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THE
BAPTIST MESSENGER:

AN

Evangelical Treasury

AND

CHRONICLE OF THE CHURCHES.

FOR THE YEAR 1887.

LONDON:
61, PATERNOSTER ROW.

TO OUR SUBSCRIBERS AND READERS.

DEAR FRIENDS,—Inspired with gratitude by the mercies vouchsafed in the past, we invoke such a renewal of blessing upon each and all of you as shall introduce, with the dawn of 1888, the advent of a bright and Happy New Year.

The God of our fathers is still in our midst. He is about our path at every moment, and is able to supply all our need out of the riches of His fulness in glory by Christ Jesus. With such an ever-present Helper we ought not to be forlorn, seeing that we are never friendless.

Jubilee celebrations have marked the progress of the year now ended. Greetings have been interchanged between the Sovereign and her widely-scattered subjects. We are anticipating a loftier and more ecstatic jubilee when the Lord of heaven and earth shall come to be glorified with His saints, and admired of all them that believe.

Is the church ready for the glorious appearing of the Great God, our Saviour? We trow not, but we pray for increasing preparedness of heart and life, so that when He that shall come does come, we may be found among those who are looking for their Lord.

Meanwhile, let us count not as though we had already attained, or were already perfect, but be ever pressing towards the mark of the prize of our high calling, which is of God in Christ Jesus.

It is our humble mission to stimulate the hope and encourage the faith of all who love our Lord Jesus Christ in sincerity, and if any sentence from our pen has contributed to this result, we would devoutly ascribe the praise thereof to the alone Giver of every good and perfect gift, remaining in Him.

Your faithful Co-worker,

WILLIAM ALEXANDER BLAKE,

Editor.

The Butts, Brentford, Middlesex.

31st December, 1887.

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* THE MAJESTIC VOICE.

A SERMON BY C. H. SPURGEON.

“The voice of the Lord is full of majesty.”—PSALM XXIX. 4.

ALL God's works praise Him, whether they be magnificent or minute, they all discover the wisdom, the power, and the benevolence of their Creator. “All Thy works praise Thee, O God.” But there are some of His more majestic works which sing the song of praise louder than others. There are some of His doings, upon which there seems to be graven in larger letters than usual the name of God. Such are the lofty mountains, which worship God with uncovered heads both night and day; such are the rolling seas, too mighty to be managed by man, but held in check by God, and such, especially, are the thunders and the lightnings. The lightnings are the glances of the eyes of God, and the thunders are the utterings of His voice. The thunder has been usually attributed to God more especially, though philosophers assure us that it is to be accounted for by natural causes. We believe them, but we prefer, ourselves, to look to the first great cause, and we are content with that old and universal belief, that the thunder is the voice of God. It is marvellous what effect the thunder has had upon all kinds of men. In reading an ode of Horace the other day, I found him, in the first two verses, singing like a true Ithurean, that he despised God, and intended to live merrily; but by-and-by he hears the thunder, and, acknowledging that there is a Jehovah, who lives on high, he trembles before Him. The most wicked of men have been obliged to acknowledge that there must be a Creator, when they have heard that marvellous voice of His sounding through the sky. Men of the stoutest nerve and the boldest blasphemy have become the weakest of all creatures, when God has in some degree manifested Himself in the mighty whirlwind, or in the storm. “He breaketh the cedars of Lebanon;” He bringeth down the stout hearts; He layeth down the mighty, and He obliges those who never acknowledged Him to reverence Him when they hear His voice. The Christian will acknowledge the thunder to be the voice of God, from the fact that, if he be in the right frame of mind, it always suggests to him holy thoughts. I do not know how it may be with you, but I scarce ever hear the rolling thunder but I begin to forget earth and look upwards to my God. I am unconscious of any feeling of terror or pain; it is rather a feeling of delight that I experience, for I like to sing that verse—

“The God that rules on high,
And thunders when He please,
That rides upon the stormy sky
And manages the seas;

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No. 338. NEW SERIES.

This awful God is ours,
 Our Father and our love,
 He shall send down His heavenly powers
 To carry us above."

He is our God, and I like to sing that, and think of it; but there is something so terrible in the tone of that voice when God is speaking, something so terrific to other men, and humbling to the Christian, that he is obliged to sink very low in his own estimation; then he looks up to God, and cries, "Infinite Jehovah, spare a worm, crush not an unworthy wretch. I know it is Thy voice; I reverence Thee with solemn awe; I prostrate myself before Thy throne; Thou art my God, and besides Thee there is none else." It might well have occurred to a Jewish mind to have called the thunder the voice of God, when he considered the loudness of it, when all other voices are hushed; even if they be the loudest voices mortals can utter, or the most mighty sounds; yet are they but indistinct whispers, compared with the voice of God in the thunder; and, indeed, they are entirely lost when God speaks from His throne, and makes even the deaf hear, and those who are unwilling to acknowledge Him hear His voice.

But we need not stop to prove that the thunder is the voice of God, from any natural feeling of man; we have Scripture to back us up, and therefore we shall do our best to appeal to that. In the first place, there is a passage in the Book of Exodus where I would refer you; where, in the margin, we are told that the thunder is the voice of God. In the 9th chapter and the 28th verse, Pharaoh says, "Entreat the Lord (for it is enough) that there be no more mighty thunderings and hail." The original Hebrew has it, and my margin has it, and the margin of all of you who are wise enough to have marginal Bibles—"Voices of God." "Let there be no more voices of God and hail." So that it is not a mere illusion, but we are really warranted by Scripture in saying, that "the thunder is the voice of God lifted up in the sky." Now, for another proof; to what shall we refer you unless we send you to the Book of Job? In his 37th chapter, 3rd verse, he says, "He directeth it under the whole heaven, and His lightning unto the ends of the earth. After it a voice roareth; He thundereth with the voice of His excellency; and He will not stay them when His voice is heard. God thundereth marvelously with His voice; great things doeth He, which we cannot comprehend." And so he says in the 40th chapter, at the 9th verse, "Hast Thou an arm like God? or canst thou thunder with a voice like Him?" I am glad, in this age, when men are seeking to forget God, and put Him entirely out of the creation, and trying to put laws in the place of God, as if laws could govern a universe without someone to execute those laws, and put power and force into them—I am glad, I say, to be able to bear testimony to something which men cannot deny to be caused immediately by God the mighty One Himself.

There is one striking proof I would offer to you that the thunder is the voice of God, and that is the fact that, when God spake on Sinai, and gave forth His law, His voice is then described, if not in the first passage, yet in the reference to it, as being great thunders. "There were thunders and lightnings, exceedingly loud and long." God spoke then, and He spoke so terribly in thunder, that the people requested that they

might hear that voice no more. And I must refer you to one passage in the New Testament, which will bear me out thoroughly in describing the thunder to be, indeed, the voice of God ; and that is in the 11th chapter of the Gospel according to St. John, where Jesus lifted up His voice to heaven at the tomb of Lazarus, and asked His Father to answer Him ; and then a voice came from heaven, and they that stood by said " that it thundered ; " it was the voice of God which was then heard, and they ascribed it to the thunder. Here is a remarkable proof that the thunder has usually been ascribed to God as being His voice ; and when God's voice has been heard on any remarkable occasion, it has always been accompanied by the sound of thunder, or, rather, has been the sound of thunder itself.

Well, now, leaving these considerations altogether, we come to make some remarks, not upon the voice of God in the thunder, but upon the voice of God as elsewhere heard ; for it is not only heard there naturally, but there are spiritual voices and other voices of the Most High. " The voice of the Lord is full of majesty." God has spoken in various ways to man, in order that man might not think him a God so engrossed with Himself that he does not observe His creatures. It has graciously pleased the Divine Being, sometimes to look upon man, at other times to stretch out His hand to man, sometimes to reveal Himself in mortal appearance to man, and frequently to speak to man. At sundry times He has spoken absolutely without the use of means—by His own voice, as for instance, when He spoke from Sinai's blazing mountain-top, or when He spoke to Samuel in his bed, and said unto him several times, " Samuel, Samuel," or when He spoke to Elijah, and Elijah said " he heard the whirlwind, and he saw the fire ; " and after that there was " a still small voice." He has spoken immediately from heaven by His own lips on one or two occasions in the life of Christ. He spoke to Him at the waters of Jordan, when He said, " This is My beloved Son, in whom I am well pleased." He spoke to Him on another occasion, to which we have already referred. He spoke—it was God that spoke, though it was Jesus Christ—He spoke to Saul, when on his way to Damascus, " Saul, Saul, why persecutest thou Me ? " He has spoken several times immediately by His own voice, without the intervention of means at all ; at other seasons, God has been pleased to speak to men by angels. He has, as it were, written the message, and sent it down by His messenger from on high : He hath told to man many wonders and secrets by the lips of those glorious beings, who are flaming spirits of His, that do His pleasure. As frequently, perhaps, God has spoken to men in dreams, in visions of the night, when deep sleep falleth upon them. Then, when the natural ear hath been closed, He hath opened the ear of the spirit, and He hath taught truths which, otherwise, men could never have known. More frequently still, God hath spoken to men by men. From the days of Noah even until now, God has raised up His prophets, by whose lips He hath spoken. It was not Jeremiah who uttered that lament which we read, but it was Jehovah, the God in Jeremiah, speaking through the natural organs of his voice. It was not Isaiah who foresaw the future, and foretold the doom of nations, it was God in Isaiah thus speaking. And so with every prophet of the Lord now living, and every minister whom God hath raised up to speak ; when we speak with power

and efficacy, and unction, it is not we that speak, but it is the Spirit of our Father who dwelleth in us. God speaks through men; and now also, we know that God speaks through His own written Word of Inspiration. When we turn to the page of Scripture, we must not look upon these words as being in any degree the words of men, but as being the words of God. And though they be silent, yet do they speak; and though they cause no noise, yet, verily, "their sound hath gone forth throughout all the world, and their noise unto the ends of the earth." And yet, again, God even now speaks Himself by the use of means; He does not make man speak, He does not make the Bible speak merely of itself, but He speaks through the Bible, and through the man, as really as if He had used no books or employed no man to speak for Him. Ay, and there be times when the Spirit of God speaks in the heart of man without the use of means. I believe there be many secret impulses, many solemn thoughts, many mysterious directions given to us without a single word having been uttered, but by the simple motions of God's Spirit in the heart. This thing I know, that when I have neither heard nor read, I have yet heard the voice of God within me, and the Spirit hath Himself revealed some dark mystery, opened some secret, guided me into some truth, given me some direction, led me in some path, or in some other way hath immediately spoken to me Himself; and I believe it so with every man at conversion; with every Christian, as he is carried on through his daily life, and especially as he nears the shores of the grave—that God, the Everlasting One, speaks Himself to his soul, with a voice that he cannot resist, although he may have resisted the mere voice of man. The voice of the Lord is still heard, even as it was heard aforetime. Glory be to His name!

And now, my beloved, I come to the doctrine, "The voice of the Lord is full of majesty." First of all, *essentially*, "The voice of the Lord" must be "full of majesty;" secondly, *constantly*, "the voice of the Lord is full of majesty;" thirdly, *efficaciously*, in all it does, "The voice of the Lord is full of majesty."

I. First, then, "THE VOICE OF THE LORD IS FULL OF MAJESTY." Ay, and so it should be. Should not that voice be full of majesty which comes from Majesty? Is not God the King of kings, and the Ruler of the whole earth? Should He, then, speak with a voice below His own dignity? Should not the king speak with the voice of a king? Should not a mighty monarch speak with a monarch's tone? And surely, if God be God, and if He be the Master of all worlds, and the Emperor of the universe, He must, when He speaks, speak with the monarch's tongue and with a majestic voice. The very nature of God requires that all He does should be Godlike. His looks are looks divine; His thoughts are thoughts divine; and should not His words be words divine; since they come from Him? Verily, from the very essence of God, we might infer that His voice would be full of majesty.

But what do we mean by a voice having majesty? I take it that no man's voice can have majesty in it unless it is true; a lie, if it should be spoken in the noblest language, would never be majestic; a falsehood, if it be uttered by the most eloquent lips, would be a mean and paltry thing, however it might be spoken; and an untruth, wherever uttered, and by whomsoever is not majestic; it never can be truth, and truth only can

ever have majesty about it ; and because God's words are pure truth, unalloyed with the least degree of error, therefore does it come to pass that His words are full of majesty. Whatever I hear my Father say in Scripture, whatever He speaks to me by the ministry, or by His Spirit, if He speaks it, there is not the slightest alloy of untruth about it. I may receive it just as it is.

“ My faith may on His promise live,
May on His promise die.”

I need not reason about it ; it is enough for me to take it and believe it, because He has said it. I need not try to prove it to the worldling : if I were to prove it, he would believe it none the better ; if the voice of God's majesty does not convince him, sure the voice of my reasoning never can. I need not stand and cut and divide between this voice of God and the other ; I know it must be true, if He has said it ; and therefore I will believe all that I believe God has said, believing that His voice is full of majesty.

Then, again, when we speak of a majestic voice, we mean by it, that it is a *commanding voice*. A man may speak truth, and yet there may be but little majesty in what he says, because he speaks it in a tone that never can command attention and catch the ear of his fellow-creatures. In fact, there are some men, expounders of truth, who had better hold their tongues, for they do truth an injury. We know full many who affect to preach God's truth, who go out to battle, who take the lance in their hands to defend the honour of Christ, but who wield the lance so ill, and who have so little of God's Spirit, that they do but disgrace His holy name, and it would have been better had they remained at home. Oh ! beloved, God's voice, when He speaks, is always a commanding voice. Let the monarch arise in the midst of his creatures ; they may have been conversing with each other before ; but hush ! his majesty is about to speak. It is so with the majesty of God ; if He should speak in heaven the angels would hush their hallelujahs, and suspend the notes of their golden harps, to hear Him ; and when He speaks on earth, it is at all times becoming in all His creatures to hush their rebellious passions, and make the voice of their reason be silent. When God speaks, either from the pulpit or from His Word, I hold it to be my duty to keep silence. Even while we sing the glories of our God, our soul stands trembling ; but when He speaks forth His own glories, who is he that dares to reply ? Who is he that shall lift up his voice against the Majesty of heaven ? There is something so majestic in the voice of God, that when He speaks, it commands silence everywhere, and bids men hear.

But there is something *very powerful* in the voice of God, and that is the reason why it has majesty in it. When God speaks, He speaks not weakly, but with a voice full of power. We poor creatures, at times, are clothed by God with that might, and when we speak grace comes pouring from our lips ; but there are oftentimes seasons when we meet with small success ; we talk and talk, and have not our Master's feet behind us, nor our Master's spirit within us, and therefore but little is done. It is not so with God : He never wasted a word yet ; never spoke a solitary word in vain. Whatever He intended He had out to speak and it was accomplished. Once He said, “ Let there be light,” and instantly

light was. So He said in past eternity that Christ should be His first elect, and Christ was His first elect. He decreed our salvation; He spake the word, and it was done. He sent His Son to redeem, and proclaimed to His elect justification in Him. And His voice was a powerful voice, for it did justify us. Any other man's voice could not pardon sin; none but the voice of the monarch can speak pardon to the subject; and God's is a majestic voice, for He has only to speak, and our pardon is at once signed, sealed, and ratified. God is not magniloquent in His words; He does not speak big, sounding words, without meaning. The simplest word He utters may have little meaning to man, but it has a power and meaning in it equal to the omnipotence of God. There is a majesty about the voice of God which might suffice to nerve my soul to fight the dragon; to say, "Where is thy boasted victory, death? Where is the monster's sting?" That one promise hath majesty enough in it to make the dwarf a giant, and the weakling one of the mighties of the Most High. It has might enough in it to feed a whole host in the wilderness; to guide a whole company through the mazes of mortal life; majesty enough to divide the Jordan, to open the gates of heaven, and admit the ransomed in. Beloved, I cannot tell you how it is that God's voice is so majestic, except from the fact that He is so mighty Himself, and that His words are like Him.

But just one thought more concerning the voice of God being essentially majestic; and I must trouble you to remember that, if you forget everything else I have said. In some sense Jesus Christ may be called the voice of God, for you know He is called the Word of God frequently in Scripture; and I am sure this Word of God "is full of majesty." The voice and the word are very much the same thing. God speaks: it is His Son. His Son is the Word; the Word is His Son, and the voice is His Son. Ah! truly the voice, the Word of God, "is full of majesty." Angels! ye can tell what majesty sublime invested His blest person when He reigned at His Father's right hand; ye can tell what were the brightnesses which He laid aside to become incarnate; ye can tell how sparkling was that crown, how mighty was that sceptre, how glorious were those robes bedecked with stars. Spirits! ye who saw Him when He stripped Himself of all His glories, ye can tell what was His majesty. And oh! ye glorified, ye who saw Him ascend up on high, leading captivity captive—ye beloved songsters, who bow before Him, and unceasingly sing His love! ye can tell how full of majesty He is. High above all principalities and powers ye see Him sit; angels are but servants at His feet; and the mightiest monarchs like creeping worms beneath His throne. High there, where God alone reigns, beyond the ken of angels or the gaze of immortal spirits—there He sits, not the majestic merely, but full of majesty. Christian! adore your Saviour; adore the Son of God; reverence Him, and remember at all seasons and times, how little so ever you may be, your Saviour, with whom you are allied, the Word of God, is essentially full of majesty.

II. Now the second point. IT IS CONSTANTLY FULL OF MAJESTY. God's voice, like man's voice, has its various tones and degrees of loudness; but it is full of majesty, constantly so—whatever *tone* He uses, it is always full of majesty. Sometimes God speaks to man with a harsh voice, threatening him for sin; and then there is majesty in that harshness. When man is angry with his fellows, and he speaks harshly and severely, there is little majesty in that; but when the just God is angry with sinful mortals, and He

says, "I will by no means spare the guilty;" "I, the Lord, am a jealous God;" when He declares himself to be exceedingly wroth, and asks who can stand before the fury of His countenance—when the rocks are cast down by Him—there is a majesty in that terrific voice of His. Then He adopts another voice. Sometimes it is a gentle didactic voice, teaching us what He would have us learn. And then how full of majesty it is! He explains, He expounds, He declares: He tells us what we are to believe; and what a majesty there is in His voice then! Men may explain God's Word, and have no majesty in what they say; but when God teaches what His people are to hold to be truth, what majesty there is in it! So much majesty, that if any man take away from the words that are written in His Book, God shall take away his name out of the book of life and out of the holy city—so much majesty, that to seek to mend the Bible is a proof of a blasphemous heart, that to seek to alter one word of Scripture is a proof of alienation from the God of Israel. At another time God uses another voice—a sweet consoling voice. And oh! ye mourners that have ever heard God's comforting voice, is not that full of majesty! There is nothing of the mere trifling that sometimes we employ to comfort poor sick souls. Mothers will often talk to those who are sick in some gentle strain; but somehow it appears to be affected, and is, therefore, not full of majesty; but when God speaks to comfort, He uses His majestic words. "The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." Oh! is there not majesty in this sweet voice? "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I never forget thee." How sweet, but yet how majestic! We cannot avoid being comforted by it if God speaks it to our souls. Sometimes God's voice is a reproofing voice; and then it is full of majesty. "The ox knoweth his owner," he says, "and the ass his master's crib; but Israel doth not know, My people doth not consider;" and He speaks reproofingly, as if He had a controversy with them, and calls the mountains and the hills to hear His reproof of them on account of sin; "I have nourished and brought up children, but they have rebelled against Me." But God's reproofing voice is always full of majesty. At other times it is a voice of command to His children, when He appears to them and says, "Speak to the children of Israel that they go forward." And how majestic are God's commands, how mighty is His voice, when He tells us what to do! Some of you have a very poor estimation of what God's voice is. God tells you to be baptized in honour of your Lord and Master; He speaks to you, and He tells you to come round His table, and to remember His dying sufferings; but you do not think much of it; it seems to be lost upon you. But let me tell you that God's voice of command is as full of majesty, and ought to be as much regarded by His people as His word of promise or His word of doctrine. Whenever He speaks there is a majesty about His voice, whatever tone he may adopt. Ah! beloved, and there are times coming when God will speak words which will be evidently full of majesty—when He will speak and say, "Arise, ye dead, and come to judgment." There will be majesty in that voice; for Hades shall then be unlocked, and the gates of the grave sawn in twain; the spirits of the dead shall again be clothed with flesh, and

the dry bones shall be made alive once more. And He will speak by-and-by, and summon all men to stand before His bar; and there will be majesty in His voice then, when He shall say, "Come, ye blessed of My Father, inherit the kingdom prepared for you;" and oh! dread thought, there will be tremendous majesty in His voice, when He shall exclaim, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels."

