sermons, always fraught with thought, bright with

illustration and teeming with feeling, were fitly delivered with the most unaffected and the intensest earnestness of manner."

On a visit to Tain he preached twice, and one who heard him says: "His second discourse was so awe-inspiring, that the audience became powerfully affected. Such was the awful solemnity of the doctrine and the vehemence of the preacher's manner, that I expected ere he was done every heart would be pierced, and that the very roof of the church would be rent. The sermon over, all were asking who the preacher was. 'A young man from Edinburgh of the name of Macdonald,' was the only answer that could be given."

Mr. Macdonald was translated to Urquhart in 1813, and his induction there took place on the first of September. He was presented by the patron, Mr. Forbes, of Colloiden, on the petition of the parishioners, whose attention was first directed to him by Dr. Mackintosh and Hector Holm, the minister and the layman to whose judgment they most readily deferred.

This was just the post for the minister who was destined to be "The Apostle of the North."

A stranger from a parish whose minister was a moderate, once met an Urquhart man during one of his minister's long tours. "How is your minister?" he inquired. "I can't tell you," was the reply; "we have neither heard nor seen him for six weeks. It is really too bad," he added, "that he should be so long away from his own parish." "Indeed it is," rejoined the other; "but I can suggest to you a plan by which you can have your minister every Sabbath." "And what is it?" "Exchange your minister for mine, and I'll engage that he will be left with you for all the Sabbaths of the year." "Oh, if that's your plan we

will rather stick to what we have." "If you won't adopt my suggestion," the stranger said, "let me hear no more complaints about your minister's frequent absence. Be thankful that you have a minister of whose services all are anxious to have a share."

On a visit to Reay, just when he had lost his wife, it is said:—

"There was no man in his day whose labours in the service of the Gospel abounded more than his. On Sabbath, when at home, he always delivered three sermons. Once a month he preached regularly in Inverness and in Dingwall, and for a considerable time steadily in Invergordon. In not a few places he was invariably present on communion occasions, usually preaching every day, besides giving to many ministers occasional and more limited assistance. He often went on excursions to various parts of the Highlands, preaching as he went. During three months of each year he preached, on an average, two sermons a day, and in no year of his life in Ross-shire did he preach fewer than three hundred sermons. He preached upwards of ten thousand times during the last thirty-six years of his life, and never delivered an unstudied discourse. This was not owing to his confining himself to a set of sermons which he constantly repeated, for he has left among his papers skeletons of discourses on almost every text on which a sermon could be written, besides notes of lectures on the Gospels and other parts of Scripture."

One or two anecdotes must conclude our sketch.

"While crossing Kessock ferry along with the minister of Killearnan, among their fellow-passengers was a drunken exciseman, at whose feet a dog was lying. The gauger, observing the ministers, raised the

dog, and, holding it on his arms, went up to Mr. Kennedy and said, 'Will you christen this child?' Mr. Kennedy, horrified at once, ordered him away. He then presented the dog to Mr. Macdonald, who immediately rose up and said, 'Do you acknowledge yourself the father of what you now present for baptism?' The exciseman, drunk as he was, saw that he was caught in his own snare. Looking wildly at the ministers, he flung the dog into the sea, and skulked back to his seat, amidst the jeers of all who were on board."

"During one of his tours in Lochaber he was invited by Lochiel to spend a night in his mansion. Besides the clergyman there was a large party of guests. Between nine and ten o'clock card-playing having been proposed, Mr. Macdonald at once rose, and, going up to Lochiel, asked him whether he was to hold family worship. 'Oh, no,' he said, 'I cannot think of that to-night.' 'And will you not allow me to engage in worship for you?' 'Not to-night,' his host replied, 'it would give offence to my visitors.' 'If not,' the minister said, 'I must go away; for I cannot remain where my Master is denied.' Lochiel, anxious that there should be no spot on his Highland hospitality, but quite resolved against worship, urged him to remain. But he was quite as unyielding as his host, and left the house at dead of night, and walked several miles ere he reached a place of shelter."