Again, God's voice is full of majesty *in all the different degrees of its loudness*. Even in calling there is a difference in the loudness of God's voice; many of you were called gently to Christ, and you did not seem to hear the thunders of Sinai, like many of God's people; but whether the voice be loud or soft, it is always full of majesty.

And *in all its mediums* it is full of majesty. God has sometimes chosen the poor to speak His wisdom by. If I go and hear a countryman or an untaught man preach, who makes many mistakes in grammar, yet if it is God's word that he preaches, it "is full of majesty." And sometimes when a little child has repeated a text, we have not noticed the child, by reason of the majesty of the voice. In fact, the meaner the instrument employed, the greater the majesty in the voice itself. I have noticed a tendency in many to despise their poorer brethren, members of smaller churches, where there is a more humble minister than one they are in the habit of hearing; but this is all wrong, for God's voice is full of majesty, and he can as well speak by one as the other.

III. In the last place, I must briefly refer to the majesty of God's voice WHEN IT IS REVEALED IN ITS EFFECTS—when it is spoken home to the heart of man. Just look at the Psalm, and let me briefly refer to the facts here mentioned. I shall not understand them naturally, though, doubtless, they were so intended by David, but I shall understand them spiritually. As Dr. Hawker remarks, "Doubtless they were intended to set out gracious operations, as well as natural ones."

First, the voice of the Lord is a *breaking* voice. "The voice of the Lord breaketh the cedars." The proudest and most stubborn sinner is broken before him when He speaks. I believe that even the spirit of Voltaire, stubborn as that spirit was, and hard as millstone, would have been broken in a single instant, if God had but spoken to him; the hardest heart I have here needs only one syllable from God to break it in a moment, I might hammer away to all eternity, but I could not do it; but "the voice of the Lord breaketh the cedars of Lebanon."

In the next place it is a *moving* voice, an overcoming voice. "He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn." Who would ever think of a mountain moving? It stands so fast and firm. But God's voice, like His voice in Zerubbabel, speaks to the mountain, and says, "Who art thou, great mountain? Before Zerubbabel thou shalt become a plain." There is not a mountain standing in this world that God cannot move away by His voice, whether it be the mountains of Rome, or the mountains of the false prophet, or the mountains of colossal systems of heresy, or infidelity, or idolatry. God has only to speak the word, and the idols shall fall from their thrones, and the firm mountains of priestcraft shall skip like a calf.

In the next place, the voice of God is a *dividing* voice. "The voice of the Lord divideth the flames of fire;" or, as it should be, "The voice

of the Lord cutteth out with flames of fire." You saw the lightning on Friday, and you remarked then, when God's voice was heard, that the flash seemed to part the cloud and divide the sky. Just so with God's word. Where God's word is faithfully preached, and His voice is spiritually heard, it is always a dividing voice. You bring all kinds of different characters into a chapel, and God's word splits them all in twain. It is in this place God divides you. The Son of God holds His throne, and sits in judgment here. It divides men from men; it divides sinners from their sins; it divides sinners from their righteousness; it splits through clouds and darkness; it divides our troubles, breaks a way for us to heaven. In fact, there is nothing that the voice of God cannot divide. It is a dividing voice.

And then, again, the voice of the Lord is such a loud voice, that it is said to shake the wilderness. "The Lord shaketh the wilderness of Kadesh." Stand in the middle of a wilderness or a desert, and conceive if you would make anything hear; but when God speaks, His voice ringeth through the wilderness, and startleth the desert itself. Minister of God! you have only to speak God's voice, and you will be heard; if you have only half-a-dozen to hear you, you will be heard further than you know of. None of us can preach a gospel sermon, but it is heard and talked of more than we imagine. Yea, there is not a pious conversation with a poor woman but may be carried all over the world, and produce the most wonderful effects. Nobody can tell how loud is God's voice, and how far it may be heard. "Lift up thy voice; lift it up; be not afraid; say unto the cities of Judah, Behold your God." And your voice may be ever so weak, and your ability ever so little; only lift it up, and God Almighty, by His grace, may make the very wilderness to shake, yea, He may make the very wilderness of Kadesh to tremble.

And then in the 9th verse there is another idea, which I must not pass over, although I might have preferred to do so, possibly. "The voice of the Lord maketh the hinds to calve." By this I understand what the ancients believed—that so affrighted were the hinds by the noise of the thunder, that the period of calving was often hastened on, and frequently prematurely. It is just so with God's voice. If a man has in him a desire towards Christ, the voice of God makes him bring forth that desire, to the joy and rejoicing of his soul. And very frequently, when a man has a bad design towards God, God has only to speak, and his design becomes abortive. It is brought forth, as it were, before its time, and falls like an untimely fruit to the ground. Whatever man has within him, God can make it come out of him in a single moment: if he has a desire towards God, God can bring forth that desire, and he can bring forth the soul, and make it alive; and if it be a desire against God, God can frustrate that desire, kill it, overwhelm it, and overthrow it; for "the voice of the Lord maketh the hinds to calve."

And in the next place, the voice of God is *a discovering voice*. It "discovereth the forests." The trees were your former hiding-place; but in the forest, however thick it may be, there doth the lightning gleam; and under the mighty trees, however thick their covering, the voice of the Lord is heard. God's voice is a discovering voice. You hypocrites! you get hiding yourselves under the trees of the forest; but God's voice thundereth after you when it speaks. Some of you get hiding under

ceremonies, good lives, resolutions, and hopes ; but God's voice will discover the forests ; and recollect, there will be a day with some of you, when you will hide yourselves, or seek to do it, under rocks and mountains, or in the deepest parts of the forests ; but when He sits upon His throne, the voice of the Lord will discover the forests. Ye may stand under the old oak, or creep within its trunk, and feel that there you are hidden ; but His eyes, like balls of fire, shall see you through and through, and His voice, like a voice of thunder, shall say, "Come forth, culprit ; come forth, man ; I can see thee ;

' Mine eye can pierce the shades, and find thy soul as soon
In midnight's darkness as in blazing noon.'

Come forth, come forth ! " And vain then will be thy disguises, vain thy subterfuges. "The voice of the Lord discovereth the forests." Oh ! I would to God that He would speak to some of you this morning, and discover your souls ! I wish He would discover to you your lost and hopeless condition ; that you are damned without Christ, every one of you ! Oh that He would discover to you how horrible is your position, considered apart from the Saviour ; discover to you the fallacy of all your legal hope, and of all your experiences, if they are not experiences allied to Christ ! I pray that He would discover to you that all your good works will come tumbling on your head at last, if you build them for a house, and that you must stand surrounded by no covering, but unveiled before the God who discovers the forests.

SONG OF THE CHRISTIAN'S LIFE.

ONE LOOK ENOUGH.

"Look unto Me, and be ye saved."

ONE look enough, 'tis, blessed Lord,

To kill each vain endeavour ;

ONE look enough, so saith Thy Word,

To save and bless for ever !

ONE look enough to melt the heart,

Revealing mercy's morning ;

Each holy virtue to impart,

Life's dreams and falsehoods scorning.

ONE look enough, the soul it fills

With infinite surprises ;

It brings God's sunshine o'er the hills,

And, like the ocean, rises.

ONE look enough the soul to bring

From Death's own barren keeping ;

To flood the heart and make it sing,

While Faith her sheaves is reaping.

ONE look enough the heart to raise

Above all wounds and weeping ;

To bring to God and fill with praise,

One endless Sabbath keeping.

Brighton.

W. POOLE BALFERN.

Peter Marvel, the Modern Puritan.

BY A LOVER OF ANCIENT THOUGHT.

CHAPTER I.—MAKING A STIR.

"OUR minister, what is he? He is nothing but an old Puritan. He ought to have lived three centuries ago, and then he would have been square with his times. Did you ever hear such a sermon as he preached this morning Fred! It was enough to give one the horrors! Well, all that I can say is this, if we have many more sermons of the same sort, I shall go over to the Church. No fear of being called to book there for just paying a visit to the theatre, now and then, or having a social dance or an innocent game of cards! What did our Vicar say the other day at the opening of a Church Bazaar? He said 'he was no straight-laced Pharisee, or long-faced Puritan. He believed that the purified Drama, the social dance, and card-playing without gambling were recreative enjoyments in which all persons might indulge with advantage.' Now that's just my creed, and in spite of all our puritanical parson may say, I intend to carry it out."

"And so shall I, Jack. Life is dull enough if you don't have something jolly to raise your spirits occasionally. When I have been sitting in our counting-house for ten hours in the day, I feel that innocent recreation of this sort is suited for both mind and body, and so without any hesitation whatever, I go in for it. Not, mind you, that I'd do too much. There is reason in all things, and I am ready to admit that there's the probability

of going too far even in this line. But what I protest stoutly against is the condemnation of such things wholesale as if there were no good in them at all. In my opinion all people who argue in that way are as fanatical as the teetotalers, who maintain that all persons ought to give up moderate drinking because some people become drunkards."

"Just so, Fred. Now that's what I call real logical, good, straightforward argument. Some persons become drunkards, therefore don't drink. Some persons get ruined at the theatre, therefore do not visit it. Some persons have come to grief through dancing, therefore don't dance. Some persons gamble at card playing, therefore don't play with the cards. Ha! ha! Isn't that good, now? Why, if we go on at that rate, we dare not indulge in anything. See how it can be carried out. Some persons get hurt with shooting, therefore don't shoot. Some persons have been killed at cricket matches, therefore don't play cricket. Some persons have been drowned when attempting to swim, so don't learn to swim. And so we may go on till we give up recreation altogether, and nothing will remain for us but the monk's garb and the monastery. But in spite of all that Mr. Peter may say, thank's be to my lucky stars, I'm not come to that yet, nor indeed is it likely that I ever shall."

The two young men who held this conversation were members of the Rev. Peter Marvel's church. He himself was a Baptist minister

in the town of Lynborough. His church was situated in a fashionable quarter of the suburbs, and numbered at least three hundred members. The chapel was built in the Gothic style, and was well attended by what is called a middle-class congregation. At the present time he had not been pastor more than six months, and was much liked by the majority of his hearers. Though not professing to be an eloquent preacher, his expositions of Scripture were considered to be both instructive and interesting; and there was frequently a kind of puritanical quaintness in his remarks that made them "strike and stick." But for one thing he was specially noted, and that was for speaking out. What he believed to be right he affirmed was right, and what he believed to be wrong he affirmed was wrong. His standard of appeal was the inspired Word of God, and he boldly informed his hearers that by its dogmatic statements he was prepared to stand or fall. It mattered not to him what man said if it contradicted what God said. Prove to him from the Divine Word that God had said a thing, then man's contradictory opinions and speculations might go for what they were worth. With him "Ancient thought" derived from God's holy Word was a thousand times more valuable than "Modern thought" evolved from the imaginations and reasonings of vain men. He felt, he said, that he must have something to live and die on, and God's Word alone gave him the certainty which the cravings of his immortal soul required. Such was the stand he took from the commencement of his ministry at Zion Chapel; and he felt very much encouraged when, after preaching his first sermon in it, an intelligent inquirer came into the vestry, shook him heartily by the hand and said,

"Thank you, sir, for this morning's sermon. It has done my soul good, for you evidently preach what you believe."

But one thing sorely troubled the new pastor. Prior to his acceptance of the pastoral call, the church had been, through a variety of causes, without a stated minister for nearly two years. The consequence was that things had got into a somewhat loose state, and some of the young people, unwatched and unchecked, had unfortunately been allowed to have, to too great an extent, their own way. It was true that, as a rule, they made a point of attending their place of worship either once or twice on the Lord's Day; but it was also equally true that they went more frequently to other places in the week-days that hardly comported with the Sabbath-day services, or with their duties as members of the church. On quietly making inquiry, Mr. Marvel found that most of them read an extensively circulated weekly newspaper, called *The Worldly Christian*, which, truthfully answering to its title, advocated boldly worldly enjoyments of various kinds, as being both lawful and necessary for Christian people. Taking under its genial patronage, among other worldly amusements, the three already referred to, "the purified theatre, the select dancing room, the innocent game of cards," and any heterodox creed that might be promulgated by haters of orthodoxy, it could not fail but prove a source of attraction to minds formed like those of John Byron and Frederick Spriggs. The result was that, to the dismay of some of the parents of the young people, and the deep sorrow of some of the more spiritual members of the church, as far as they dared they followed these so-called pastimes, either publicly or

secretly, and when called to book for doing so, fearlessly sheltered themselves by pleading the broad teachings of the columns of *The Worldly Christian*.

To counteract this growing evil, Mr. Marvel one Sunday morning preached a straightforward denunciatory sermon from John xvii. 16, "*They are not of the world, even as I am not of the world.*" From this text the preacher, with the use of many striking Scriptural illustrations, depicted the unworldly character of Christ, and proved that every true Christian should in this respect be characterised by Christ-likeness. And then, warming up in his subject, by irrefutable arguments, and the relation of facts that had come under his own personal observation, he showed clearly that the Christianity of *The Worldly Christian* was not the Christianity of the New Testament; and he earnestly urged his hearers, as they valued the spiritual welfare of their children, to exclude the paper from their homes. It is perhaps needless to add that this sermon fell like a bombshell upon the startled congregation. Some were delighted, others were puzzled, and not a few were profoundly dismayed. There were few dinner tables at which it was not discussed, and, as might be expected, opinions greatly varied. But it was soon made evident that the bold preacher had got himself into what is characteristically termed "hot water." The purifying dramatists, the dancers and card-players, together with their kindred friends, who above all things hated "creeds," in a variety of ways soon let Mr. Marvel know that such sermons would not suit them. "To be bigoted, righteous over-much, or straight-laced was not in their line if it was in his. Of sanctified hypocrisies they had seen

plenty, and to such a set they would never belong. What was the world given to people for but to be a source of pleasure? And was it not even said in the Bible that God had given us all things richly to enjoy?" Away then with such crabbed and sour teaching. They would have none of it, and if he continued to give it, the parson must look out for squalls."

But, undismayed, by all this ferment, the preacher pursued the even tenour of his way, and, conscious that he was doing right, and in the path of duty, he followed up the sermon that had created so much consternation, and which was the subject of the two young men's remarks, by another of the same kind, equally as pronounced, from Colossians iii. 2, "*Set your affection on things above, not on things on the earth.*" Then, as if this were not enough, on the next Sunday morning he preached a third sermon of the like kind from 1 John ii. 15: "*Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*" This last sermon, to use a proverbial phrase, proved, "the last straw that broke the camel's back." Some of the young people, and a few of their more elderly abettors, could stand such preaching no longer. Either they must leave the place or the pastor must change his tactics or resign! A private meeting was therefore held in a sympathetic member's house, with the result that in the middle of the ensuing week the following letter came to the pastor through the post.

Lynborough, July 10th, 18—.

DEAR SIR,— We, the undersigned members of the church, feeling that we have a grievance, take the liberty of letting you know what it is, and the decision to which we

have unitedly come. Without any provocation on our part you have preached on three successive Lord's Day mornings personal sermons which everybody could see were levelled at our heads. Because some of us, believing in the teachings of that admirable paper called *The Worldly Christian*, have ventured at times to indulge in innocent amusements not usually engaged in by the pharisaic and strictersort, we have been held up to reprobation as if we had been criminals of the deepest dye. You have as good as called us hypocrites and shams, and promoters of infidelity, and anything but Christians. And what has been the consequence? Some of us have been rudely questioned at home, and at our work, and even by our scholars in the Sunday-school classes, all of whom see it is at us you have been aiming. We have therefore come to the determination to stand this sort of thing no longer, and accordingly send to you our resignation as members of the Church. And, while doing this, we beg at the same time to say that we think the bigotry and narrow views manifested by yourself in your offensive sermons, and by many in the Church

who back you up, are far worse evils than any of those innocent pastimes in which we have occasionally engaged, and we commend to you this text to preach from next Sunday without fail. Matt. vii. 5: "*Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.*" Hoping to hear a sermon from you from this text next Lord's Day morning, we are,

Yours respectfully,

JOHN BYRON.
FREDERICK SPRIGGS.
JOSHUA LACEY.
JEMIMA BUZZARD.
LUCY SPRIGGS.
RICHARD DIGMAN.
CHARLES BYRON.
SUSAN FINNEY.
ROSE TALBOT.
JUDITH BLUNT.
ELIZABETH TROUT.
TOM FUSTIN.

With "more to follow."

What the puritanical pastor thought of this document, and whether he preached from the text thus kindly suggested, the reader shall learn in the next chapter.

(*To be continued.*)

ON TELLING SECRETS—Dr. Mather lays down this good rule in regard to secret telling:—"Rarely commit any secrets to any persons but such as may have it as much for their interest as it is for yours to help them to." This rule kept, confidence would not often be betrayed.

A GOOD many Christian people wonder that they are not successful. You see them get up all kinds of entertainments with which to try and catch men. They go the wrong way to work. I will tell you what this perishing world wants. It wants Christ and Him crucified. There's a void in every man's bosom that wants filling up, and if we only approach them with the *right kind of bait* we shall catch them. This poor world needs a Saviour and if we are going to be successful in catching men we must preach Christ crucified.—MOODY.

Essays and Papers on Religious Subjects.

THE SUPERIORITY OF CHRIST TO ANGELS.

BY REV. R. C. ROBERTS.

“Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they.”—Heb. i. 4.

THE superiority of Christ to the angels is what we have asserted in the text. The Jews appear to have had very exalted views of these celestial beings. Some went so far as to regard them as intermediate agencies in the government of the world. The Scripture account of them impresses us with the idea that they are spirits of a high order in creation, of extensive knowledge, and of unmixed purity. It is very evident from the description given of them by the inspired writers, that they are superior to man in power, intelligence, and purity. They are called “holy angels,” “angels of light,” “angels that excel in strength,” and “who behold the face of God in heaven.” These and other similar intimations imply that they are exempt from those imperfections and impediments which belong to our corrupt nature. Their understandings are always vigorous, their power undiminished by exertion, or scarcely requiring reparation by means of rest, nor is the interval of space any obstacle to their motion. Now the Apostle had, probably, as extensive a knowledge of these spiritual and celestial beings as anyone. They had rendered great service to him on different occasions; yet, high and exalted as they were in his estimate of them, he regarded Jesus Christ as being

infinitely superior to them. And he very unmistakably shows in this chapter in what sense He is far above them—“having become so much better than the angels;” better in position, in rank, and in relation to the honours of the Divine empire, He is higher, more glorious—“so much better, as He hath by inheritance obtained a more excellent name than they.”

I. First, then, we notice that Christ is superior to the angels as regards rank. The Apostle asserts that, “By inheritance Christ has obtained a more excellent name than they.” This “more excellent name” is, obviously, the one referred to in the fifth verse, that of “Son.” Angels are called ministers, or servants of God. “For unto which of the angels,” asks the Apostle, “said He at any time, Thou art my Son, this day have I begotten Thee?” This interrogation is, as in so many other cases, equivalent to a strong negation. Never has it been said to any one of the angels, Thou art my Son, this day have I begotten Thee. Never, moreover, *could* such language have been employed in its highest and truly normal acceptation; for the begotten Son of God must be partaker of the very nature of the Father. A very learned expositor remarks that, “when viewed less strictly, the designation has been freely given to beings not so high as angels. Israel was God’s son (Exod. iv. 22); Adam was God’s son (Luke iii. 38); all mankind are His offspring (Acts xvii. 28); all believers of the Gospel are peculiarly ‘God’s sons’ (Rom. viii. 16; 1 John iii. 1).

But sonship in all these cases is realised in lower planes of being than identity of nature or 'substance.' Israel was a national 'son,' in respect of superiority in privilege, and because the true Son and Lord was nationally enclosed. Adam was a 'son' because, unlike his descendants, he had no earthly progenitor; he came direct from God. All mankind are 'sons' in the elements, of their moral constitution. Believers are 'sons' in the element of their moral character, and, in particular, because of their high privileges 'in Christ.' It is not unlikely, moreover, that the angels themselves might be, and are, legitimately called 'sons' (see in particular Job xxxviii. 7). Unlike all others, who are, for partial reasons, denominated 'sons of God,' 'Christ is Son,' most strictly so-called, and therefore emphatically and transcendently He 'inherits' the name in virtue of identity of nature. All others obtain it by a kind of Divine courtesy or grace."

Jehovah declared on different occasions in a most emphatic manner, that Christ was His Son. At our Lord's baptism in the Jordan, there came a voice from the heavenly glory, saying, "This is My beloved Son, in whom I am well pleased." On the Mount of Transfiguration the same Divine voice was heard uttering the same glorious testimony, "This is My beloved Son in whom I am well pleased." Christ stands in a unique relation to God. After His resurrection, He said to His disciples, "I ascend unto *My* Father, and *your* Father." Thus a marked distinction is made between God as His Father, and God as the Father of His people. He taught His disciples when they prayed to say, "Our Father:" but when He Himself

prayed, it was "Father," or, "*O My* Father." Thus there is a unique relationship recognised. Christ is "the Brightness of the Father's glory, and the express image of His Person." He is the heir, His people are joint heirs with Him. The highest angel in glory falls far short of holding this relationship. The angels are the Divine messengers; Christ is God's only begotten Son.

II. There is, again, the exalted position which Christ holds in glory. He is said to have taken His seat "at the right hand of the Majesty on high." Angels are *before* the throne. The Apostle asks in the thirteenth verse, "To which of the angels said He at any time, sit on My right hand, until I make Thine enemies Thy footstool?" The same expositor beautifully remarks, "To none of them could He ever give such an invitation. No one of them was capable, or could ever become capable, of being exalted to such a pre-eminence of glory. Mere creatures cannot be lifted to a level with the Creator. But Jesus is exalted to that level, in virtue of being, in His own personality, even when veiled with humanity, truly Divine." Now this phrase, "took His seat at the right hand of the Majesty on high," implies the place of the highest dignity and authority. It was a fact of immense significance in relation to Judaism. Now the Apostle does not simply say, that Christ has taken His seat at the right hand of the Throne of God,—but "at the right hand of the Majesty in the heights." The phrase indicates the position of the highest honour and glory. Well, Christ occupies the most exalted place in the heavens. He has become so much superior to the angels, in that He holds a far more dignified position than they. Exalted and glorious as their posi-

tion may be, it sinks into insignificance when compared with His.

III. Christ, again, is superior to the angels, in that He is the object of the adoration and worship, not only of men, but also of angels. "When He bringeth in the First-begotten into the world, He saith, 'And let all the angels of God worship Him.'" It is very interesting to contemplate the special honour these celestial beings paid Christ during the incarnation. A multitude of them chanted the first carol on the plains of Bethlehem. Angels ministered to Him in the wilderness after His temptation. An angel strengthened Him in the garden. There were angels sitting in His empty tomb. He was accompanied to glory by a multitude of them, and at His second coming He will be attended by them. Some think that the verse refers more particularly to that event: "When He shall again bring in the First-begotten into the world, all the angels of God shall worship Him." He is now adored and praised by them. They are now His messengers. They come at His bidding: they go at His command.

IV. This superiority will be further perceived, if we only consider the relation of Christ to the universe. The Apostle speaks of Him as its Creator and Sustainer. "Upholding all things by the word of His power." "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands." Creation is thus ascribed to Him. The very heavens and the earth are His handiwork. Even the angels owe their existence to Him. We are told in the Book of Job, that when the foundations of the earth were laid, the angels of God shouted for joy. But the work of creation

itself far exceeded their power. We do not read of angels ever creating anything. But Christ, says the inspired writer, did at the beginning "found the earth, and created the heavens; and He shall yet roll them up as an old waxed garment, and they shall be changed; but Thou art the same, and Thy years shall not fail." Whatever change this material universe may undergo, Christ will remain unchangeable.

V. Again, in His mediatorial office, Christ is superior to the angels. It is He alone who is said to have purged our sins: "When He had by Himself purged our sins." This was a work angels could not do. When some of their own order fell, there was not one among them that could redeem them. When man lay under the sentence of eternal death, there was not an angel that could deliver him; but Christ came down from heaven, took upon Him our nature, was made for a little while lower than the angels by suffering and dying, and thus stands in that unique and exalted position—the Mediator between God and man. Now, the Jews believed that the angels took some part in the giving of the law on Mount Sinai; that they served as mediatorial agencies. Allowing it were so, even these exalted beings have nothing whatever to do in mediating between God and man—Christ alone holds that position. He has secured it through His own death on the cross for us. We approach the Father, not through angels, but through Christ. Through Him alone spiritual life may be obtained; He is "the author of eternal salvation to all them that obey Him." God hath highly exalted Him to be a Prince and a Saviour. He is the exclusive

means whereby all spiritual blessings are to be obtained. Whatever we ask the Father in His name we shall receive. Angels have rendered important service to God's people in the different ages of the world. They delivered Lot from Sodom, Jacob from Esau, Daniel from the den of lions, opened the prison doors, and escorted Peter from within its walls, and many other services which might be referred to. They are spoken of as "ministering spirits sent forth to minister for them who shall be heirs of salvation." We cannot think of these exalted beings without the profoundest reverence for them and the valuable services they have rendered God's people; but the offices they fill, and the duties they discharge, will not stand any comparison with that of the mediatorial work of Christ. He Himself purged our sins. "He bore our sins in His own body on the tree." He Himself tasted death for us, and He is the only means of access to the Father. "So much better than the angels."

VI. The Apostle, again, looks upon Christ as King, sitting upon His eternal throne, ruling with the sceptre of righteousness. "Thy throne, O God, is for ever and ever," &c. (verses 8, 9). This is the language addressed by Jehovah to Jesus Christ: "He shall reign until all His enemies shall be made His footstool." "Before Him every knee shall bow, and every tongue shall confess that He is Lord, is for ever and ever, God the Father." Thus He hath become so much better than the angels—better in rank, dignity, and honour. He occupies the most exalted position in glory; He is at the right hand of the Majesty in the highest; He is adored by all

that are in heaven, by angels as well as by the redeemed. Let us, as those who trust in Him, rejoice in the thought of having such a Saviour. Let us praise Him whilst we live; and, after death, in a nobler, sweeter song, we will sing His power to save. He is worthy to receive all honour, praise and glory. "Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they."

Pembroke Dock.

STEADFASTNESS.

"I have trusted in the Lord; therefore I shall not slide."—Ps. xxvi. 1.

(A NEW YEAR'S ADDRESS.)

MY DEAR YOUNG FRIENDS,—I have considered it a great privilege and mercy to be enabled to address you once more at the commencement of another year. I have had the opportunity of doing so more than once in the form of a New Year's address. I trust the few thoughts I may advance will by the blessing of God stimulate you to love and serve the Lord Jesus Christ. Time passes away very swiftly, never to be recalled again: all our previous resolves and good intentions, if neglected, are too late now; we cannot buy back time—millions of money cannot buy a moment of time. I fear many do not value the precious moments as they ought; thus multitudes spend their time in great carelessness, thinking but, very little how time thus wasted can never be recalled. The Psalmist in the beautiful text we have taken, tells us that his trust is in the Lord. I am sure at the beginning of another year we cannot do better than trust the Lord. He is able to do great things for us if we only

trust to Him and look to Him for all needful help. I hope there are many who love the Lord Jesus, and such will understand all the more to put still greater trust in God. By thus trusting in the Lord with greater confidence, greater spiritual strength will be obtained. We must be steadfast and unmovable in the Divine life. There must be no wavering, otherwise our feet will slide, and then we shall be overcome. We need greater faith in God, therefore when temptations and trouble come we shall stand steadfast. He will keep us from falling if we look to Him; there are many things to try our confidence in God in passing through this sublunary state; and when we come to die we shall then need Him to comfort and strengthen us when we lie on our bed. May we trust in the power of God, Psa. lv. 22; the presence of God, Psa. xvi. 8. Look at Daniel, Joshua, Josiah, David, and others.

A dear girl lay on a bed of suffering for a long time. One day some of her Sunday-school scholars went to see her. As they approached her bed, they began to pity her and to feel sorry for her, but she said to them, "Do not be sorry for me; I am happy, very happy, for underneath are the everlasting arms."

You see, dear young friends, that, although this young girl lay on her bed of sickness, which ended in death, she was indeed happy. Jesus had taken away all fear, all terror; He smoothed her dying pillow; He was her solace and comfort; He was going to be with her in the "valley of the shadow of death."

What a contrast there is in the last moments of those who die in the Lord and those who pass away unsaved! Oh, what remorse

and terror it is with those who have neglected the day of Salvation!

Look at those who were martyred in days gone by, how happy they died. Why was it, do you think? Because they were steadfast, and underneath were the everlasting arms. "God was their strength in all their sufferings;" they looked to Him, and He was with them, and supported them, so that they even praised God in the hottest fires of persecution and death.

Dear young friends, will you cast all your burdens on Jesus? Will you ask Him to make you His children especially at the commencement of another year? He can take away your sins, and make you fit to enter at last into His presence. Oh, what a glorious meeting this will be if we are faithful to the end, in the other and better world! There will be no more partings, no more good-byes. Oh, may God prepare us for that great day!

THOMAS HEATH,
Sunday School Superintendent.
Plymouth.

THE WHITE-ROBED THROG.

What are these which are arrayed in white robes? and whence came they?" Rev. xii. 13.

They who are now glorified before the Eternal Throne were once sinners on earth, even as we now are. They are in Heaven by the grace of God which was manifested towards them, even as it is manifested towards us if we are believers in the Lord Jesus.

I. *What they were once.* They were children of wrath even as others. Condemned by God's holy

law, they were fallen, guilty, de-
praved creatures.

II. *What they are now.* Re-
deemed, justified, renewed, quick-
ened together with Christ, raised
up, and made to sit with Him in
the heavenly places.

III. *Why they are there.* Not
on account of their own strength,
worthiness, or righteousness. God
by His power has formed them by
Himself, and therefore they show
forth His praise. God has dis-
played in their salvation the
freeness, the power, and the
fulness of His own grace, that in
the ages to come He might show
the exceeding riches of His grace
in His kindness towards them by
Christ Jesus. By the grace of God
the glorified are what they are in
the presence of Jesus. By that
same grace we who are sinners may
become like unto them. Have we
a good hope of being one day par-
takers of the Christian's blessedness?
Let us ascertain our real condition
with respect to that eternity, on
the verge of which we are even
now standing. Have we a title
and a meetness for the Heavenly
world?

T. W. MEDHURST.

Portsmouth.

FOLLOW CHRIST.

"Jesus saith unto him, If I will
that he tarry till I come, what is that
to thee?"—John xx. 22.

MUCH interest attaches to this
chapter, as reporting one of the last

interviews of Christ with His dis-
ciples, and in connection with their
old employment of fishing. After
questioning and restoring Peter, He
gives him some idea of his future.
This moved Peter to ask Christ
about the future of John, the beloved
disciple. This brings out the text.

Peter is inquisitive. Christ does
not gratify the curious questioner,
but gives the practical lesson. Christ
is not positive, but hypothetical;
He does not say, "It is My will,"
but, "If I will." The future of
Christ's disciples is in His purpose
and power, yet in accordance with
their freedom of thought and action.

The path of Christian duty is to
follow Christ. This is preceded
by a knowledge of Christ as the
Saviour, and of interest in His sal-
vation. Though saved, the Christian
serves Christ. Some attempt to
serve Christ and to save themselves,
but they do neither—it is an utter
failure. If they learn of Christ as
disciples, they will not commit this
error. In being saved by Christ,
they desire the motive, spirit, and
an of service.

This serving of Christ must
be thorough and persevering. We
are not to select the easy and
leave the difficult. There must be
self-surrender to Christ. The heart
must be in it, and the life devoted
to it. If the joy of His salvation
fills our hearts, the love of it will
our lives. So it will be a holy,
happy, and hopeful service.

Blunham.

W. ABBOTT.

THE THREE STEPS.—The Rev. Rowland Hill was once talking to a poor
half-foolish man, when he remarked, "Why, it's a long way to heaven."
"Oh dear no, sir, I hope not," said the man—"long! no; it's only three
steps." "And pray what are they?" "Why, they're very simple, if only
folk would take them,—Out of self—into Christ—into glory."

Reviews.

VOL. VIII. *Band of Mercy*. Issued by the Royal Society for the Prevention of Cruelty to Animals.

The Animal World: an Advocate of Humanity. Vol. XVII. S. W. Partridge & Co., 9, Paternoster Row.

THE former of these is prettily got up, also well and profusely illustrated with good pictures, and the reading is of a character well calculated to instil into young people right principles of kindness to birds, insects, and animals. The *Animal World* volume is worthy of a place in every home, and its pages will be read with pleasure by all. Old and young will find something to interest and kindle kindly feelings and acts towards the creatures which God has made, and over whom He has placed man as monarch and caretaker. We know of no books more suitable for presents to our young people at this season of the year.

Thought Blossoms Gathered at Richmond. By Rev. J. HUNT COOKE. Elliot Stock, Paternoster Row.

THE title given to this small volume is truthfully descriptive—"Thought Blossoms;" for they are real poems, beautiful in style and imagination—real poetry, filled with such deep and earnest thought and elevation of moral purpose in relation to Christian life, as will make them welcome, helpful, and fragrant to the devout soul, and stimulating to the earnest worker.

The British Messenger. Good News, an Illustrated Monthly, containing Articles on Gospel Subjects. Edited by the Rev. ANDREW COATES, M.A. *The Gospel Trumpet*. S. W. Partridge and Co.

THESE issues from the Drummond Tract Depôt need only to be mentioned. They are full of articles and pictures illustrative of the old, old story; are very plain and instructive in the only way of salvation; so that he who runs may read and find the sure path which conducts to rest for the soul. These three, containing a large store of Gospel truth may be had for one and tenpence.

WE have received specimen packets of floral tracts from Drummond's Tract Depôt, Stirling. Each contains 32 tracts. Subject, "Come to Jesus"—very beautiful in both flowers and words. Also a packet of "Words about Jesus," 50 copies, assorted, of eight different illustrated booklets, by William Luff. Many of our readers will have read Mr. Luff's excellent volumes of "All About Jesus" and "All About Our Heavenly Father," and will know what to expect in these precious little gems of light and truth.

THE Religious Book Society, 28, Paternoster-row, have published some Motto Cards for 1887. Some have a blank space in which can be printed any text, motto, or other matter suitable for the school or the church, and we pronounce them *chaste and elegant*. Send name and address for a specimen set.

The Minister's Pocket Diary and Clerical Vade Mecum, 1887.—Eleventh year of publication. Hodder and Stoughton, 27, Paternoster-row.

WE have each year from the first of publication, used one; and can find nothing so servicable. It is all that can be desired.

THE annual volume of the *Ragged School Union*. Kent & Co., Paternoster-row.

THIS year's volume is, if possible, of increased interest. Besides all the vast amount of information on ragged schools and ragged school work, we are presented with, amongst other pictorial adornments, a frontispiece of ragged school worthies; also a facsimile of the monument erected by the teachers, children, parents, and friends of the King Edward Ragged Schools, to the memory of the seventh Earl of Shaftesbury, a good likeness of the late Samuel Morley, Esq., also of that veteran worker, George Holland, and one of the new President, the Earl of Aberdeen. May God speed the work.

The School Hymnal Tunes Book. Edited by JOHN ADCOCK. Tonic Sol-Fa Edition. E. Marlborough and Co., 51, Old Bailey.

THE OBJECT.—To supply tunes for the many hymns of peculiar metre in the School Hymnal, for which none suitable are to be found in ordinary collections, at the same time furnishing one or more tunes for every hymn in the book. The work was needed. The editor has succeeded in producing a portable book with a rich variety of tunes, accompanied with all that can be desired in the character of indexes.

The Law relating to Protestant Nonconformists and their Places of Worship; being a Legal Handbook for Nonconformists. By REGINALD WINSLOW, M.A., LL.B., of Lincoln's Inn, Barrister-at-Law. Stevens and Sons, 119, Chancery Lane.

THE author says in his preface:—"In the following pages I have collected the statistics and decisions which at the present time affect the position and rights of Nonconformists, and especially such as relate to the establishment and management of places of worship." It is a matter of surprise that no treatise has previously appeared dealing with these different subjects. We think the whole denomination are put under tribute of thankfulness to the compilers, and we believe that no minister nor chapel trustee should be without a copy, and we have no doubt that it will find its way into the iron safes of all the chapels.

The mystery of God. A consideration of some Intellectual Hindrances to Faith, by T. VINCENT TYMMS. Second Edition. Elliot Stock, Paternoster row.

WE read with much satisfaction a copy of the first edition, and commended it, especially to the thoughtful young people in our congregations. Mr. Tymms deals thoroughly with his subject, and has the best interests of the doubter ever before him. It is the outcome of deep thought, and put before us in a way which shows that the writer is master of his subject. We hope soon to be gladdened by a third edition being called for. Our former review will be found in the December number, 1885.

Christmas number of the *Naval Brigade News*, also the *Illustrated Sheets Almanack*. It commands a sale of 20,000 a month, and is much

appreciated by sailors, among whom the editors work with much philanthropy and success.

We are pleased to say a word for the *School and Home Almanack* of the Systematic Bible Searching Mission, 67, Paternoster Row. It will be useful to Sunday-school teachers. *The Baptist Almanack*, by Robert Banks & Son. To say it is as good and complete as previous years is to say all that is needed.

The General Baptist Almanack and Directory, edited by the Rev. J. Fletcher. Well worth the penny to others besides the General Baptists. Number seven of *The Weekly Pulpit*, a magazine for preachers, one penny published by Elliot Stock. We also mention with favour, and best wishes for them and their objects, *Bible Works*, from the British and Foreign Bible Society. *British Flag. Army Scripture Readers' Society. Evangelical Christendom—The Evangelical Alliance. Open Doors. Special Christmas Number*, illustrated. *The Voice of Warning of the Protestant Tract Society. The Sunday Closing Reporter. Life and Light*, by Edward Sears.