Dr. Macdonald joined the Free Church movement, and he laboured on till April 18, 1849, when he fell asleep in Jesus, and thus his life and work ended together.

## THE BOOK AND ITS AUTHOR.

BY REV. JOHN COX.

Most persons have heard of "The Book and its Story," also "The Book and its Mission." That "story" is wonderful, that "mission" is glorious; and while we listen to the story, and consider the mission, our reverence for and delight in "THE BOOK," should increase. Let us now, with a view to deepen our reverence for the Scriptures and increase our gratitude for such a *great gift*, study *The Book and its Author*.

Some of us many years ago used to read of "the Seven Wonders of the World;" there are many more than seven now, yet however many and great they may be, there are two wonders which cast all others into the shade. These are the existence of a Bible; also of a people who love it, and seek to be and to do what it requires. Yes, the Holy Bible and a living Church are visible proofs of God's power, wisdom, and grace. These two are intimately connected, and they both testify to the reality of another wonder greater than either—even the person and glory of the Lord Jesus Christ. While we study this Book in order to realise fellowship with its glorious Author and to learn its great lessons, the words of the Apostle Peter will be an appropriate foundation for our meditation: "*Holy men of God spake as they were moved by the Holy Ghost*" (2 Pet. i. 21). This fact will suggest five points for consideration; it is to the last that we shall ask special attention.

I. We are here informed through whom these communications were made. "*Holy men of God spake.*" The characters and sufferings of those who were the original channels of Divine truth have ever been considered as good guarantees for the

truth of what they uttered. God has usually employed holy men in holy things; only very occasionally have unconverted persons been made the medium of Divine oracles. The same observation now holds true as regards the persons whom God uses to proclaim and expound His truth, and to be the honoured instruments employed for the conversion of sinners and the edification of saints. "Vessels unto honour are sanctified and made meet for the Master's use, and prepared for every good work."

II. To whom were these communications made? If we glance over the history of Jews and Gentiles, we shall find marvellous grace manifested as regards the methods and seasons of Divine revelation. Was it not often the case that the darker the world became the brighter the Divine light beamed forth? Each successive dispensation of revealed religion brought new discoveries of God's mercy. When priesthood and royalty had both greatly failed in Israel, then prophets were multiplied, and their prophecies became more clear and more frequent. Among the apostate tribes, how many holy prophets lived and laboured! When the world was sunk in darkness—when hypocrisy and formality triumphed among the Jews, and pride and sensuality prevailed everywhere else—then the Son of God came preaching peace, and the dispensation of the Spirit was established.

III. If the question be asked—In what did these communications consist? the answer is in one word: "TRUTH." The truth concerning the origin of all things, the beginning of the human family, and the entrance of sin into the world is told in a few infallible and simple sentences, which nothing ever has, or ever will, prove to be incorrect. Then redemption becomes the one

great subject of inspiration. All that follows the brief record of the creation and fall of man, is intended to unfold the wondrous scheme of redeeming love—to exhibit its glory, its adaptation, its sufficiency, and the certainty of its triumphs. The revelation of this infinite subject was gradual, clear, sufficient; and altogether worthy of God, though often considered as foolishness by erring man.

IV. How or in what manner were these communications made? The answer is, "at sundry times and in divers manners." "Holy men of God spake as they were moved by the Holy Ghost. They spake not in words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Cor. ii.). Hence the Bible is not merely authentic and generally correct, but as originally given by God it was in every part inspired, and therefore altogether infallible. In it we have the library of the Holy Ghost. It is a complete work, which needs not to be supplemented and shall not be supplanted; it "abideth for ever." The word "inspired" or "breathing into" denotes the origin, the directness, gentleness, and facility of the Holy Spirit's operations. We may certainly conclude that the inspiring Spirit gave those whom He "moved" such light and evidence as left them in no doubt respecting the source whence the wondrous thoughts that swelled within them came. "If you ask what this inspiration was," says one, "I answer, I cannot tell." In this as in every other work of God there is mystery, variety, and perfection. His works are past finding out.