The Religious Tract Society have published in number 38 of *New Biographical Series* a good likeness and a good life of David Livingstone, and among its many serials none will be more welcome to the young at Merry Christmas time than the extra number of the *Girls' and Boys' Own Magazine*. The extra Boys' number will charm the lads and "Feathery Flakes" will be more appreciated by the Girls.

The Baptist Magazine has a capital likeness of our worthy brother the Rev. Thomas Vincent Tymms, and an Editorial Address to its readers. The *General Baptist* closes the year with a good average number, and is still under the joint-editorship of the Rev. W. R. Stevenson, M.A., and our old friend and brother, the Rev. J. Fletcher, of Commercial-road, London.

Our Yearly Volume is now complete, and may be had from our publishers, or by order of any bookseller, and we honestly affirm our belief that if it is desired to make a present of good Sermons, Bible instruction, and Baptist information to young and old, for "fulness and cheapness" we stand *second to none*

COMING TO CHRIST LIKE A BEGGAR.

Old John was an obstinate, self-righteous, "wicked sinner." All his neighbours knew him as an ungodly man, but when spoken to about his soul, he would always say, "I have religion in my heart," though every act of his plainly showed that his were all works of the flesh. Returning from market one day drunk, he was thrown out of his cart and his leg broken. This was the turning point of his life; for while laid aside, the Lord touched his heart. All his obstinacy gave way; his self-righteousness vanished; he saw himself as a "wicked sinner," not able to help himself, and he came, as he expressed it, "just, like a beggar to Jesus," and the Lord pardoned him.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

Rev. J. L. BENNETT, late of Woodgreen, has accepted the pastorate of the church at East Dereham.

Rev. David Chinnery, of the Pastor's College, has accepted the pastorate of Union Chapel, Ampthill, Beds.

Rev. J. Coats Shanks, Glasgow, has been appointed to the pastorate of the church at Arbroath, N.B.

Rev. Carey Hood has resigned the pastorate of Gosford-street Church, Coventry, which he has held for five years.

Rev. C. M. Hardy, B.A., of St. George's park Church, Yarmouth, as accepted the pastorate of Dagnall-street Church, St. Albans.

Rev. Hugh Davies after eleven years service, has resigned the pastorate of the church at Lymm, Cheshire.

Rev. W. Davy, pastor of the church at Wotton-under-Edge, has announced his intention to resign at the end of January.

Rev. E. K. Everet has accepted the pastorate of Peel-street Church, Eccles, near Manchester.

Rev. T. B. Field, of Appledore, North Devon, has accepted a call to the Cheddar district.

Rev. W. T. Soper, of Hatherleigh, North Devon, has accepted the pastorate of the church at Stroud.

Rev. J. W. Lance has accepted the unanimous and hearty invitation to the pastorate of the church at Elm-road, Beckenham.

RECOGNITIONS.

Rev. J. K. CHAPPELL, late of Todmorden, has received public recognition as pastor of the church at Queen Street, Ilkeston.

Rev. W. Pettiman was recognised on the 24th November as pastor of the church at Hay Hill, Bath. The

sermon was preached by Rev. James Baillie. At the public meeting Rev. J. Kempton, President of the Bristol Baptist Association, occupied the chair; Rev. J. Drew, Secretary of the Kent and Sussex Association, testified to the value of Mr. Pettiman's services at Herne Bay, where he had laboured for ten years; Revs. W. J. Mayers, J. Huntley, D. Sharpe, and the local ministers joined in giving the new pastor a cordial welcome.

Rev. C. F. Aked, of Nottingham College, has been recognised as pastor of the church at Lyston, Leicester. Professor Goadby gave the charge to the pastor. Revs. J. Thew, W. A. Tetley, O. W. Vick, R. M. Julian, G. E. Payne, and J. Westcombe took part in the evening meeting.

Rev. D. McCallum has received a cordial welcome as pastor of the churches at Kegworth and Diseworth.

In recognition of the settlement of the Rev. W. Walker as pastor of the church at Brentwood, special services were held on Sunday, November 7th, when Rev. E. S. Cole preached. On the 10th of November Rev. David Davies preached in the afternoon. Mr. J. Templeton presided at the evening meeting, when Rev. J. Bradford gave the charge to the pastor, and Rev. E. Spurrier the charge to the church.

Rev. H. Dunn was recognised, on the 8th of November, as pastor of the chapel at Coseley. Revs. T. R. Stevenson, C. Bates, J. C. Whittaker, A. Holling, G. Dunnatt, and H. Eachus delivered fraternal addresses.

Rev. Rowland R. Bass has been ordained to the pastorate of the St. Helen's Church, Swansea. Mr. W. Thomas (deacon) related the circumstances which led to the call of Mr. Bass to the pastorate. The pastor replied, and gave a statement of his doctrinal views. Rev. A. E. Johnstone offered the ordination prayer.

Rev. D. Davies gave the charge to the pastor, and a very practical charge to the church was delivered by Rev. James Owen. Rev. D. Williams, late pastor of the church, also took part in the service.

PRESENTATIONS.

Rev. H. B. BARDWELL, pastor of the Station hill church, Chippenham, was, on his birthday, presented with a purse of money by the young people associated with the church.

Rev. F. D. Charles, pastor of the Bristol-road Church, Weston-super-Mare, was presented on his birthday with a silver-plated tea urn by the members of his congregation and personal friends.

Rev. John Hillman, at the anniversary meeting of Hampden Chapel, South Hackney, was presented with a cheque for £100, to enable him to purchase a life interest in the Annuity Fund.

Rev. T. Hanger, previous to leaving Cheddar, was presented with an illuminated address from the Cheddar Association of Baptist churches, a purse containing £40, and an electro-plated tea and coffee service.

Rev. H. Catlow, on leaving Stowmarket, where he has laboured for seven years, winning, in a large measure, the regard of the poor in the surrounding district, has been presented with an illuminated address and a purse containing £45. Mr. Catlow has accepted the pastorate of the church at Falkenham, near Walton.

Rev. F. G. Kemp, Bovingdon, at a farewell meeting was presented with a cheque for 20 guineas from the Herts Union, and a purse of eight guineas from the church. Among the speakers was the Vicar, Rev. T. P. Stevens, who spoke of happy hours spent with Mr. Kemp in work and study.

At a meeting held to celebrate the sixteenth anniversary of the settlement of Rev. Frank Smith, at

Hornsey-rise Chapel, a purse of money was presented to the pastor by members of the church and congregation in token of esteem and regard.

The fifteenth anniversary of the Sunday-school at Devonshire-square Chapel, Stoke Newington-road, was celebrated on Sunday, November 14. Sermons were preached by the pastor (Rev. E. H. Ellis) and Rev. Thomas Hooper. At a public meeting held on November 17, under the presidency of Mr. John McCall, Mr. E. Henderson Smith, the superintendent, was presented with a timepiece and ornaments, and an illuminated address. A timepiece was also presented to the secretary, Mr. S. H. Smith.

On Tuesday, November 16, the friends at Bow met to celebrate the birthday of the pastor, Rev. G. H. Carr, and the second anniversary of his settlement. It was stated that 81 persons had joined the church during the two years, and that all the societies were flourishing. Cheering words were spoken by Revs. W. T. Adey, J. Hillman, H. E. Fletcher, and W. Broad. During the evening a copy of "Smith's Bible Dictionary" was presented to the pastor by the senior deacon, Mr. J. W. Sorrell, on behalf of the church and congregation.

NEW CHAPELS.

THE London Baptist Association Chapel, at South Norwood, was opened for public worship on the 1st of December. As at present finished, the undertaking has cost £5,000, which does not include the cost of the site, and an outstanding balance of £1,400 it is intended to obtain by granting an annuity, payable during a term of about 25 years, to cover both principal and interest. The chapel now consists of nave and east aisle, and will seat 400 persons, but it is intended ultimately to build a west aisle, and put galleries in, by which means the sitting accommodation will be about doubled.

The new chapel at St. Anne's-on-the-Sea, erected at a cost of £800, is now approaching completion, and is to be opened for public worship on Christmas Day. More than half the cost has been subscribed by the local church, and an appeal is made to visitors for assistance, so that the building may be opened free of debt.

The opening services of the new chapel at Goldsworth Road, Woking, Surrey, of which Rev. E. W. Tarbox is pastor, were commenced on Wednesday, 17th of November, when a sermon was preached by Rev. Archibald G. Brown. On the following Sunday Dr. Angus occupied the pulpit.

A new chapel and school have been opened in Colne Road, Brierfield, near Burnley, by Mr. W. P. Lockhart, of Liverpool. The building comprises, in addition to the chapel, a minister's vestry, four class-rooms, and a school-room. The entire cost of the structure was defrayed by the late Mr. Abraham Altham, J.P., of Burnley, to whose memory a tablet has been placed on a wall in the interior.

MISCELLANEOUS.

THE fourteenth anniversary of the settlement of Rev. W. Cuff, as pastor of Shoreditch tabernacle, has been celebrated. At the evening meeting Mr. B. Lyon presided, and addresses were given by Revs. Evan Thomas, W. H. Burton, and Mr. W. Willis, Q.C. Mr. Cuff said he had enjoyed fourteen years of hard but happy work. Each year seemed to increase in labour and blessing. The last year had been the best in all respects. During his pastorate there he had given the right hand of fellowship to 1,646 persons, and there seemed to be more conversions now than ever before. The church was in peace and harmony, and a gracious spirit of prayer pervaded the people. This year they had cleaned and decorated the tabernacle, at a cost of nearly £900. They only needed £82 to clear that off. By a collection then made,

with Sunday's collection and promises a little over £90 was raised.

The centenary of Lombard-street chapel, Birmingham, has been celebrated by a series of special services, in which Revs. Dr. R. W. Dale, H. Platten, C. Williams, and C. Clarke have taken part. At a meeting on Monday, Alderman J. Powell Williams, M.P., presided. Rev. E. W. Cantrell sketched the history of the church, and stated that it was intended to erect a new building on a site which had been secured opposite Highgate-park. The site had cost £1,050. The new chapel was intended to accommodate 700 or 800 persons, and the cost was estimated at £5,000. Schoolrooms would afterwards have to be added.

Trinity Chapel, John Street, Edgware Road.—Anniversary services in connection with the pastor's twenty-first year of settlement at Trinity chapel, John-street, Edgware-road, were held on November 28th. The Sunday sermons were preached by the Rev. J. Martin, of Erith. On Monday, November 29, a tea and public meeting was held. At the meeting, Rev. S. H. Booth took the chair, and the meeting was addressed by Rev. O. Davies, Rev. J. Hunt Cooke, Rev. C. Clark, Rev. J. Martin, Rev. J. W. Avery, Rev. F. Monti, and the pastor, Rev. J. O. Fellowes. A very pleasant time was experienced, and a good number of old and new friends were present to wish the pastor "God-speed" upon entering a new year of labour.

Woodville Road Baptist Church, Cathays, Cardiff, which was started only a few years since, has been very successful. For some time before the church was formed, services were held in a room (near to the present chapel), and the good work commenced and carried on there, continued to grow, until it became necessary to erect a school chapel, which was built in 1881, and the church was formed in the same year with a membership of 22. In 1883, the church invited the Rev. Caradoc

Griffiths to the pastorate, under whose ministry the church has prospered remarkably, and the school chapel has been too small for some time past. A new chapel is being built, memorial stones of which were laid on Wednesday, November 24th, by Mr. Alfred Thomas, M.P., and Mr. J. L. Jenkins. Excellent addresses were delivered by both gentlemen. The ceremony was conducted by Rev. C. Griffiths (pastor). Rev. W. E. Winks read a portion of Scripture (very suitable), and offered prayer, and Rev. A. Tilly delivered a splendid address of congratulation and encouragement. The weather was fine, and there was a large attendance of the friends and supporters of the Baptist cause present. A tea-meeting followed, and in the evening a public meeting. Addresses were delivered by Mr. J. L. Jenkins (chairman), Mr. Morris, Mr. Terrant, and the pastor, Rev. C. Griffiths. This brought to a close a day that will long be remembered by many that were present.

RECENT DEATHS.

SINCE our last issue, two of our revered brethren have been called to enter into their rest. Rev. Francis Tucker, B.A., for many years pastor of the church in Camden road; and Rev. John Teall, of Woolwich, the honoured secretary of the Baptist board. Their end was peace. Both these brethren served their generation well, and their works do follow them.

BAPTISMS.

Aberavon, Glam.—November 21, English Church, Four, by T. Richards.
Aldershot.—December 1, Seven, by J. Aubrey.
Ayr, N.B.—November 12, Six; November 26, Six; by J. Horne.
Barrow-in-Furness.—November 16, Two, by J. Hughes.
Belfast, November 2, Regent-street, Two; November 9, One; November 16, Two, by E. T. Mather.

Bethel English Chapel, Ton-y-Pandy.—November 28, Twenty-four, by D. Davies.
Bethel, Llanelli.—October 10, Thirteen; November 7, Thirty-nine, by W. Hughes.
Bethany, Pembroke Dock.—November 14, Thirteen, by J. D. Jones.
Berwick.—December 1, Castle-street, Four, by N. McLeod.
Birkenhead.—November 30, Six, by T. Lydiatt.
Birmingham, Constitution-hill.—November 28, One, by J. Burton.
Brasted, Kent.—November 25, Four, by W. Bennett.
Caersus, Mont.—December 5, One, by W. D. Young.
Cardiff.—November 7, Hope Chapel, One, by F. D. Masters; November 27, Two, by D. Powell.
Carlisle.—November 6, One, by A. A. Saville.
Cefn, Ruabon.—November 14, One, by T. Thomas.
Chester (Ebenezer Church).—November 28, Six, by W. S. Jones.
Cross Keys.—December 5, Nine, by C. H. Watkins.
Cutsdean, Worcestershire.—November 11, One; November 25, One, by C. Sirett.
Dolau, Llanfihangel.—December 5, Fourteen, by J. Williams.
Ebenezer, Abertillery, Mon.—September 5, One; October 31, Three; November 28, Five.
Farrington.—November 18, Eight, by J. O. Stalberg.
Farnworth, near Bolton.—November 18, One, by R. A. Burrows.
Golcar.—December 5, Eight, by W. Gay.
Gravel, Radnor.—November 12, Two, by J. Williams.
Great Marlow.—December 5, Four, by D. Witton.
Hemyock.—November 28, Two, by J. L. Smith.
Hereford.—December 2, Three, by J. Williams, B.A.
Honeyborough, Neyland.—November 21, Four, by J. Johns.
Hull, Luke-street.—November 28, Eight; December 1, Eight; by F. Russell.
London.—
 Abbey-road.—October 7, Three; November 1, Four; by W. Stott.
 Bromley-road, Lee.—November 28, Four, by J. W. Davies.
 Parson's-hill, Woolwich.—November 23, Nine, by J. Wilson.
 Romney-street, Westminster.—November 29, Five, by G. Davies.
 Trinity Chapel, John-street, Edgeware-road.—November 3, Nine, by J. O. Fellowes.
 Waltham Abbey.—November 21, Two, by W. Jackson.
Walworth Road Chapel.—November 29, Six, by W. J. Mills.
Woolwich.—December 1, Queen Street, Three, by T. Jones.
Llangyfelach (Salem).—November 21, One, by E. W. Davies.

- Lord's Hill, Snailbeach, Salop.*—November 26, One; November 28, Three; December 2, Two; December 5, Two, by W. Jenkins.
- Maesbyrllan, Breconshire.*—November 7, One, by G. H. Llewelyn.
- Melincroftan, Neath.*—November 18, Ebenezer Chapel, Three, by T. W. George.
- Merthyr Tydfil.*—November 14, Tabernacle, Four, by B. Thomas.
- Milnsbridge, Huddersfield.*—December 4, Three, by H. C. Field.
- Mount Pleasant, Llanwrda.*—November 17, One, by M. Jones.
- Neath, Orchard Place.*—November 21, Three, by A. F. Mills.
- Necton, Norfolk.*—November 7, Two, by T. H. Sparham.
- Newbridge, Mon.*—November 28, Six, by J. M. Jones.
- Neyland, Pem.*—November 26, Six, by J. Johns.
- Newton Abbot.*—November 28, Three, by S. Lyne.
- Mewport, Mon.*—November 7, Seven, by G. Harris.
- Oldham, King Street.*—November 28, Four, by G. Archer.
- Oldham, King Street.*—November 28, Four, by W. F. Edgerton.
- Oswestry.*—November 7, Four, by — Archer.
- Penge.*—December 1, Five, by W. Boud.
- Penrhawceibe.*—November 21, Eight, by H. P. Jones.
- Pentre, Rhondda Valley.*—November 28, Zion Chapel, Five, by E. Aubry.
- Penyrheol, Glasbury, Breconshire.*—December 5, Three, by D. Howell.
- Pembroke Dock.*—November 17, Bush Street, Two, by R. O. Roberts.
- Pontnewynydd, Pontypool.*—November 3, Crane Street, Two, by J. G. Watts.
- Portsmouth.*—December 1, Lake Road, Three, by T. W. Medhurst.
- Radcliffe, Lancashire.*—November 7, Two, by G. M. Harvey.
- Redditch.*—November 3, Four, by E. W. Berry.
- Risca, Mon.*—November 21, Bethany, Thirty-two, by T. Thomas.
- Salford, St. George-street.*—November 28, Four, by J. Seager.
- Sawley.*—November 14, Thirteen, by J. Stenson.
- Selkirk, N.B.*—November 24, One, by J. Brown.
- Sheffield, Darnall.*—Sunday, November 21, Four, by R. Ensoll.
- Southampton.*—November 14, Carlton Chapel, Two, by E. Osborne.
- Spennymoor.*—November 14, One, by A. G. Barton.
- Stockton-on-Tees.*—November 28, Seven, by T. L. Edwards.
- St. Andrews, N.B.*—November 27, One, by J. Gibson.
- St. Mellon's, Mon.*—December 5, Three, by M. Machen.
- Upton-on-Severn.*—November 28, Three, by W. Davies.

“HASTEN SLOWLY.”

THE old Roman maxim, “Hasten slowly,” has a great deal of natural wisdom and common sense in it; it is one that we do well to give heed to.

Ours is a rapid age, everything being done at high pressure; each new development, and every modern invention, tending to quicken the pace of thought, action, and idea. In this age of steam, telegraph, telephone, excitement, hurry, and bustle, the mind is ever kept on the stretch; events transpire in such rapid succession, that things which took our fathers days, and even weeks to accomplish, are now done in minutes and hours.

It is, however, a question how far all this is tending to our profit and real advantage. Life is being compressed into a limited space; the strain upon the mental and physical powers is producing premature exhaustion, that brings the soul and body into a harassing state of bondage, trying to the utmost the temper, the nervous system, intellectual power, and physical endurance of every one, showing the truth of the proverb, “Haste makes waste,” and the need, in all we do, to “Hasten slowly.”

CHRIST OUR PASSOVER.*

A SERMON BY C. H. SPURGEON.

“For even Christ our passover is sacrificed for us.”—1 Corinthians v. 7.