V. Consider the character of the Holy Spirit as unfolded by His words, or as made known by that Book of which He alone is the Author. The Holy Spirit had to do

with creation (Gen. i. 2). He also formed the human nature of Christ (Luke i. 35). He is the producer of every useful gift (Exod. xxxi.—xxxiv.; 1 Cor. xii.) and the source of all real holiness (2 Thess. ii. 13). But we speak now of His written word. We would reverently and gratefully contemplate the Holy Spirit as an Author; or rather "The Author" of "THE BOOK." On the title-page of the Holy Scriptures may be written, with the greatest confidence, "THE HOLY BOOK, BY THE HOLY SPIRIT."

Having looked at the title-page, and had our expectations raised by the name of the Author, if we next diligently, humbly, and prayerfully search the volume, we shall be sure to have all our expectations fully met, yea, far exceeded.

Bear in mind that our special object now is to learn the character of the Divine Author from the characteristics of His writings. This can be only very imperfectly attained to as regards human writings. The heart of man is very deceitful, and he does not fully disclose himself by what he writes. "It is so easy to be good on paper." Some writers have sadly contradicted by their lives what they have taught by their pens. Some who have soared in their writing on the wings of genius, have grovelled by their actions in the mire of sin. It is not so even with the sacred penmen; and as regards the Divine Author of the Book, here in his own grand volume we may trace His infinitely glorious character, and learn how great and good He is; but let us bear in mind that even for this we need His gracious aid, and should earnestly seek it.

Look again at the title-page, and read "THE HOLY BOOK, BY THE HOLY SPIRIT." The Book, we say, answers to the name of its Author,

and that name is a guarantee for the truth, importance, lovingness, and holiness of the Book. The words *the Holy Spirit* suggest four thoughts: *spirituality, holiness, infinity, and eternity* and from the Book we shall learn most clearly that these are indeed attributes of its Author, even as creation attests that its Author is infinitely powerful, wise, and good.

1. That book must be *spiritual* which was indited by a Spirit, though human hands wrote down the words, and though human sympathies pervade its pages. And such a book must bear witness to the spirituality of its Author. The Bible is a most spiritual book. It is a book for the soul, and a book about the soul. It reveals the spirit world, and trains up immortal beings for that blessed abode. It is the means of originating all spiritual life, and is the food to sustain that life. In this respect, how gloriously does it contrast with all other pretended revelations whose utter grossness shows their vile origin! It may be said of the "Koran," and every other pretended sacred book, "that which is born of the flesh is flesh." Their carnal character betrays their low origin. The spirituality of the Bible should induce deep respect, yea, unbounded reverence for it. If God were to commission a holy angel to indite a book which should accurately describe the starry heavens, with what feelings of curious awe should we receive and study the volume? But this has been far outdone in every respect by that "Divine Spirit who searches the deep things of God," revealing to us God's great thoughts and gracious purposes. The natural or carnal man cannot, therefore, really enter into this book. "We must receive the Spirit" which is of God, that we may know the things

which are freely given to us of God.

2. The book is as *holy* as it is spiritual, as practical as it is heavenly, and so certifies that a Holy Being indited it. From beginning to end it condemns sin. With all its words of inviting love to sinners, and all its assurances of a free pardon to whosoever returns to God by Christ, it never excuses sin, or speaks lightly of transgression. It is a sword to destroy sin and conquer its patron and promulgator, the devil. It is the great friend of all holiness. This it is that clothes it with such sublimity, and makes it so suitable to guilty, ruined man. The means by which it proposes to make sinful man holy, and train him up for a world of perfect purity, are alike honourable to God and adapted to man. God therein purposes to pardon the guilty on account of what the Saviour has done, and thus, by bringing him under infinite obligations, to produce love, and call forth gratitude and devotedness. In this respect the Bible stands alone.

"What if we trace the world around,  
And search from Britain to Japan,  
There shall be no religion found  
So just to God, so safe for man."

It not only decides this great point, but into all the minutiae of daily life this book descends; it travels into all ramifications of society, legislates for all relationships, yea, nothing is hid from its genial heat. Everywhere it proposes to make the fruits of holiness grow, to the praise and glory of God.