THE more you read the Bible, and the more you meditate upon it, the more you will be astonished with it. He who is but a casual reader of the Bible does not know the height, the depth, the length, and breadth of the mighty meanings contained in its pages. There are certain times when I discover a new vein of thought, and I put my hand to my head and say in astonishment, “Oh, it is wonderful! I never saw this before in the Scriptures.” You will find the Scriptures enlarge as you enter them; the more you study them the less you will appear to know of them, for they widen out as we approach them. Especially will you find this the case with the typical parts of God’s Word. Most of the historical books were intended to be types either of dispensations, or experiences, or offices of Jesus Christ. Study the Bible with this as a key, and you will not blame Herbert when he calls it “not only the book of God, but the God of books.” One of the most interesting points of the Scriptures is their constant tendency to display Christ; and perhaps one of the most beautiful figures under which Jesus Christ is ever exhibited in sacred writ is the Passover Paschal Lamb. It is Christ of whom we are about to speak to-night.

Israel was in Egypt, in extreme bondage; the severity of their slavery had continually increased till it was so oppressive that their incessant groans went up to heaven. God, who avenges His own elect, though they cry day and night unto Him, at last determined that He would direct a fearful blow against Egypt’s king and Egypt’s nation, and deliver His own people. We can picture the anxieties and the anticipations of Israel, but we can scarcely sympathise with them, unless we as Christians have had the same deliverance from spiritual Egypt. Let us, brethren, go back to the day in our experience when we abode in the land of Egypt, working in the brick-kilns of sin; toiling to make ourselves better, and finding it to be of no avail; let us recall that memorable night, the beginning of months, the commencement of a new life in our spirit, and the beginning of an altogether new era in our soul. The Word of God struck the blow at our sin; He gave us Jesus Christ our sacrifice; and in that night we went out of Egypt. Though we have passed through the wilderness since then, and have fought the Amalekites, have trodden on the fiery serpent, have been scorched by the heat and frozen by the snows, yet we have never since that time gone back to Egypt: although our hearts may sometimes have desired the leeks, the onions, and the flesh-pots of Egypt, yet we have never been brought into slavery since then. Come, let us keep the Passover this night, and think of the night when the Lord delivered

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us out of Egypt. Let us behold our Saviour Jesus as the Paschal Lamb on which we feed ; yea, let us not only look at Him as such, but let us sit down to-night at His table, let us eat of His flesh and drink of His blood ; for His flesh is meat indeed, and His blood is drink indeed. In holy solemnity let our hearts approach that ancient supper ; let us go back to Egypt's darkness, and by holy contemplation behold, instead of the destroying angel, the angel of the covenant at the head of the feast,—“ the Lamb of God which taketh away the sins of the world.”

I shall not have time to-night to enter into the whole history and mystery of the Passover ; you will not understand me to be to-night preaching concerning *the whole of it*, but a few prominent points therein as a part of them. It would require a dozen sermons to do so : in fact a book as large as Caryl upon Job—if we could find a divine equally prolix and equally sensible. But we shall first of all look at the Lord Jesus Christ, and show how He corresponds with the Paschal Lamb, and endeavour to bring you to the two points—of having His blood sprinkled on you, and having fed on Him.

I. First, then, JESUS CHRIST IS TYPIFIED HERE UNDER THE PASCHAL LAMB ; and should there be one of the seed of Abraham here who has never seen Christ to be the Messiah, I beg his special attention to that which I am to advance, when I speak of the Lord Jesus as none other than the Lamb of God slain for the deliverance of His chosen people. Follow me with your Bibles, and open first at the 12th chapter of Exodus.

We commence, first of all, with the victim—the *lamb*. How fine a picture of Christ ! No other creature could so well have typified Him who was holy, harmless, undefiled, and separate from sinners. Being also the emblem of sacrifice, it most sweetly portrayed our Lord and Saviour Jesus Christ. Search natural history through, and though you will find other emblems which set forth different characteristics of His nature, and admirably display Him to our souls, yet there is none which seems so appropriate to the person of our beloved Lord as that of the lamb. A child would at once perceive the likeness between a lamb and Jesus Christ, so gentle and innocent, so mild and harmless, neither hurting others, nor seeming to have the power to resent an injury.

“ A humble man before his foes, a weary man and full of woes.”

What tortures the sheepish race have received from us ! How are they, though innocent, continually slaughtered for our food ! Their skin is dragged from their backs, their wool is shorn to give us a garment. And so the Lord Jesus Christ, our glorious Master, doth give us His garments that we may be clothed with them ; He is rent in sunder for us ; His very blood is poured out for our sins ; harmless and holy, a glorious sacrifice for the sins of all His children. Thus the Paschal Lamb might well convey to the pious Hebrew the person of a suffering, silent, patient, harmless Messiah.

Look further down. It was a lamb *without blemish*. A blemished lamb : if it had the smallest speck of disease, the least wound, would not have been allowed for a Passover. The priest would not have suffered it to be slaughtered, nor would God have accepted the sacrifice at his hands. It must be a lamb without blemish. And was not Jesus Christ even such from His birth ? Unblemished, born of the pure Virgin Mary, begotten

of the Holy Ghost, without a taint of sin ; His soul was pure, and spotless as the driven snow, white, clear, perfect ; and His life was the same. In Him was no sin. He took our infirmities and bore our sorrows on the cross. He was in all points tempted as we are, but there was that sweet exception, "yet without sin." A lamb without blemish. Ye who have known the Lord, who have tasted of His grace, who have held fellowship with Him, doth not your heart acknowledge that He is a lamb without blemish ? Can ye find any fault with your Saviour ? Have you aught to lay to His charge ? Hath His truthfulness departed ? Have His words been broken ? Have His promises failed ? Has He forgotten His engagements ? And, in any respect, can you find in Him any blemish ? Ah, no ! He is the unblemished lamb, the pure, the spotless, the immaculate, "the Lamb of God who taketh away the sin of the world ;" and in Him there is no sin.

Go on further down the chapter. "Your lamb shall be without blemish, a male of the first year." I need not stop to consider the reason why the male was chosen ; we only note that it was to be a male of the first year. Then it was in its prime, then its strength was unexhausted, then its power was just ripened into maturity and perfection ; God would not have an untimely fruit. God would not have that offered which had not come to maturity. And so our Lord Jesus Christ had just come to the ripeness of manhood when He was offered. At thirty-four years of age was He sacrificed for our sins ; He was then hale and strong, although His body may have been emaciated by suffering, and His face more marred than that of any other man, yet was He then in the perfection of manhood. Methinks I see Him then. His goodly beard flowing down upon His breast ; I see Him with His eyes full of genius, His form erect, His mien majestic, His energy entire, His whole frame in full development—a real man, a magnificent man—fairer than the sons of men ; a Lamb not only without blemish, but with all His powers fully brought out. Such was Jesus Christ—a Lamb of the first year—not a boy, not a lad, not a young man, but a full man, that He might give His soul unto us. He did not give Himself to die for us when He was a youth, for He would not then have given all He was to be ; he did not give Himself to die for us when He was in old age, for then would He have given Himself when He was in decay ; but just in His maturity, in His very prime, then Jesus Christ our Passover was sacrificed for us. And, moreover, at the time of His death, Christ was full of life, for we are informed by one of the evangelists that "He cried with a loud voice and gave up the ghost." This is a sign that Jesus did not die through weakness, nor through decay of nature. His soul was strong within Him ; He was still the Lamb of the first year. Still was He mighty ; He could, if He pleased, even on the cross, have unlocked His hands from their iron bolts ; and, descending from the tree of infamy, have driven His astonished foes before Him, like deer scattered by a lion, yet did He meekly yield obedience unto death. My soul, canst thou not see thy Jesus here, the unblemished Lamb of the first year, strong and mighty ? And, O my heart ! does not the thought rise up—if Jesus consecrated Himself to thee when He was thus in all His strength and vigour, should not I in youth dedicate myself to Him ? And if I am in manhood, how am I doubly bound to give my strength to Him ? And if I am in old age, still should I seek while the little remains to consecrate

that little to Him. If He gave His all to me, which was much, should I not give my little all to Him? Should I not feel bound to consecrate myself entirely to His service, to lay body, soul, and spirit, time, talents, all upon His altar. And though I am not an unblemished lamb, yet I am happy that as the leavened cake was accepted with the sacrifice, though never burned with it, I, though a leavened cake, may be offered on the altar with my Lord and Saviour, the Lord's burnt offering, and so, though impure, and full of leaven, I may be accepted in the beloved, an offering of a sweet savour, acceptable unto the Lord my God. Here is Jesus, beloved, a Lamb without blemish, a Lamb of the first year!

The subject now expands and the interest deepens. Let me have your very serious consideration to the next point, which has much gratified me in its discovery, and which will instruct you in the relation. In the 6th verse of the 12th chapter of Exodus we are told that this lamb which should be offered at the Passover was to be *selected four days before its sacrifice, and to be kept apart*:—"In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house; and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb." The 6th verse says, "And he shall keep it up until the fourteenth day of the same month." For four days this lamb chosen to be offered was taken away from the rest of the flock and kept alone by itself, for two reasons; partly that by its constant bleatings they might be put in remembrance of the solemn feast which was to be celebrated; and, moreover, that during the four days they might be quite assured that it had no blemish, for during that time it was subject to constant inspection, in order that they might be certain that it had no hurt or injury that would render it unacceptable to the Lord. And, now, brethren, a remarkable fact flashes before you—just as this lamb was separated four days, the ancient allegories used to say that Christ was separated four years. Four years after He left His Father's house He went into the wilderness, and was tempted of the Devil. Four years after His baptism He was sacrificed for us. But there is another, better than that:—About four days before His crucifixion, Jesus Christ rode in triumph through the streets of Jerusalem. He was thus openly set apart as being distinct from mankind. He, on the ass, rode up to the temple, that all might see Him to be Judah's Lamb, chosen of God, and ordained from the foundation of the world. And what is more remarkable still, during those four days, you will see if you turn to the Evangelists, at your leisure, that as much is recorded of what He did and said as through all the other parts of His life. During those four days, He upbraided the fig tree, and straightway it withered; it was then that He drove the buyers and sellers from the temple; it was then that He rebuked the priests and elders, by telling them the similitude of the two sons, one of whom said he would go, and did not, and the other who said he would not go, and went; it was then that He narrated the parable of the husbandmen, who slew those who were sent to them; afterwards He gave the parable of the marriage of the king's son. Then comes His parable concerning the man who went unto the feast, not having on a wedding garment; and then also, the parable concerning the ten virgins, five of

whom were wise, and five of whom were foolish ; then comes the chapter of very striking denunciations against the Pharisees :—" Woe unto you, O ye blind Pharisees ! cleanse first that which is within the cup and platter ; " and then also comes that long chapter of prophecy concerning what should happen at the siege of Jerusalem, and an account of the dissolution of the world : " Learn a parable of the fig-tree : when his branch is yet tender and putteth forth leaves, ye know that summer is nigh." But I will not trouble you by telling you here that at the same time He gave them that splendid description of the day of judgment, when the sheep shall be divided from the goats. In fact, the most splendid utterances of Jesus were recorded as having taken place within these four days. Just as the lamb, separated from its fellows, did bleat more than ever during the four days, so did Jesus during those four days speak more ; and if you want to find a choice saying of Jesus, turn to the account of the last four days' ministry to find it. There you will find that chapter, " Let not your hearts be troubled ; " there also, His great prayer, " Father, I will ; " and so on. The greatest things He did, He did in the last four days, when He was set apart.

And there is one more thing to which I beg your particular attention, and that is, that during those four days I told you that the lamb was subject to the closest scrutiny, so, also, during those four days, it is singular to relate that Jesus Christ was examined by all classes of persons. It was during those four days that the lawyer asked Him which was the greatest commandment ? and he said, " Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy might ; and thou shalt love thy neighbour as thyself." It was then that the Herodians came and questioned Him about the tribute money ; it was then that the Pharisees tempted Him ; it was then, also, the Sadducees tried Him upon the subject of the resurrection. He was tried by all classes and grades—Herodians, Pharisees, Sadducees, lawyers, and common people. It was during these four days that He was examined : but how did He come forth ? An immaculate Lamb ! The officers said, " never man spake like this man." His foes found none who could even bear false witness against Him, such as agreed together ; and Pilate declared, " I find no fault in Him." He would not have been fit for the Paschal Lamb had a single blemish have been discovered, but " I find no fault in Him," was the utterance of the great chief magistrate, who thereby declared that the Lamb might be eaten at God's Passover, the symbol and the means of the deliverance of God's people. O beloved ! you have only to study the Scriptures to find out wondrous things in them ; you have only to search deeply, and you stand amazed at their richness. You will find God's Word to be a very precious word ; the more you live by it and study it, the more will it be endeared to your minds.

But the next thing we must mark is *the place where this lamb was to be killed*, which peculiarly sets forth that it must be Jesus Christ. The first Passover was held in Egypt, the second Passover was held in the wilderness ; but we do not read that there were more than these two Passovers celebrated until the Israelites came to Canaan. And then, if you turn to a passage in Deuteronomy, the 16th chapter, you will find that God no longer allowed them to slay the Lamb in their own houses, but appointed a place for its celebration. In the wilderness, they brought their offerings

to the tabernacle where the lamb was slaughtered ; but at its first appointment in Egypt, of course they had no special place to which they took the lamb to be sacrificed. Afterwards, we read in the 16th of Deuteronomy, and the 5th verse, "Thou mayest not sacrifice the Passover within any of thy gates, which the Lord thy God giveth thee ; but at the place which the Lord thy God shall choose to place His name in, there thou shalt sacrifice the Passover at even, at the going down of the sun, at the season that thou comest forth out of Egypt." It was in Jerusalem that men ought to worship, for salvation was of the Jews ; there was God's palace, there His altar smoked, and there only might the Paschal Lamb be killed. So was our blessed Lord led to Jerusalem. The infuriated throng dragged Him along the city. In Jerusalem our Lamb was sacrificed for us ; it was at the precise spot where God had ordained that it should be. Oh ! if that mob who gathered round him at Nazareth had been able to push Him headlong down the hill, then Christ could not have died at Jerusalem ; but as He said, "a prophet cannot perish out of Jerusalem," so was it true that the King of all prophets could not do otherwise,—the prophecies concerning Him would not have been fulfilled. "Thou shalt kill the lamb in the place the Lord thy God shall appoint." He was sacrificed in the very place. Thus, again, you have an incidental proof that Jesus Christ was the Paschal Lamb for His people.

The next point is *the manner of His death*. I think the manner in which the lamb was to be offered so peculiarly sets forth the crucifixion of Christ, that no other kind of death could by any means have answered all the particulars set down here.

First, the lamb was to be slaughtered, and its blood caught in a basin. Usually the priest stood at the altar ; the Levites, or the people, slaughtered the lamb, and the blood was caught in a golden basin. Then, as soon as it was taken, the priest standing by the altar on which the fat was burning, threw the blood on the fire or cast it at the foot of the altar. You may guess what a scene it was. Ten thousand lambs sacrificed, and the blood poured out in a purple river. Next, the lamb was to be roasted ; but it was not to have a bone of its body broken. Now I do say there is nothing but crucifixion which can answer all these three things. Crucifixion has in it the shedding of blood—the hands and feet were pierced. It has in it the idea of roasting, for roasting signifies a long torment, and as the lamb was for a long time before the fire, so Christ, in crucifixion, was for a long time exposed to a broiling sun, and all the other pains which crucifixion engenders. Moreover not a bone was broken ; which could not have been the case with any other punishment. Suppose it had been possible to put Christ to death in any other way. Sometimes the Romans put criminals to death by decapitation ; but by such death the neck is broken. Many martyrs were put to death by having a sword pierced through them ; but, while that would have been a bloody death, and not a bone broken necessarily, the torment would not have been long enough to have been pictured by the roasting. So that, take whatever punishment you will—take hanging, which sometimes the Romans practised in the form of strangling, that mode of punishment does not involve shedding of blood, and consequently the requirements would not have been answered. And I do think any intelligent Jew, reading through this account of the Passover, and then looking at the crucifixion, must be

struck by the fact that the penalty and death of the cross by which Christ suffered must have taken in all these three things. There was blood-shedding; the long-continued suffering—the roasting of torture; and then added to that, singularly enough, by God's providence not a bone was broken, but the body was taken down from the cross intact. Some may say that burning might have answered the matter; but there would not have been a shedding of blood in that case, and the bones would have been virtually broken in the fire; besides, the body would not have been preserved entire. Crucifixion was the only death which could answer all of these three requirements. And my faith receives great strength from the fact that I see my Saviour not only as a fulfilment of the type, but the only one. My heart rejoices to look on Him whom I have pierced, and see His blood, as the lamb's blood, sprinkled on my lintel and my door-post, and see His bones unbroken, and to believe that not a bone of His spiritual body shall be broken hereafter; and rejoice, also, to see Him roasted in the fire, because thereby I see that He satisfied God for that roasting which I ought to have suffered in the torment of hell for ever and ever.

Christian! I would that I had words to depict in better language; but, as it is, I give thee the undigested thoughts, which thou mayest take home and live upon during the week; for thou wilt find this Paschal Lamb to be an hourly feast, as well as supper, and thou mayest feed upon it continually, till thou comest to the mount of God, where thou shalt see Him as He is, and worship Him in the Lamb in the midst thereof.