3. But mark how the definite article is used. THE Holy Spirit. The Author of the Bible is the Spirit, the infinite Spirit, and this book proves His INFINITY, even as all other books demonstrate the infirmities of their authors.

The holy, inspiring Spirit must

be a being of infinite foreknowledge and perfect wisdom. The Bible took more than fifteen hundred years to write. About thirty different persons were employed upon it, some of them residing in various parts of the world. Yet in this wondrous book, notwithstanding a vast variety of subjects and differences of style, there is perfect unity of theme and design. And, then, its minute prophecies concerning persons and things, uttered ages before their fulfilment, together with its all adaptiveness to man's nature and miseries, his desires and destiny, prove the infinite knowledge and wisdom of the Author.

If we consider the gushing tenderness displayed in the sweet invitations, precious promises, devotional utterances, and graphic narratives of the Bible, we may trace that the Holy Spirit is infinitely loving and gracious; while in the simple, soothing strains of truth, so suited to the feeblest intellect, so comforting to the most sorrowful heart, we see the infinite condescension of the Spirit. And when that Word comes home to the stubborn sinner, and strikes him down to the dust of self-abhorrence, or when it lifts up the desponding soul to joyful hope by two or three of its wondrous syllables relating to the Saviour being received and rested on, we learn the omnipotent power of the Spirit of truth. He can give full effect to His own Word, making the Gospel the power of God unto salvation, producing by its means tastes for and sympathies with all that is divine and heavenly. It also draws such truth-loving hearts into communion with each other, so that they are "joined together in the same mind and in the same judgment," and trained up for the enjoyment and employment of the world of light and glory.

4. Such a book must last for ever, and so it bears witness to the *eternity* of the Author. Whatever may change or perish, "the Word of the Lord liveth and abideth for ever." Blessed thought! those who have felt its power, seen its beauty, tasted its sweetness, and heard its harmonies, are the temples of the Holy Ghost, and shall realise for ever the fulness of whatever they now have the earnest of.

In conclusion. There are four facts we would just mention which should produce deep solicitude and earnest effort. We have this book to *study* and *search*, let us beware of neglect, of self-dependence, of rash interpretations, and the fettering influence of human systems. We have it to *exhibit*. Believers should be the epistles of Christ, and their characters should show that they have been cast into the mould of the Gospel. The Church is "the pillar and ground of the truth," erected to sustain and exhibit God's precious Word. We referred, at commencing, to the two great works of the Holy Spirit—the Bible and the Church. The Bible is complete, the Church is in a state of formation. But the Saviour's prayer shall soon be fully answered, "Sanctify them through Thy truth" (John xvii. 17); and then, when made one in the Father and the Son, they shall exhibit through eternity the beauty of Divine truth.

Now we have this truth to *spread*. Let us do this diligently and prayerfully, "if by any means we may save some." Every Christian should "hold forth the word of life," and from every church "the Word of the Lord should sound forth." A fourth and very solemn fact is, that this Word must be fulfilled in every one with whom it comes in contact. When Elijah ascended to heaven in a chariot of fire, and when Jezebel

was cast from the window of her palace, to be trodden down under the feet of horses, and then to be eaten of dogs, it could be alike said of both, "*This is the Word of the Lord.*" Thus will it be with all who possess God's Book; whether saved or lost, God's Word will be fulfilled in them. All who trust and love it will rise to glory; all who neglect and despise it will sink into utter, irremediable ruin.

Let us, then, wait diligently on its great Author for light and power, that we may understand, adorn, and spread it; and make it our daily, earnest prayer that the Author of the Book would so bring His Word home, that "the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit" may be more and more realised.

*Watford.*

## Tales and Sketches.

### YORKHILL BAPTIST CHURCH: ITS RISE AND PROGRESS.

BY SCRUTATOR.

#### CHAPTER XII.—*Two Churches—A Contrast.*

As we have given fully the progress of the Baptist Church in Yorkhill during the first five years of its history, and the church has continued most happily in the same steady and peaceful course since that period, no necessity exists for us to trespass upon the reader's kindness and patience by further lengthening out the narrative. Our aim at the outset was to show how, by laying down certain Scriptural principles, and carrying out certain judicious plans, a small interest might be founded, and be made a power for spiritual good. For seventeen years the Yorkhill church has been in existence. Its first pastor still lives, and presides over it with his usual prudence and skill. Old Jacob and John Quarmbly have entered into rest, but Deacon Makepeace and Solomon Sharpe still survive.

Twelve years have, however, brought their changes. In the first

place the pastor no longer dwells in a hired house, but lives rent free in a house not far from the chapel, built by the church and congregation, for the comfort and convenience of himself and family. And a good house it is. Unlike some of the old chapel houses, which seem to have been built on the principle of confining the inmates in rooms of the smallest possible compass, or else of making them large enough and numerous enough for three families instead of one, it has rooms of moderate size and height, with sufficient light and ventilation; and no more rooms than are likely to be required by a minister and his wife, blessed with an ordinary number of children and dependents. As the walls are all dry, and nearly every floor is boarded, no fear is entertained that, by the inhalation of damp air, the minister will die of consumption, or that, by working on cold stone floors, his wife will, long before old age arrives, be laid up with chronic rheumatism. Two rooms are set apart for special purposes, one as a nursery for the children, and the other as a "spare room," which, being nicely and comfortably furnished, is kept sacredly for the accommodation of any guest who may

honour the minister and his household with a visit. Though there is no flower-garden in front of the building, there is a neat kitchen-garden behind, abounding in fruit-trees and vegetables, which, in leisure hours, the minister himself is fond of cultivating. Then the gap made in Mr. Ernest's home by the loss of his first-born has been filled up by the birth of three more children, one boy and two girls, who have been spared to bring home sunshine into the once lonely household. The church now numbers 250 members, and from it already have sprung two smaller churches, which, in adjacent villages, are endeavouring to bring the rustic inhabitants to the knowledge of the truth as it is in Jesus. Not a few of the old members have taken their departure to their heavenly home, leaving behind them the fragrance of sanctified lives and the remembrance of happy deaths, so that they, "being dead, yet speak." Of the twelve members first united as a church, two only remain, and one of these, bowed down with increasing age and infirmity, is quietly and patiently waiting for the Master to give the call, "Come up higher!" The aspect of the church is thus totally changed, a fact notably observable at the celebration of the ordinance of the Lord's Supper. Seated here and there a few of the dear, old and venerable faces may be seen, but the majority are largely composed of the younger branches brought in in later years, who are giving the strength of youthful manhood and womanhood to the service of the Redeemer. In the district around the church still retains its reputation for peace, unity, and zeal: it is, as it ever has been, "a city set upon a hill, that cannot be hid." The combined supervision of the

individual members by pastor and deacons, coupled with the maintenance of needful and Scriptural discipline, has served to keep the church in a state of purity, which has gained for it the respect of the worldly and sceptical to an extent that is most gratifying. Its Sunday-school, tract society, and other agencies for the promotion of spiritual good, still vigorously put forth their respective energies to win the young and outsiders for Christ; and thus, by aggressive effort, inroads are being constantly made in the camp of the enemy. To make known the Gospel as the panacea for human woes is the aim of individual members; and each new member, on being admitted into the church, is lovingly and earnestly exhorted to act as a home missionary in his own neighbourhood. It is in this way that the church, with the Divine help, is kept alive; and so long as it abides in the same good way, we feel that we may safely predict for it a continuance of the same spiritual prosperity, which has not only served for seventeen years to promote its own happiness, but has made the district in which it is planted feel that, in its case at least, the religion of Christ is no sham, but a reality; not a mere name, but a loving power, calculated to bless and be made a blessing.