II. HOW WE DERIVE BENEFIT FROM THE BLOOD OF CHRIST. Christ our Passover is slain for us. The Jew could not say that; he could say, a lamb, but "*the Lamb*," even "Christ our Passover," was not yet become a victim. And there are some of my hearers within these walls to-night who cannot say, "Christ our Passover is slain for us." But, glory be to God! some of us can. There are not a few here who have laid their hands upon the glorious Scapegoat; and now they can put their hands upon the Lamb also, and they can say, "Yes; it is true, he is not only slain, but Christ our Passover is slain for us." We derive benefit from the death of Christ in two modes: first, by having His blood sprinkled on us for our *redemption*; secondly, by our eating His flesh for food, *regeneration and sanctification*. The first aspect in which a sinner views Jesus is that of a lamb slain, whose blood is sprinkled on the door-post and on the lintel. Note the fact that the blood was never sprinkled on the threshold. It was sprinkled on the lintel, the top of the door, on the side-post, but never on the threshold, for woe unto him who trampleth under foot the blood of the Son of God! Even the priest of Dagon trod not on the threshold of his god, much less will the Christian trample under foot the blood of the Paschal Lamb. But His blood must be on our right hand to be our constant guard, and on our left to be our continual support. We want to have Jesus Christ sprinkled on us. As I told you before, it is not alone the blood of Christ poured out on Calvary that saves a sinner; it is the blood of Christ sprinkled on the heart. Let us turn to the land of Zoan. Do you not think you behold the scene to-night! It is evening. The Egyptians are going homeward—little thinking of what is coming. But just as soon as the sun is set, a lamb is brought into every house. The Egyptian strangers passing by, say, "These Hebrews are about to keep a

feast to-night," and they retire to their houses utterly careless about it. The father of the Hebrew house takes his lamb, and examining it once more with anxious curiosity, looks it over from head to foot, to see if it has a blemish. He findeth none. "My son," he says to one of them, "bring hither the basin." It is held. He stabs the lamb, and the blood flows into the basin. Do you not think you see the sire, as he commands his matronly wife to roast the lamb before the fire! "Take heed," he says, "that not a bone be broken." Do you see her intense anxiety, as she puts it down to roast, lest a bone should be broken? Now says the father, "bring a bunch of hyssop." A child brings it. The father dips it into the blood. "Come here, my children, wife and all, and see what I am about to do." He takes the hyssop in his hands, dips it in the blood, and sprinkles it across the lintel and the door-post. His children say, "What mean you by this ordinance?" He answers, "This night the Lord God will pass through to smite the Egyptians, and when He seeth the blood upon the lintel and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come into your houses to smite you." The thing is done; the lamb is cooked; the guests are set down to it; the father of the family has supplicated a blessing; they are sitting down to feast upon it. And mark how the old man carefully divides joint from joint, lest a bone should be broken; and he is particular that the smallest child of the family should have some of it to eat, for so the Lord hath commanded. Do you not think you see Him as he tells them "it is a solemn night—make haste—in another hour we shall all go out of Egypt." He looks at his hands, they are rough with labour, and clapping them, he cries, "I am not to be a slave any longer." His eldest son, perhaps, has been smarting under the lash, and he says, "Son, you have had the task-master's lash upon you this afternoon; but it is the last time you shall feel it." He looks at them all, with tears in his eyes—"This is the night the Lord God will deliver you." Do you see them with their hats on their heads, with their loins girt, and their staves in their hands? It is the dead of the night. Suddenly they hear a shriek! The father says, "Keep within doors, my children; you will know what it is in a moment." Now another shriek—another shriek—shriek succeeds shriek: they hear perpetual wailing and lamentation. "Remain within," says he, "the angel of death is flying abroad." A solemn silence is in the room, and they can almost hear the wings of the angel flap in the air as he passes their blood-marked door. "Be calm," says the sire, "that blood will save you." The shrieking increases. "Eat quickly, my children," he says again, and in a moment the Egyptians coming, say, "Get thee hence! Get thee hence! We care not for the jewels that you have borrowed. You have brought death into our houses." "Oh!" says a mother, "Go! for God's sake! go. My eldest son lies dead!" "Go!" says a father, "Go! and peace go with you. It were an ill day when your people came into Egypt, and our king began to slay your first-born, for God is punishing us for our cruelty." Ah! see them leaving the land; the shrieks are still heard; the people are busy about their dead. As they go out, a son of Pharaoh is taken away unembalmed, to be buried in one of the pyramids. Presently they see one of their task-master's sons taken away. A happy night for them—when they escape! And do you see, my hearers, a glorious parallel? They had to sprinkle the blood, and also to eat the

lamb. Ah! my soul, hast thou e'er had the blood sprinkled on thee? Canst thou say that Jesus Christ is thine? It is not enough to say "He loved the world, and gave His Son," you must say, "He loved *me*, and gave himself for *me*." There is another hour coming, dear friends, when we shall all stand before God's bar; and then God will say, "Angel of death, thou once didst smite Egypt's first born; thou knowest thy prey. Unsheath thy sword." I behold the great gathering, you and I are standing amongst them. It is a solemn moment. All men stand in suspense. There is neither hum nor murmur. The very stars cease to shine lest the light should disturb the air by its motion. All is still. God says, "Hast thou sealed those that are mine?" "I have," says Gabriel; "they are sealed by blood every one of them." Then saith He next, "Sweep with thy sword of slaughter! Sweep the earth! and send the unclothed, the unpurchased, the unwashed ones to the pit." Oh! how shall we feel, beloved, when for a moment we see that angel flap his wings? He is just about to fly, "But," will the doubt cross our minds, "perhaps he will come to me?" Oh! no; we shall stand and look the angel full in his face.

"Bold shall I stand in that great day!
For who aught to my charge shall lay?
While through Thy blood absolved I am
From sin's tremendous curse and shame."

If we have the blood on us, we shall see the angel coming, we shall smile at him; we shall dare to come even to God's face and say,

"Great God! I'm clean! Through Jesus' blood I'm clean!"

But if, my hearer, thine unwashed spirit shall stand unshriven before its Maker, if thy guilty soul shall appear with all its black spots upon it, unsprinkled with the purple tide, how wilt thou speak when thou seest flash from the scabbard the angel's sword swift for death, and winged for destruction, and when it shall cleave thee asunder? Methinks I see thee standing now. The angel is sweeping away a thousand there. There is one of thy pot companions. There one with whom thou didst dance and swear. There another, who after attending the same chapel, like thee, was a despiser of religion. Now death comes nearer to thee. Just as when the reaper sweeps the field and the next ear trembles because its turn shall come next, I see a brother and a sister swept into the pit. Have I no blood upon me? Then, O rocks! it were kind of you to hide me. Ye have no benevolence in your arms. Mountains! let me find in your caverns some little shelter. But it is all in vain, for vengeance shall cleave the mountains and split the rocks open to find me out. Have I no blood? Have I no hope? Ah! no! he smites me. Eternal damnation is my horrible portion. The depth of the darkness of Egypt for thee, and the horrible torments of the pit from which none can escape! Ah! my dear hearers, could I preach as I could wish, could I speak to you without my lips and with my heart, then would I bid you seek that sprinkled blood, and urge you by the love of your own soul, by everything that is sacred and eternal, to labour to get this blood of Jesus sprinkled on your souls. It is the blood sprinkled that saves a sinner.

But when the Christian gets the blood sprinkled, that is not all he wants. *He wants something to feed upon.* And, O sweet thought! Jesus Christ is not only a Saviour for sinners, but He is food for them after they

are saved. The Paschal Lamb by faith we eat. We live on it. You may tell, my hearers, whether you have the blood sprinkled on the door by this: do you eat the Lamb? Suppose for a moment that one of the old Jews had said in his heart, "I do not see the use of this feasting. It is quite right to sprinkle the blood on the lintel, or else the door will not be known; but what good is all this inside? We will have the lamb prepared, and we will not break his bones; but we will not eat of it." And suppose he went and stored the lamb away. What would have been the consequence? Why, the angel of death would have smitten him as well as the rest, even if the blood had been upon him. And if, moreover, that old Jew had said, "There, we will have a little piece of it; but we will have something else to eat; we will have some unleavened bread; we will not turn the leaven out of our houses, but we will have some leavened bread." If they had not consumed the lamb, but had reserved some of it, then the sword of the angel would have found the heart out as well as that of any other man. Oh! dear hearer, you may think you have the blood sprinkled, you may think you are just; but if you do not live *on* Christ as well as *by* Christ, you will never be saved by the Paschal Lamb. "Ah!" say some, "we know nothing of this." Of course you don't. When Jesus Christ said, "Except ye eat My flesh, and drink My blood, ye have no life in you," there were some that said, "This is a hard saying, who can bear it?" and many from that time went back—and walked no more with Him. They could not understand Him; but, Christian, dost thou not understand it? Is not Jesus Christ thy daily food? And even with the bitter herbs, is He not sweet food? Some of you, my friends, who are true Christians, live too much on your changing frames and feelings, on your experiences and evidences. Now, that is all wrong. That is just as if a worshipper had gone to the tabernacle and began eating one of the coats that were worn by the priest. When a man lives on Christ's righteousness, it is the same as eating Christ's dress. When a man lives on his frames and feelings, that is as much as if the child of God should live on some tokens that he received in the sanctuary that never were meant for food, but only to comfort him a little. What the Christian lives on is not Christ's righteousness, but Christ; he does not live on Christ's pardon, but on Christ; and on Christ he lives daily, on nearness to Christ. Oh! I do love Christ-preaching. It is not the doctrine of justification that does my heart good, it is Christ, the justifier; it is not pardon that so much makes the Christian's heart rejoice, it is Christ the pardoner; it is not election that I love half so much as my being chosen in Christ ere worlds began; ay! it is not final-perseverance that I love so much as the thought that in Christ my life is hid, and that since He gives unto His sheep eternal life, they shall never perish, neither shall any man pluck them out of His hand. Take care, Christian, to eat the Paschal Lamb and nothing else. I tell thee, man, if thou eatest that alone, it will be like bread to thee—thy soul's best food. If thou livest on aught else but the Saviour, thou art like one who seeks to live on some weed that grows in the desert, instead of eating the manna that comes down from heaven. Jesus is the manna. *In* Jesus as well as *by* Jesus we live. Now, dear friends, in coming to this table, we will keep the Paschal Supper. Once more, by faith, we will eat the Lamb, by holy trust we will come to a crucified Saviour, and feed on His blood, and righteousness and atonement.

Peter Marvel, the Modern Puritan.

BY A LOVER OF ANCIENT THOUGHT.

CHAPTER II.—CARRYING OUT A LOFTY IDEAL.

WITH eager curiosity the writers of the letter looked forward to the coming Lord's day morning wondering what Mr. Marvel would do. It must be honestly confessed that, in sending him this decisive and insulting letter, they imagined that they had dealt him a staggering blow. But the one question that agitated their minds was this: Would he, or would he not, preach from the suggested text? What he might say about the text, or in what way he might apply it, was not at all their chief concern. No doubt they thought he would make out a good case for himself under any circumstances, and probably give them another good dressing down; but, at all events, they would have the satisfaction of inciting him to say something of an acrimonious kind, out of which they could make some capital. Under the influence, therefore, of this benevolent feeling, when the Lord's day morning came round, in full muster, they took their ordinary places in the sanctuary. The day was beautifully fine, and the congregation was remarkably good. As Mr. Marvel entered the pulpit he was closely observed; but nothing unusual characterised his appearance. The opening exercises were gone through in the customary manner, and, after the ordinary announcements had been made, he gave out the text. And what text was it? To the surprise of the letter writers, it was a text

taken from the Old Testament, that had no more relation to them or to their proceedings than it had to what was going on in the moon. The sermon that followed was a clear and accurate exposition of its various clauses; and so skilfully did the preacher keep to them that, so far as their letter was concerned, taking that sermon as negative evidence, they might have supposed that, through some mistake on the part of the post office officials, the letter had never been delivered—at least, at its proper destination. Nonplussed, they left the edifice, again to talk over the matter; and they concluded that all that they could do now was to let things run their course.

But had Mr. Marvel received the letter? Certainly he had. The letter carrier, with his usual fidelity, had delivered the letter at the right time; and the worthy minister, with a sad heart, pondered over its contents. It did not in the least surprise him, but it pained him exceedingly. And why did it pain him? On account of trouble that it might bring on himself? Not for a moment. Before he preached the three sermons that had caused such a commotion he had counted the probable cost, and was prepared to take the risk. The question he put to himself was, Were such sermons needed? If they were, he had but one course to pursue, and that was to preach them. Finding that they were needed, he preached them accordingly, and was content to leave results with the Lord. If they proved

to some "the savour of life," he would be thankful; if, unfortunately, they proved to others "the savour of death," their blood would not rest on his head. If, on the other hand, they brought him into difficulty and trial, and he would have to suffer loss, then he would only stand on the same platform with all the faithful preachers of past ages, who, in defence of the truth as it is in Jesus, had been prepared to suffer the loss of liberty and property, and even life itself.

With these views, what, then, was the first thing he did upon the receipt of the letter? After meditating on its contents, like Hezekiah of old, he went and "spread it before the Lord." And what did he say to Him about it? If any of those youthful members who had concocted that letter had heard his emotional and fervid utterances and earnest pleadings on their behalf, they would, if they had had any spiritual feeling in them, or compunctions of conscience, have felt ashamed of sending such a pastor such a miserable production. They would have learnt from it how much he had their spiritual welfare at heart, and what sacrifices he was prepared to make, if, through his humble efforts, he might, perhaps, be the instrument, in God's hands, of doing them any good. They would have heard him plead with intensity of spirit, that God would, by His grace, so enable him to act towards them and on their behalf that they might be led in time to see that he "travailed in birth for their souls;" and that his chief anxiety now was so to act that in everything he said and did he might carry out fully the teachings and exhortations of the Divine Word, and so prove to them, to the church, and to the world, that it was his Christ-like aim to practice what he preached.

To tell the plain truth, Mr. Marvel entertained very high notions of the Christian ministry. In his early days, when a student, he had met with a Charge by the sainted Dr. Ryland, which from the outset had influenced him largely for good. To show the nature of this Charge, we will take two extracts that possibly may be made useful to others. Speaking of the Christian ministers' work, the doctor says:

"Do not our hearts, as ministers, burn with celestial fire to be employed in the noblest work under heaven? Let me not be thought extravagant if I affirm that it is such a manner of serving and glorifying God as cannot be practiced even in heaven itself. It is such a work as in some respects exceeds the work of heaven. There are no sinners to be converted there; no devils to be resisted; no conflicts with internal corruption; no living by faith on an invisible God and Saviour; no scorn to encounter; no persecutions and cruel mockings to be borne; but here we have them all, so that we have such graces to be exercised, and such difficulties to be encountered as will never be found in heaven to eternity."

Then, speaking of the design of the Christian ministry, he tells us that:

"The design of the Christian ministry is the greatest and noblest that God ever decreed to put into the heart of man. The end of the Christian preachers' office is to bring millions of immortal souls out of the ruins of the fall into the riches of eternity: to recover souls from sin to holiness; from rebellion to obedience; from filthiness to purity; from the most horrid deformity to the perfection of beauty; from guiltiness to full justification by faith in Jesus Christ; from misery

to happiness ; from the curse of God to eternal blessings ; from the deepest disgrace to the highest honour ; from extreme poverty to unbounded riches ; from slavery to the devil to liberty in Christ ; from the spirit and temper of a wicked world to the spirit and dignity of the sons of God ; from the ravages of moral death to the pleasures of eternal life ; from the darkness of hell to the light of heaven ; from violent enmity to the most intense love of God ; from the attachment of the passions to lust to the full flow of affection to Christ as the supreme BEAUTY and GOOD ; from bearing the image of the great apostate spirit to resemble God in as bright a manner as the angels in heaven."

Often after reading this Charge—and he did read it often—Mr. Marvel felt, "Who is sufficient for these things?" To attain, however, such a lofty ideal was his daily prayer and aim ; and while deeply conscious of his own shortcomings, he could honestly tell the Lord that in the present case, as well as in all others, his ardent desire was to carry it out.

His own common sense told him that to take the text suggested would be the height of imprudence. Why should he create a stir in the chapel, either by assailing those who resisted the plain teachings of the Word, or by defending himself ? He had known ministers who had done themselves great injury by pursuing such a course. Not content with letting the faithful preaching of God's Word produce by the power of the Spirit its legitimate effects, when, as was natural, those who felt its smarting power kicked against it, and in their way retaliated, these ministers had foolishly followed it up by the use of the same carnal weapons that their an-

tagonists employed. And what had been the result ? Evil and only evil. His determination was to pursue an opposite and more scriptural course, and he soon found plenty of opportunities of putting that course to the test.

In walking out on the day following, who should he meet, face to face, but one of the leaders of the youthful rebels—Mr. John Byron. As they met when turning round a corner, it was impossible to avoid speaking, and at once Mr. Marvel held out his hand, and shook the young man's heartily. After enquiring in stereotyped phraseology about his health and that of the family at home, he said :

"I suppose, Mr. Byron, you purpose going next week to the Isle of Man ?"

"Yes, I am going away for a fortnight's holiday, and shall stay there a week at least."

"Well, now it so happens that I have a cousin living there, a middle-aged gentleman, to whom I should like to give you an introduction. He is pretty well off, and has plenty of time on his hands. Now you are fond of boating, are you not ?"

"I am, Mr. Marvel. You know I and Spriggs and other friends often take a sail on our river. We are always delighted when, on a nice fine day, we can get off for a couple of hours or so and take to the oars. Last week we had such a chance, and I can tell you we did enjoy it."

"Then you can have such a chance again, if you like to take it, at the Isle of Man. It so happens that my cousin has made several sea voyages, and is very fond of the water. He keeps a good boat, in which he often takes a sail round and about the island with his friends. Now he has told me that if ever I or any of my friends will honour him with a visit,

he will gladly take us out as often as may be convenient, and, if you choose to avail yourself of the privilege, a note from me will serve to give you the opportunity."

"Thank you, Mr. Marvel. I am sure I shall be most happy to avail myself of your kind offer."

"Then I will not only give you the introductory note before you go, but write to my cousin meanwhile, and tell him you are coming. You will, I can assure you, find him a most hospitable fellow. He keeps a good house, and has an excellent housekeeper. Besides giving you as much sailing as you wish, he will show you all the wonders of Castletown, Douglas, Peel, Ramsey, and the Calf of Man. He will climb the mountains with you, and guide you over the rocks, and altogether you will find him quite a jolly fellow. I suppose nobody is going with you from here?"

"No. I wanted Spriggs to get off, but he cannot manage it; they are so busy in the office just now that his governor says he must wait till September before he can be let off. So I am forced to go by myself, and pick up with what company I can."

"This arrangement then will just suit you, and I earnestly hope you will have a happy time of it."

So saying, Mr. Marvel shook hands with him once more, and without another word went on his way.

As he did so Mr. Byron paused for a moment to look after him. He was evidently astonished at the strange turn affairs had taken. Such an interview as this was the last sort of thing that he expected. Surely there must be some mistake. Could Mr. Marvel have received that letter? If he had received it, what was the meaning of his having utterly ignored it on Lord's day morning; and then have given him this cordial and very welcome promised note of introduction to his cousin, and that too, in order to promote his own personal enjoyment? To his mind there was only one solution of the enigma: the letter must have miscarried! Had Mr. Marvel received it, he could not have avoided making some reference to it, either direct or indirect, and it was certain that he would then have acted towards himself in a totally different manner. But what would Spriggs and the others say about it? He could not tell, but he would go at once and see Spriggs, and talk the matter over. But, bother it! where had the letter got to, or had it even been posted at all? Ah! he had it now; perhaps after all it had never been posted, it might have been forgotten, or perhaps wilfully kept back! All that he could do then now, was to make strict inquiry.

(To be continued.)

LUTHER used to say: "I am more afraid of my own heart than of the Pope and all his cardinals. I have within me the great pope, self."

Essays and Papers on Religious Subjects.

SCRIPTURAL LESSONS IN SACRED GEOGRAPHY.

By REV. WILLIAM FRITH, F.R.G.S.,
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I. EDEN AND ITS LESSONS.

If we would study the sacred Scriptures so as to make them at the same time both a source of pleasure and a source of spiritual profit, we shall find that a thoughtful consideration of the sacred geography, with all its interesting associations, will be especially helpful.

Sacred, as well as secular, history has two "handmaidens"—Geography and Chronology. Neither of these can be neglected with impunity; for each has a special interest for those who read with intelligence these true records of the Almighty, and thus mark "the footprints of the Great Creator," both in time and place, along the ages of historic time.

We propose to limit ourselves more especially to a consideration of those *sacred spots*, or places of interest, recorded in Holy Scriptures; where God has led His patriarchal servants, or national people, during the ages of sacred chronology. And we feel sure that this subject will be found to be one of unusual interest to those who desire to see the hand and finger of God in the lives of those departed worthies, who for long, long centuries have passed away to "the rest which remaineth for the people of God." For it should never be forgotten that while *place* and its *environments* have a charm of their

own, this charm and interest is deepened and intensified when we remember the sacred associations which have clustered around a large number of those places: and the hand and action of God working out His great purposes of Providence in places which have now become sacred "throughout all generations."

EDEN is the first spot of earth named in Holy Scripture, and it will never lose that unique interest which is ever excited in the mind whenever the word is mentioned. The first introduction of the word by the sacred historian is rather abrupt, and suggests the thought that this place, called *Eden*, was well enough known to those who might read the first pages of human history; because the purpose of the historian, who seems "to have written for the generations to come," Psal. xxxiii. 11, rather than for his then contemporaries, says, Gen. ii. 8:—"And the Lord God planted a garden, eastward, *in Eden*." Now, the exact geography of this district has never been identified with perfect accuracy; and, perhaps, never will, because the lapse of time and the absence of minute historic details, with their needful geographical definitions, have not been handed down to us. But as the Rev. W. P. Grant, of Perth, in his able work, "The Bible Record of Creation, true for every Age," p. 241, says:—"The Garden was situated in Eden, a region at once salubrious and delightful; the name conveying the idea of pleasure, enjoyment, delightsomeness, doubtless from the same root as *ἡδονή*, the Greek word for *pleasure*."