Reader, we have now done. For two years we have traced together the respective careers of these two churches. They are, perceptibly, complete contrasts. One is noted for disunion, getting into debt, childish debates and Satanic rows, bad leadership, constantly changing and ill-treating its pastors, secret conspiracies, and utter want of anything like spiritual success. The other is proverbial for unity, the avoidance of debt, few debates, and

peaceful church meetings, good leadership, keeping to and treating its pastor well, meeting only in secret to pray, and aiming at spiritual good as its chief end. The one for a law follows its own natural will, feelings, and passions; the other, in all cases, goes for its authority direct to God's Word, and asks, What saith the Lord? Thus, as in the case of individuals, it comes to pass that as each church sows it reaps: the one sowing to, the flesh reaps corruption; the other, sowing to the Spirit, reaps the life that is everlasting. The chorus of a popular melody tells us that—

“Sown in the darkness, or sown in  
the light,  
Sown in our weakness, or sown in  
our might,  
Gathered in time, or eternity,  
Sure, ah! sure, will the harvest be.

As this is an indisputable fact, it becomes all churches to consider well what seed they sow. We, therefore, affectionately ask every Nonconformist church to consider, impartially, the cases of the two churches which, in our humble way, we have endeavoured to photograph. The adoption of the congregational form of government makes it a matter of necessity that every church must, in a greater or less measure, follow in the wake of the one or the other. Let each church, then, put to itself the question, “Which is ours to be?” Is it to be like the church in Grumbletown? Or is it to be like the church in Yorkhill? The choice made, we may depend upon it, will determine whether the church is to be a curse or a blessing. That our language is

not too strong will be seen by the following brief quotation, taken from the discourse of a minister honoured and beloved by all who knew his worth—the late Rev. Charles Vince. Speaking of the Congregational Church polity, as a Christian polity, he recently said: “This is an ecclesiastical polity, that is made for men and not for babes; it is made for good men and not for bad men; it is made for self-denying men, and not for men of self-assertiveness. *I can scarcely imagine an ecclesiastical polity that would be more disastrous in its results than ours if ours were carried out alicays by men who had not Christ's Spirit of self-forgetting and self-denying love.*” How true this is the lamentable history of not a few broken up, or weak and feeble, Dissenting churches shows, to the sorrow of all who wish well to Nonconformity. We, therefore, commend these words of kind, judicious, and faithful warning to all concerned, trusting that they will be received in the Christian spirit in which they are given. We now close with the earnest prayer that our pastors may be holy, faithful, and prudent men of God; that our deacons and officers may be noble givers, able managers, and safe leaders; that our churches may be pure, loving, peaceable, fruitful, and spiritually prosperous; and that all our members may, in their respective spheres, prove “burning and shining lights,” aiming, in their every-day life, to obey their Saviour's loving command, to “let their light so shine before men that they may see their good works and glorify their Father who is in heaven.”

## Reviews.

*The Narrow Pathway to the Golden Gate.* A Book for Young Pilgrims. By A. T. S. (London: Hamilton, Adams & Co.)

The title of this interesting book is beautiful and suggestive, and the work is well suited to our young readers, and cannot fail to be useful wherever it is attentively read. Type, paper, and binding render it very attractive. It will make an excellent Christmas gift-book.

*The Coming Great Revival; or, The Church Prepared for her Lord.* By Charles Graham. (J. F. Shaw.) 6d.

Worthy of the evangelical and spiritual popularity of its highly-appreciated author.

*Memoir and Remains of the Rev. R. M. M'Cheyne.* By the Rev. A. A. Bonar. (London: Hamilton & Co. Hundred-and-Fourteenth Thousand. 1875.)

Thirty years ago we were delighted with this incomparable Memoir, and we think it is self-evident that thousands upon thousands have formed the same opinion, when the present edition is the hundred-and-fourteenth thousand! The volume is most handsomely got up, and will be sure to meet with a hearty reception from the new generation of religious readers that has sprung up since the holy, exemplary, and devoted M'Cheyne went to his rest.

*Trumpet Calls to Christian Energy.* Being a Collection of Sermons preached on Sunday and Thursday Evenings at the Metropolitan Tabernacle, by C. H. Spurgeon. (London: Passmore and Alabaster.)

This volume is issued as a sequel to *Types and Emblems*. It is the second of the series, and contains a selection of sermons all addressed with one particular aim, to *arouse the energy and direct the efforts of Christian workers*. The fact that months, and even years

in some cases, intervened between their delivery, may tend rather to enhance than to detract from their present interest. By such persistent endeavours to stimulate the enterprise and develop the talents of Church members, the pastor of the Metropolitan Tabernacle has enlisted a noble army of valiant labourers, and banded them together in various societies; training them to handle the *Sword* and to use the *Trowel* for the defence of the Gospel, and the building up of the Church. Our readers will find here a fair sample of the appeals and persuasives by which a continuous succession of fresh volunteers has been recruited into the Home Mission service. Although no special order has been observed in the arrangement of these sermons, the first and the last each tells its own story. The one was a *cry for Revival*, before the manifold agencies now so vigorously carried forward had been brought into operation; the other was a *solemn reflection* prompted by the closing Sabbath of the past year, when the visit of the American Evangelists to our metropolis was in prospect.

*Lyrics for the Heart.* By the Rev. W. P. Balfour.

WE have been very much cheered by the perusal of these lyrics. They contain a beauty and a fragrance which commend them to the true lover of Jesus. They at once touch the heart and kindle emotions which raise the thoughts heavenward. The book is neatly got up, and is remarkably cheap.

### PERIODICALS, &c.

*Baptist Magazine.* A really good number, that cannot fail to be read with much profit.

*Sword and Trowel.* A very good number. We were much affected with the account of the testimonial to Mr. W. Olney, a prince of deacons, and whose

life we hope may yet be greatly prolonged.

*Ragged School Union Magazine.*—Very fairly sustained, as also is *The Quarterly Record* of the Trinitarian Bible Society.

*Letters of Peter Wimble to his Cousin Simon, who lives in the Country, on the State Church.* (Elliot Stock.) A well-written pamphlet of upwards of a hundred pages. We hope it will circulate widely.

*Biblical Outlines on the Books of the Bible, &c., &c.* By B. B. Wale, Minister of Trinity Chapel, York-street, Plymouth. (London: Robert Banks.) 3d. Part I., Genesis; Part II., Exodus. A work calculated to be highly useful to Sunday-school teachers, lay preachers, and Christian readers in general. We wish it great success.

*Popery Weighed in the Balance of the Sanctuary and Found Wanting.* By Nemo. (Elliot Stock.) A well-written treatise, and handsomely got up.

*The Three R's—Reason, Rubric, and Revelation, No Christian Priesthood* (Elliot Stock), and *The Believer's Almanack* (Holness, 21, Paternoster-row), we heartily recommend.

*The Companion Concordance* is an extraordinary compilation, presenting a mass of reference in the smallest type we ever saw. (Elliot Stock.)

*The Baptist Newspaper* is fully maintaining its avowed course, and doing invaluable service to the denomination.

*The Freeman* is especially rich in its telling original papers and criticisms and reviews.

*The Bible Echo, &c.* A monthly magazine of Grace and Truth. Edited by W. Kellaway. (Kellaway & Co., 10, Warwick Lane.) 6d. A periodical devoted to the advancement of Annihilation views and Life in Christ only. Well got up, and conducted with talent and spirit.

*Our Opinion on the Spiritual Meaning of Water, Baptism, &c., &c.* By J. A. Smith.

*The Triumphs of Prohibition in St. Johnsbury, Vermont, and Vineland, New Jersey, &c., &c.* As Described by W. Hepworth Dixon, Esq., and C. K. Landis, Esq. With additional Illustrations and Information. Edited by John Pearce. London: J. Kempster and Co., E. Curtice, &c. (2d.) This 8vo 32-page pamphlet is filled with the most reliable information as to some of the places where intoxicants are not sold, and where the moral and happy results are so evident and undeniable. We trust all interested in this greatest of all social questions will read and circulate this invaluable document.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

Rev. Percy E. Pearce has resigned the pastorate of George-street Church, Hull.

Rev. G. W. Sankey, of the Pastors' College, has accepted an invitation to the pastorate of Salem Chapel, Ramsey, Hunts.

Mr. William Rhys, of Pontypool College, has accepted a call to the church at Pennar, Pembroke Dock.