Perhaps the best theory of the geographical position of Eden would be that which describes it as having been in the plains of Mesopotamia. Of course, there can be no question that it was in a lowland district, since four rivers are represented as running through "the Garden, which was eastward, in Eden." And also the fact that two of these rivers are identified with two existing rivers, viz., *Euphrates*, still retaining its ancient and original name, and *Kiddekel*, which is now called the *Tigris*, and which is declared to be the same river. So that we can approximate the region of this most ancient scene of man's primeval home and garden.

And there is, perhaps, one fact which favours this theory, which is worthy of note, and that is, that the whole region is one of remarkable fertility; and were it again brought under proper cultivation, and made the scene of all the improvements of modern civilisation—as it in all probability will, when the proposed *Euphratean Valley Railway scheme is completed*—then it will again become a new Eden, "beautiful for situation," and an Eden of pleasure.

But what are the lessons which we learn from this sacred, and yet desecrated, spot—*Paradise Lost*? The lessons are manifold; but we will select just one or two:—

1. *When Communion with God is broken, how little abiding pleasure there is in the most lovely scenery!* No one can, perhaps, imagine, much less describe, the charm and loveliness of this beautiful district of the sinless earth, while man abode in honour and full allegiance to his benevolent Creator! Neither poet nor painter, we are sure, will ever do full justice to this lovely region. But when once man had rebelled, and severed himself from the rightful sceptre of the true Jehovah,

though, in all probability, there was still much of the charm of the original creating, whatever may have been the effect of the Divine malediction, yet how sad that heart! how restless that conscience! how shadowed with care and anxiety that life! The days were never so bright and cheerful afterwards! The "morning light and evening shade" were never so welcome in their lovely rising and setting! Before, man walked with God, and in communion with his Maker; now, he is a poor solitary child of sorrow and shame!

In some measure it is so still. If man walks estranged from God he is restless and sad, careful and careworn, even amid the beauties of creation! But, if he seeks through Jesus the restoration of the lost Communion, he regains, through grace, the divine fellowship and the hope of an eternal paradise.

2. *How much of loveliness still remains where sin and transgression have done their sad and strange work!* It is marvellous to see, especially in our charming spring-tides, how much of loveliness this fallen world can, and does, exhibit, even when "sin reigns unto death," and "the whole creation groaneth and travaileth in pain together!" What charming sunlit vales! what Eden-like landscapes, where the poet and the painter rejoice together! Here we have hill and dale, plain and forest, flowery meads, woody uplands, all adding a charm and a beauty, and compelling us to exclaim, as we look on the rich flowers of springtide, and the mellow fruitage of the golden autumn, "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" (Psa. cvii. 8.)

Amid countless marks of moral derangement in this world of ours

which make us sad and sorrowful in moments of pious reflection, yet, oh, what countless scenes and forms of beauty are conspicuous on every hand!—in the heavens above and on the earth beneath—so that, though the primitive Eden is lost, and her children fugitives, yet “God is good to all, and His tender mercies are over all His works.” (Psa. cxlv. 9.)

3. *How cheering to Christian hope that there shall be another Paradise, where the Eden of pleasure shall never be followed by the Babylon of confusion!* Yes, beautiful as this world now is, and it is beautiful indeed, yet there is an Eden in the future, and another Paradise in “the world to come,” which shall never become the scene of desolation, nor witness the apostasy of its blest inhabitants in “a vale of tears,” where her weary children hang their harps unstrung beneath the willow’s shade! But where her happy sons shall enjoy “the tree of life in the midst of the Paradise of God” (Rev. xxii. 2), and where “the inhabitants shall never say, I am sick” (Isaiah xxxiii. 24); but where “the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes” (Rev. xxi. 4). “There shall be no more curse,” “neither sorrow, nor crying, for the former things shall have passed away!” And the promise of our ascended and enthroned Lord runs thus: “To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.” (Rev. ii. 7.) Thus “Paradise Regained,” whether its locality shall be in this mundane sphere, after renovation, or whether it shall be in a distant world, it will be an “abiding city,” for “they shall go no more out.”

There is a land of pure delight
Where saints immortal reign,
Infinite day excludes the night,
And pleasures banish pain.

There everlasting spring abides,
And never-withering flowers;
Death, like a narrow sea, divides
This heavenly land from ours.

Sweet fields beyond the swelling flood
Stand dressed in living green;
So to the Jews old Canaan stood,
While Jordan rolled between.

SNOW.

(*A Turporley Week Evening Address.*)

“For He saith to the snow, Be thou on the earth.”—Job xxxvii. 6.

THERE is something in the white fluttering snowflakes which we cannot avoid noticing, and when a bitter wind tosses the feathery snow, driving it with unrelenting fury, we feel that a snowstorm manifests the power of God, and we perceive the majesty of His power. In this verse we are not referred to the sublimity of the storm, but to the calm serenity of the laid and unruffled snow, which covers the earth in its spotless garb. The power of God is shown in this scene of stillness: HE saith, “Be thou on the ground.”

1. The direct interference of God in the government of our earth is here shown. A belief seems to be assuming strength in the circles of fashionable Christianity which would deal with Providence as a mere reign of law. There can be no doubt but that a series of laws are discoverable in the action of Nature’s forces, yet this does not in any wise prove that God does not directly interfere in our government. Snow is produced

according to Nature's laws; the sunbeams, or showers of rain cause it to disappear in a way natural enough, yet our Bible tells us that God directly manifests Himself, for after all it is He that saith, "Be thou on the earth." The fact that Christians are governed by one and the same law does not imply that their characters are uniform; there is even in obedience to law considerable scope for individual action. To say that the Creator cannot alter the course of natural events, on account of the reign of law, is then to use the term in a sense different from that in which it is used amongst ourselves. We should also remember that God is not man: to say that He cannot stay the forces of Nature is to say that He is not infinite. He is in a degree incomprehensible to the finite mind about law. If this view of the reign of law is urged upon us, let us say with Malachi, "Shall a man rob God?" Not only does the violent storm, but also the continuance of the fallen snow manifest the direct power of God's Word. It was not a matter of chance that poor men, persecuted for conscience sake and pursued by ravening soldiers, who traced them by their footmarks, found that a snowfall gently though effectually sealed up the track with Heaven's seal, and baffled their pursuers. It is our Father who saith, "Be thou upon the earth." Let the poor Christian take courage if he feels that the snow prevents him following his daily work. God's hand is seen, His voice is to be heard in the permission given to the thaw-restraining frost.

2. We see here the goodness of our God. The kindness of our Father is often manifested where least expected. Jacob felt that all things were against him when he

heard of the words of the Prince of Pharaoh's court regarding his sons. The disciples felt that all their hope was fled when Jesus was fixed to the cross. This is the weakness of human faith! Let us trust in God; it is His custom to continue showing kindness and overrule all for good, even when the clouds are darkest. The cold snow, is that of any use? The man of science will tell us how it serves to preserve vegetable life from the chilly blasts, and that the Psalmist was scientifically correct when he said, "He giveth His snow like wool."

3. There is beauty in snow. Ugliness is not added to chilliness. What charming regularity does the microscope unfold in the specular icicles! With what mathematical precision their starry shape is formed! How the flakes glisten like diamonds as they lie upon the recumbent grass! The works of God always show beauty. How the flower enraptures our taste for colour! How the woodland scene overcomes the lover of the picturesque! We look upon His work in humanity: how rapidly does the smile of the innocent babe reach our hearts with a load of loveliness and sympathy! We see ghastliness, we see hideousness around us, man sunken in degradation and vice; but this state is not the production of God. Sin, hateful sin, has brought all the deformity to our world. The works of God manifest beauty.

4. There is variety here observed. Men are sometimes prone to monotony and sameness. The works of the Creator never fail in variety. It may be said, "It is a strange thing to speak of variety in snow." Yet there is variety here, as often, where we would least expect it. In the region about Baffin's Bay red snow has frequently been

seen, the colour being caused by the presence of animalculæ. In other places green snow has been known to fall. It is thus true that where least expected variety may be found. Let not those doctrine-loving Christians complain too bitterly if all do not look at our Christian religion in the same light. After all, the shades of difference which characterise our various evangelical denominations may not be so great an evil. Human minds are not formed alike; we must not be surprised at this variety, though we should ever seek after the unity of the Spirit and the bond of Peace in that religion which has one God, one Faith, and one Baptism.

5. The care of God is great. He watches the falling snow. The thaw shall not set in until He has given the word, for it is He that saith to the snow, "Be thou upon the earth." If the rising sun cannot dissolve the snow without His permission, can the life of man be dissolved without his command? He who watches the snow which is so easily thawed, shall He not be the guardian of the soul formed upon His own image? Ah, Christians, what excuse have we for our doubts? Can God, who gave His Son to die for us, be careful that the snowfall shall not disappear without His word, and shall we pine away because we are left to ourselves?

Let us remember that the snow upon the ground is not merely the effect of physical and chemical forces; let us believe God's word, and see in it the result of the Divine mandate. All things show the action of our God. Have we recognised all as the result of His word? Do we look upon all as depending upon His will? If we have not hitherto acknowledged His direct sovereignty, let us bend

the knee before Him, crying out, "Oh, Lord, Thou art God."

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HOLD FAST.

"Let us hold fast the profession of our faith without wavering; for He is faithful that promised."—Heb. x. 23.

It seems clear that by "the profession of our faith," the Apostle here means that profession of faith which the believer makes in baptism. In the preceding verse he speaks of "having our hearts sprinkled from an evil conscience." This is wrought in us when we believe on the Lord Jesus Christ, and is by the application of His atoning blood. Following this is our open avowal of Christ Jesus as our Saviour by being baptized into the likeness of His death, and this is what is intended by the expression, "our bodies washed with pure water." The exhortation runs on this wise. We believe on the Lord and Saviour Jesus Christ to the salvation of our souls through the efficacy of His sacrificial blood. Having believed on Christ, we next profess our faith or hope in Jesus by having our bodies washed in pure water, baptism being symbolical of our cleansing from sin. Having solemnly made this profession, we are exhorted to hold it fast, to maintain it steadfastly. There is a difference between our way of putting things and the Bible way. Because God is faithful, therefore we should be faithful. Not if we will do our part, then God will do His. But God is a faithful God, and, therefore, He must be served by faithful servants. It is necessary that believers be exhorted to "hold fast the confession of their

hope that it waver not," for there are dangers and difficulties before them. These arise from a three-fold cause. The remains of evil in the believer's own heart, against which he must be constantly on the watch. The opposition of Satan, who must be constantly resisted. He is the great enemy of souls, malicious, malignant, and cunning, ever going about seeking whom he may devour. Then there is the concentrated opposition of this present evil world, with its varied and seductive flatteries. Let not the believer, however, be dismayed or disheartened, for the Saviour in whom he has trusted, whose commandment he has obeyed, and whose name he has professed, is the ever faithful God. He will bestow all needed grace, supply all necessary wisdom, and answer every earnest prayer. If God is for us, what matters it who may be against us? Never be ashamed of owning God, and openly confessing your hope in Him, for He ever abides faithful.

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MR. GRIFFITH WANTING
"THE OTHER."

THE Rev. Mr. Griffith, of Caernarvon was to preach one night in a

farmhouse, and some time before the service began he wished to retire to a private room. He remained there some time after the congregation had assembled. As there was no sign of the preacher making his appearance, the good man of the house sent the servant to request him to come, as the people had been some time waiting. On approaching the door she heard what she supposed to be a conversation carried on between two persons in rather a subdued tone of voice. She stood listening at the door, and heard one say to the other, "I will not go unless Thou come with me." The girl returned to her master and said, "There is someone with Mr. Griffith, and he tells him he will not come unless the other accompany him. I did not hear the other make a reply, so I conclude he will not come from there to-night." "Yes: yes, he will," said the good man, "and the other will come with him, if matters are as you represent them. We shall begin the service by singing and reading till the two come." At length Mr. Griffith came, and the "other" with him, and they had an extraordinary meeting that night. It proved the commencement of a powerful revival in the neighbourhood, and many were converted to God.

POWER.

If you have but a little faith, go to Christ with that little. Only a little faith will link weakness with almightiness. Wisely does Bunyan include, in his register of pilgrims, one whose name was Little Faith. But though a little faith will save a sinner, it will not satisfy the Saviour. Would you be content if your friends only trusted your power, but half doubted your love? Would it not grieve a father's heart to know that his child only trusted him a little? There is no Friend so sensitive as Jesus, no heart is so full of feeling as the heart of God.—CHARLES STANFORD, D.D.

Reviews.

Valleys and Villages of the Bible, or Scripture Scenes illustrated by Scripture Localities. By JOSIAH VINEY. Elliot Stock, 62, Paternoster Row.

A VERY taking and instructive book. It will make the readers familiar with the valleys and villages of Scripture; at the same time the writer impresses on the mind and memory some of the chief events connected with the Scripture locality which forms the subject of each chapter. The pictorial illustrations are good.

The Blessings of the Tribes. By the Rev. FREDERICK WHITFIELD, M.A., vicar of St. Mary's, Hastings. James Nisbet & Co., 21, Berners Street.

WE have read this book with considerable pleasure and profit. Its title is a brief one, but after two instructive chapters on the patriarch Jacob and his sons, we are introduced into the nearly closing scenes in the life of Moses; and after a preparatory chapter on Moses blessing the tribes, there follow fifteen on the blessing pronounced by the great Lawgiver on each of the tribes. We thank the writer for another opportunity of reading this new and very excellent volume from his pen. It is a good commentary on the thirty-third chapter of the Book of Deuteronomy.

The Teacher at Work; a monthly illustrated magazine for all who train the young in home and Sunday-school. Elliot Stock.

THIS is a book for teachers, and provides the best of materials. The International Lessons for the month; a valuable Bible Dictionary for the month; stories illustrating the teacher, his work, and his class; special Bible essay, and plenty of

wood engravings. It is among the best of the works published by Mr. Stock, and teachers will not repent taking our advice to obtain the volume for 1886.

The Soldiers' and Sailors' Almanack, 1887. Army Scripture Readers, 4, Trafalgar Square.

IT has become a great favourite with soldiers and sailors. It contains much information that concerns them. Also poetry, anecdotes, a text for each day in the year, and is neatly bound, and gilt edges. Any of our subscribers who have friends in the Army and choose to post a gift, will find this much appreciated.

The Boys' Brigade, its Origin, Aims, Methods and Results; a manual for the use of officers. Compiled by WILLIAM A. SMITH, Brigade Secretary, 22, Nile Street, Glasgow.

WE may be left behind in the race, and looked upon as slow, still we must have our say. We are not enamoured with *drill* or *military terms*, *accoutrements* and the use of *methods associating the mind with war and fighting*.

The Moloch of Paraffin. By CHARLES MARVIN. Anderson & Co., 14, Cockspur-street.

WE are startled by a lamp with a *ghastly Death's head* as a globe or glass, and the information that nearly every week an inquest is held in London on deaths caused by the explosion of paraffin. Chicago burnt down through an explosion, and twice Hampton Court Palace has been set on fire, and numerous other disasters from the same cause. The writer has been by his pen a great promoter of the use of paraffin, until the consumption will soon reach a

thousand million gallons of paraffin and petroleum annually, and Mr. Marvin says THE LAMP IS TO BLAME, not the oil. We insert a few of his words:—"The commonest type of lamps in use among the people is that with a flat wick, moved up and down by a wheel; it is sold for sixpence and upwards. The oil and colourmen's shops may be seen crowded with them. A large proportion of accidents are due to these lamps. *It possesses no safeguard whatever against communication between the light and the vapour in the lamp.*" All are concerned, and we advise all to obtain this work, price one shilling. The thanks of the public are due to Mr. Marvin.

Great Thoughts from Master Minds, Vol. VI., July to December, 1886, illustrated. A. W. Hall, Fleet Street, E.C.

DIAMONDS and gems from the richest mines, flowers from the best cultivated gardens, of every hue, scent, shape, and beauty. The editor may be more properly called the compiler. It is his not to grow the flowers, but to select and arrange them into a charming bouquet, and he has done his work skilfully and above praise; and we take a few words from the preface. "*Its tone is pure and lofty, and we are resolved, as far as our wisdom and forethought can so guard it, it shall contain no lines which in death we should desire to blot.*" This is a brave resolve, and we wish the editor and his work all the success it deserves. There are fifty-one illustrations, including Cowper, Longfellow, Shakespeare, Dante, Sir Walter Scott, Carlyle, John Bright, Henry Ward Beecher, &c.

The Children for Christ. Thoughts for Christian parents on the consecration of the home life. By Rev. ANDREW MURRAY. James Nisbet & Co., 21, Berners Street.

We have derived much spiritual profit and edification from a perusal of "Abide in Christ and with Christ in

the School of Prayer." We therefore took up this further work of Mr. Murray with a pleasurable anticipation; nor are we disappointed. It contains fifty-two spirited addresses, full of instruction and persuasiveness, branching out in every direction, and embracing nearly every subject which would be likely to promote the end of the author in helping the parents and guardians of youth to a successful consecration of their children to Christ. Of course, as Baptists, the author will not expect us to endorse the chapter on infant baptism. We are sorry that among so much that we love in this volume, we are of opinion that the chapter on baptism somewhat mars the book. If, as the author admits, there is no literal command to baptise the little ones, it seems to us a poor argument that because the first day of the week is kept by us without command, therefore we may baptise infants without command. The difference being that we have several Bible instances of the first day being set apart by the Apostles, but we have no instance of infant baptism in the whole book of Scripture. Apart from this, we pronounce the work as good for parents and children, for old and young.

We have received from the chief clerk of the Emigrants' Information Office, 31, Broadway, Westminster, circulars numbered one to nine, of emigration information. All intending emigrants should read it.

Open Doors, a monthly record of Prison, Temperance, Medical, and Gospel Missions, Village Homes, and other Christian womens' work, begins the year with their magazine in an altered and much improved form.

NEW TRACTS received from the Baptist Tract Society. The new series, *Suffer the Children*, and *A Talk with the little ones about a New Year's Picture*, will be of good service.

The Sword and Trowel opens with a sermon preached by C. H. Spurgeon,

the night before going abroad; the subject is all of Grace. It has about it the old, old Gospel ring: blessed are they who know the joyful sound. *Baptist Magazine*. We are charmed with the likeness of our old and valued friend, Sir S. Morton Peto. The *General Baptist* holds out to us future good papers on Hymns and Hymn-writers, judging from the one in the January number on Benjamin Keach.

Other magazines are excluded from notice this month for want of room.

Christ of Contention. Three essays by E. G. PUNCHARD, D.D., Oxon, Vicar of Christ Church, Luton. Kegan Paul, Trench & Co.

DR. PUNCHARD is known to a wide circle as the Christian, the gentleman, and the scholar. We have read these essays on *Christ the Son of God*, *Christ the Man*, and *Christ the Suffering Saviour*, with much approval. They are thoughtful and devout, and contain some passages of touching pathos.