Rev. J. Eastwood Martin, of the Pastors' College, has accepted an invitation to labour in Erith, Kent, with a view to the formation of a Baptist church.

Rev. W. V. Young, late of Maidstone, has accepted a call to the pastorate of the church at New Mill, Tring, Herts.

Rev. Isaac Bridge, of Aldborough, has accepted a call to the pastorate of the church at Rayleigh, Essex.

Mr. W. Oates, of Worksop, has accepted an invitation to the pastorate of the church at Longmore-street, Birmingham.

Rev. J. RIGBY.—Owing to a long and severe illness the Rev. J. Rigby was obliged, a few months ago, to resign the pastorate of the church at Stanningley, near Leeds. During his ministry, which lasted about four years and a half, most important alterations were made and paid for in the chapel, the debt paid off on the new school, about £550 altogether raised, and the church made self-sustaining. Mr. Rigby was highly esteemed by ministerial brethren and others throughout the neighbourhood, and his resignation was therefore a matter of regret on the part of many. We are happy, however, to be able to state that, after four months' rest, he is now improved in health and able occasionally to occupy vacant pulpits. His present address is—3, Sankey Views, Warrington, Lancashire.

#### PRESENTATIONS.

Rev. W. H. Ibberson, having recently retired from the co-pastorate of Westgate Chapel, Bradford, Yorkshire, his friends have expressed their feelings of sympathy and regard by presenting him with a purse containing £122, and Mrs. Ibberson with an elegant timepiece and a pair of vases. The testimonial was given at their residence in Idle, near Leeds. In acknowledging the gift and heartily thanking the subscribers, Mr. Ibberson regretted that his health had compelled him to resign, and expressed the sincerest wishes for the increased prosperity and welfare of all connected with Westgate Chapel.

Rev. Isaac Bridge was presented, on the 27th of October, with a purse of money by the congregation and other friends at Aldborough, on leaving that place, where he has ministered for eleven years, to be pastor of the church at Rayleigh, Essex. George Clark, Esq., R.N., presided at the valedictory meeting, and Rev. Samuel Gladstone, of Leiston, took part in the service.

Rev. J. Flory, on leaving Matfield

Green, Kent, for the pastorate of the church at Burford, Oxon, has been presented by the friends in the former place with a purse containing £9, and a writing-desk.

Rev. W. Cuff, of Providence Chapel, Hackney-road, has been presented by his ladies' Bible-class with a copy of Smith's *Dictionary of the Bible*, and Mrs. Cuff with a gold watch.

#### NEW CHAPELS.

PADDINGTON.—The school chapel at St. Peter's-park was opened on the 17th and 19th of October. The preachers were Revs. J. Mitchell Cox, the pastor, and R. H. Roberts, B.A., of Nottinghill. John Neal, Esq., presided at the public meeting. Nearly £250 has been collected towards the £500 required. A bazaar is to be held in November, and Mr. Spurgeon has promised to preach in February on behalf of the building fund. Towards a projected chapel Mr. J. T. Olney has promised £50 if £450 is obtained by June next.

#### RECOGNITIONS.

Rev. J. F. Houstoun was publicly recognised as pastor of Bethel Church, Swavesey, on the 19th of October. Rev. C. Stovel preached in the afternoon, and presided at a public meeting in the evening.

Rev. George Walker was publicly recognised on the 8th inst. as pastor of the church in Union-street, Maidstone. Mr. J. Wood, of Hayle Mill, presided.

Mr. J. Wilkins has been publicly welcomed as pastor of Zion Chapel, Chatteris, Isle of Ely, a position which he formerly held twelve years ago. The congratulatory addresses on his second settlement over the same people were exceedingly cordial.

Rev. T. Harwood Morgan was publicly welcomed, on the 14th of October, to the pastorate of the church at Harrow-on-the-Hill, Middlesex. Mr. William Smith, senior deacon, who has been connected with the cause upwards of forty-five years, presided; and an address was delivered by Rev. Thomas Smith, formerly pastor of the church for twenty-four years.

\* \* We are compelled for want of space to keep over until next month the baptisms and other notices.