WE have received from the Religious Tract Society the January numbers of the *Leisure Hour*, *Sun-*

day at Home, *Tract Magazine*, *Cot-tager and Artisan*, *The Child's Companion*, *Juan and Alfonso De Valdes*, *Thirty-nine of New Biographical Series*, *Girls' Own* and *Boys' Own Magazines*. They all open well. Their style and stories are very varied, but are good and useful. *The Sunday at Home* seems to us above the average. The frontispiece, Christ the Healer, is particularly beautiful. The nine chapters on the "Inner Life of Lord Shaftesbury" contain a soul-edifying amount of deep spiritual reading. *The Leisure Hour* gives in a first chapter "Incidents in the Early Life and Labours of the late Earl." Number one of *Welsh Hymns and Hymn Writers* will be of much interest to all who are collecting information of our hymns and their history. *The Child's Companion*, with its gratis number, *Our Little Dots*, will make smiles and joy in many a juvenile circle. We wish all these magazines a very prosperous year.

Under the title, *The Pilgrimage of the Preacher*, Rev. J. Hunt Cooke will shortly publish a work on "The Book of Ecclesiastes," through Mr. Elliot Stock.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. A. P. MCKENZIE has resigned the pastorate of the Old Meeting, Biggleswade.

Rev. Frank Durbin, of Cheam, Surrey, has been appointed to the pastorate of the Cinnamon Gardens Church, Ceylon.

Rev. Arthur Mursell has accepted an invitation to return to his former pastorate at Stockwell Chapel, London.

Rev. G. T. Gillingham has resigned the pastorate of the church at Queen's Road, Barking.

Rev. J. E. Shephard, of Ventnor, Isle of Wight, has accepted the pastorate of the church at John Street, Bedford Row.

Rev. R. Richard, of Pembroke Chapel, Liverpool, has accepted the pastorate of Cotham Grove Chapel, Bristol.

Rev. Frank Thompson, of the Pastors' College, has accepted a call to the church at Waterbeach.

Rev. Ernest G. Mason, late of Rawdon Collage, has accepted the pastorate of Westoe Lane Church, South Shields.

Rev. W. Thomas, of Pontypool,

College, has accepted the pastorate of Mount Pleasant Church, Blackwood, Mon.

Rev. Abraham Lamb has accepted the pastorate of the church at Melton Mowbray.

Rev. Hugh Davies has resigned the charge of the church at Lymm, Cheshire.

Rev. Frank M. Smith, after sixteen years' ministry at Hornsey Rise, has accepted the pastorate of the church in Norfolk Street, Peckham.

Rev. H. Hughes has accepted the appointment of joint pastor of the churches at Sowerby Bridge and Norland.

RECOGNITIONS.

REV. A. WESTWOOD was recognised, on the 13th of January, as pastor of Great Whyte Chapel, Ramsey. Revs. F. Wells, W. J. Hunter, and S. Kevan were among the speakers.

Rev. E. K. Everett has been recognised as pastor of the church in Peel Street, Eccles.

Rev. T. S. Campbell has been inducted to the pastorate of the church at Peterhead.

ALNWICK.—Rev. G. Lauder (Glasgow) has been inducted to the pastorate of this church. Rev. W. Miller preached in the morning, after which he presided at the Communion of the Lord's Supper, closing the service by cordially introducing the young pastor to his small but hopeful flock. In the afternoon Mr. Lauder preached to an excellent gathering on the parable of the "Sower," Mr. Miller again occupying the platform in the evening.

RAMSEY, HUNTS.—Ordination services have been held in connection with the settlement of Rev. A. Westwood to the pastorate of Great Whyte Chapel. The services were conducted by Principal Rooke, of Rawdon College. On Monday there was a recognition meeting. Tea was served in the schoolroom. A public meeting was held in the chapel, presided over by Mr. J. H. Saunders. Addresses were delivered by Revs.

F. Wells, W. J. Hunter, S. Kevan, and A. Westwood.

YORK TOWN, SURREY.—Hearty recognition services have been held in connection with the settlement of Rev. J. W. Spear as pastor. Rev. James Cave, of Wokingham, preached in the afternoon. A well-attended tea and sale of bazaar articles were followed by a public meeting. Mr. Figg, of Sandhurst, presiding. After a statement on behalf of the church by Mr. Over, and a response by Mr. Spear, instructive addresses were delivered by Revs. J. Rankine, C. O. Munns, — Moss (Ash Vale), J. Cave (Wokingham), — Topping, — Stevens; — Harrison, — Wilson, and Messrs. G. Sale, and P. Davies (treasurer of the Berks Association, Reading). The meetings were encouraging to the new pastor, who enters upon his work with every prospect of extensive usefulness. The proceeds of the sale and collections were devoted to the new Manse Fund.

PRESENTATIONS.

REV. JOHN BLOOMFIELD, on his retirement, owing to advancing age, from the pastorate of Brunswick Road Chapel, Gloucester, where he has ministered for seventeen years, has been presented with an annuity of £55, purchased at a cost of £300, and a purse of £162. The contributors included the Bishop of Gloucester and Bristol, the late Dean (Dr. Butler), clergymen and laymen of the Church of England, and Non-conformists. Mr. Robinson, M.P., presided over the meeting at which the presentation was made. Among those who took part in the proceedings were Canon Mayne, Chairman of the School Board, Rev. G. James, rector of St. Michael's, and Rev. H. Shaw, Congregationalist.

Rev. A. Hampden Lee has been presented by the church at Vicarage Walk, Walsall, with an illuminated address and a purse containing £21.

Rev. T. A. Carver has been pre-

sented by the church at East Street, Walworth, with a purse of gold.

Rev. T. W. Soper, prior to removing to Stroud, has been presented with purses of sovereigns from the church at Sheepwash, and the united churches of Hatherleigh and Inwardleigh.

Rev. J. Dodwell has been presented by the church at Middleton Cheney, with £15 10s. as a New Year's gift.

Rev. S. W. Martin, pastor of Warwick Street Chapel, Deritend, Birmingham, has been presented with an illuminated address and a purse containing 100 guineas, in recognition of his work in connection with the church.

Rev. W. E. Goodman, previous to leaving Keighley, where he has ministered for twenty-eight years, was presented, by the church in Albert Street, with a purse containing 100 guineas; and by the ministers and members of the district association with a study-desk. Mr. Goodman has accepted the pastorate of the chapel at Naunton, Gloucestershire.

Rev. Carey Hood, who for five years has been pastor of Gosford Street Chapel, Coventry, has, on resigning his charge, been presented by the church and congregation with a purse containing £50, and by the senior Bible-classes with a timepiece.

Rev. Archibald G. Brown, having been presented by the church and friends at the East London Tabernacle with £230, in commemoration of his 20th anniversary, has decided to employ the money as an investment to provide an annuity for a poor widow.

COTTON STREET CHAPEL, POPLAR.—Special services in connection with the Rev. W. H. Broad's second anniversary of his ministry have been held by Revs. C. B. Sawday, Gawin Kirkham, G. T. Gillingham, and others, which have been abundantly blessed to the conversion of the unsaved. At the public meeting, on Tuesday, December 7th, the Bible classes and friends presented

their pastor with four volumes of the "Pulpit Commentary," and two volumes of "Van Doren on John," as a token of their love and esteem.

On the retirement of the Rev. J. K. Chappelle from the pastorate of Shore Chapel, Todmorden, he received many tokens of esteem, among them a valuable marble timepiece from the Young Men's Mutual Improvement Society "in grateful remembrance of his service as President." Mr. Chappelle also received from the Young Women's Bible Class an address and a beautiful writing desk.

NEW CHAPELS.

THE new chapel at St. Anne's-on-the-Sea has been opened, when Rev. W. H. Harris preached. The services were continued on the Sunday following, when Rev. S. Pilling preached in the morning, and the pastor, Rev. E. Brown, in the evening. The collections, with proceeds of a tea meeting, amounted to £60.

A church is about to be erected, at a cost of £2,500, on a site at the corner of Argyle Street and George Square, for the congregation now worshipping in St. George's Hall, Greenock. Towards the outlay, £1,000 has already been promised by two friends.

BRIERCLIFFE, NEAR BURNLEY.—In connection with the rebuilding and extensions of the Sunday school, services were held on Sunday, December 19 and 26, when Rev. Chas. Williams, president of the Baptist Union, and Dr. Parker, of Brighton Grove College, Manchester, preached. Collections were made on behalf of the building fund. The cost of the alterations will be nearly £1,000, towards which £475 has been promised. The new premises will be opened early in February.

GUNNERSBURY.—On Tuesday afternoon, December 14, a new chapel, acquired under the auspices of the London Baptist Association was opened at Gunnersbury. The edifice,

which was formerly known as the Trinity Memorial Chapel, was erected under the ministry of Rev. W. Frith, and was opened for Divine worship in 1878. It is built in the Early English style, and stands in an admirable situation at the corner of Brandenburgh and Wellesley roads, and from its architectural merits has an attractive appearance. The original cost of the freehold site, chapel, and manse amounted to £4,330. Subsequently, a lecture-hall was built, on a freehold site, about five minutes' walk from the chapel, used also for a Sunday school and mission room, at a cost of £1,340. The entire cost was thus £5,670, and towards the liquidation of this £3,420 was raised, leaving a mortgage debt on the entire premises of £2,250. The ministry of Rev. W. Frith having been brought to a close by his removal to Hornton Street, Kensington, and the necessity of meeting the mortgage debt and interest pressing heavily upon the small congregation, the sale of the premises and the dissolution of the church became inevitable. Under these circumstances, the Sites Committee of the Association purchased the whole of the premises for £2,250, and the chapel became that for the year 1886—the year of office of the president, Dr. E. B. Underhill. To place the chapel in thorough order, galleries were erected and vestries built, and the area repewed; the additions and improvements making the entire cost to the present owners about £3,500. Towards this amount the Association granted the usual £1,000, and the debt on the chapel is now about £1,900. At the opening service there was a good attendance, and the sermon was preached by Rev. J. Clifford, M.A., D.D., from Hebrews ii. 9. A public meeting was held in the evening, at which Dr. Underhill was the chairman, and among the other gentlemen who took part in the proceedings were Revs. Dr. Angus, Dr. Todd, W. Brock, W. Page, J. R. Wood, and W. Frith.

MISCELLANEOUS.

LUTON.—THE OLD MEETING.—At the annual church meeting held at Park Street Chapel, on January 3rd, a beautiful indelible photographic likeness of the pastor (the Rev. James H. Blake) framed in ebony and gold, was presented to the deacons and church by our townsman, Mr. F. Thurston. The gift was acknowledged, and a vote of thanks given by the meeting, moved by Mr. George Alexander and seconded by Mr. Jacob Barford. The picture will be placed in the vestry in company with the likenesses of several previous pastors of the Church. During the evening Mr. Blake tendered the resignation of Miss C. Blake, the organist, who will be shortly leaving the town. This was heard with regret by all. At the same time she leaves with the prayers and best wishes of the church and congregation whom she has served so ably for more than ten years.

The report read at the fifth anniversary of Rev. J. W. Bond's pastorate at the Tabernacle, Penge, showed that during the year 98 had been added to the church, making a total membership of 444. Mr. George Williams presided. Revs. W. W. Haines, E. T. Dunstan, G. D. Hooper, and J. Binder were among the speakers.

New schools in connection with Glossop Road Church, Sheffield, were opened on the 28th Dec. The building comprises a central hall with two tiers of classrooms, capable of being added to the auditorium when required, and with a gallery on three sides. The cost of the new additions is £3,530, and the debt previous to the opening was £1,346. The collection, with promises of subscriptions amounted to £550.

The opening of the new school-room and vestries attached to Llynford Chapel took place on the 14th Jan. A sale of surplus goods from the late bazaar was held in the schoolroom, followed by a religious

service in the afternoon, conducted Rev. J. T. Wigner, and a public meeting in the evening. The proceeds of the day amounted to £30, bringing up the whole amount raised to £260, leaving a debt of £120.

The Baptist Handbook for 1887 gives a summary of statistics of Baptist churches throughout the world which shows a total of 2,742 churches, with 316,615 members in Great Britain, Ireland, and other Channel Islands, as against 2,713 churches, with 315,939 members in the former year. The totals in the British Empire are 4,638 churches, with 469,123 members, as against 3,828 churches and 413,140 members.

BAPTISMS.

- Armley*.—December 15, Four, by W. Sumner.
Ayr, N.B..—December 17, Four, by J. Horne.
Bacup, Irwell-terrace.—January 2, One, by J. S. Hughes.
Bardwell, Suffolk.—January 2, Two, by G. F. Wall.
Bargoed.—December 5, Two, by J. Parrish.
Bacces.—November 28, Five, by L. H. Colls.
Belfast.—November 23, Regent-street, Three; November 30, One; and December 7, One, by E. T. Mateer.
Bingley.—October 12, One, by F. E. Cossey.
Birmingham.—December 29, Graham-street, Two, by A. Mursell.
Bilth Wells.—December 5, at Ebenezer, Six; December 12, Two; January 9, One, by W. H. Prosser.
Chatham.—December 29, Four, by T. Hancock.
Coate, Oxon.—November 28, Six; by W. E. Glanville.
Cold Inn, Tenby.—November 10, Three; December 8, Two, by J. Jenkins.
Crews, Victoria-street.—December 12, Three; December 14, One, by J. B. Morgan.
Crickhowell, Breconshire.—December 13, Three, by J. Jenkins.
Cozall, Shropshire.—December 26, One, by W. Williams.
Derrynail, co. Down.—December 12, Three, by F. J. Ryan.
Doals, Bacup.—January 2, Six, by J. Garden.
Duckpool-road, Newport, Mon..—November 28, Two, by A. T. Jones.
Dunfermline, Scotland.—December 8, Eight; December 29, Four, by J. T. Hagen.
Eccleshill.—December 1, Two, by F. E. Cossey.
Elm Grove, Southsea.—December 28, Five, by J. P. Williams.
Farnworth, near Bolton.—December 26, Four, by R. A. Burrows.

- Franksbridge*.—November 11, One, by T. D. Jones.
Garway.—January 2, Three, by W. Price.
Geigel Pennar, Pembroke Dock.—January 3, Eight, by T. P. John.
Hamsterley.—December 15, One, by A. G. Barton.
Haslingden, Lancashire.—December 19, Seven, by W. C. Annesley.
Hawey, Rad..—December 25, Ten, by J. Roberts.
Jersey, Grove-street.—December 15, Four, by C. A. Fellowes.
Knighton.—January 2, Three, by W. Williams.
Llantwit Major.—December 19, Three, by O. Davies.
Llanwenarth, Mon..—December 19, Two, by T. H. Williams.
Little Kingshill, Bucks.—December 26, Three, by J. Robinson.
Long Eaton.—January 2, Four, by H. Wood.
Longton.—December 25, Ten, by C. T. Johnson.
Loughwood, Devon.—December 5, Two, by R. Bastable.
Lord's Hill, Minsterley, Salop.—December 26, Two, by W. Jenkins.
Lumb, Rossendale.—January 2, Two, by T. Bury.
Maesteg, Glamorgan.—December 19, Zion Chapel, Four, by T. A. Pryce.
Maindee, Newport, Mon..—December 26, Two, by A. T. Jones.
Manchester, Coupland-street.—December 25, Thirteen, by G. Wainwright.
Merthyr Tydfil.—January 9, Six, by H. Thomas.
Merthyr, Bethel.—January 2, Two, by E. Lewis.
Morrison, Glamorganshire.—January 2, English Chapel, Two, by W. John.
Metropolitan:
Brixton, Solon-road.—December 29, Seven, by J. Douglas, M.A.
Camberwell New-road.—December 12, Five, by J. Creer.
Clapham, December 26, Grafton-square, six, by R. Webb.
Hampton Court.—December 19, Ten, by A. Hall.
Kingsgate-street.—Four, by J. C. Carlile.
Norbiton.—December 12, Five, by J. Clark.
Necton, Norfolk.—December 19, One, by T. H. Sparham.
Newton Abbot.—December 19, Five, by S. Lyne.
New Mill, Tring.—December 15, Six, by H. F. Gower.
Newport, Mon..—December 26, Three, by C. H. Watkins.
Oldham, King-street.—December 26, Four, by W. F. Edgerton.
Paignton, Devon.—December 26, Three, by G. Hider.
Pentre, Rhondda Valley.—December 26, One, by E. Aubrey.
Pisgah, Pylo.—January 2, Eight, by W. Haddock.
Portsmouth.—December 29, Lake Road, Five, by T. W. Medhurst.

- Portsmouth*, Kent-street.—December 29, Four, by J. Kemp.
Porth.—November 8, Twelve, by E. O. Parry; December 12, Six, by O. Owens.
Presteigne, Radnorshire.—December 6, One, by S. Watkins.
Radcliffe, Lancashire.—December 5, Three, by G. M. Harvey.
Risca, Mon.—December 19, at Bethany Chapel, Eleven, by T. Thomas.
Rotherham.—December 31, Seven, by B. Lee.
Salem, near Haverfordwest.—January 8, by D. O. Edwards.
Sardis, Pem.—December 26, Two, by J. Johns.
Shipston-on-Stour.—December 12, One, by R. T. Lewis.
- Sirhowy*.—November 28, One; January 2, Five, by J. Griffiths.
Swansea, Tontine-street.—December 26, One, by A. E. Johnson.
Tayport, Fife, N.B.—December 12, Four, by D. Stewart.
Treorky, Glamorganshire.—December 12, at Horeb, One, by L. Jones.
Ton-u-Pandy.—December 26, English Chapel, Fourteen, by D. Davies.
Torquay, Upton Vale.—January 2, Six, by W. Emery.
Uffculme, Devon.—December 8, Eight, by W. Brown.
Whitwick, Leicester.—December 5, Four, by W. Slater.

THE QUIET MARCH.

CALM in thought, and fixed in will,
 Steadily we mount the hill;
 Broken mists are sweeping by,
 But we keep a steadfast eye
 For the true and distant light,
 Sometimes hidden, sometimes bright.

Silent, like as men who know
 On a solemn work they go;
 Heeding not perplexing cries
 That from doubting souls arise;
 Lest the time so short be gone,
 Ere the path be entered on.

For, as thus we onward press,
 Listening in our steadfastness,
 Blessed footfalls we can hear,
 On before us faint, yet clear;
 Then, amidst the darkest night,
 Well we know the path is right.

Then our steps are firm and strong,
 And our hearts break forth in song;
 For our Leader's step we know
 Leads away from mist and woe
 Upwards till the home is found,
 Where eternal joys abound.

'Mid the stillness low and sweet,
 Bringing strength to weary feet;
 Sometimes on a gentle breeze,
 Glad, triumphant harmonies
 Come from those who went before,
 Now at rest for evermore.

J. HUNT COOKE.

MANASSEH.*

A SERMON BY C. H. SPURGEON.

“Then Manasseh knew that the Lord He was God.”—2 Chron. xxxiii. 13.

MANASSEH is one of the most remarkable characters whose history is written in the sacred pages. We are accustomed to mention his name in the list of those who greatly sinned, and yet found great mercy. Side by side with Saul of Tarsus, with that great sinner who washed the feet of Jesus with her tears, and wiped them with the hairs of her head, and with the thief that died upon the cross—a forgiven sinner at the eleventh hour, we are wont to write the name of Manasseh, who “shed innocent blood very much,” and notwithstanding that, was forgiven and pardoned, finding mercy through the blood of a Saviour who had not then died, but whom God foresaw should die, and the merits of whose sacrifice He therefore imputed to so great a transgressor as Manasseh.

Without preface we shall enter on the history of Manasseh this morning, and consider him in a three-fold light: first, as a *sinner*, then as an *unbeliever*, and thirdly, as a *convert*. It may be there shall be some Manasseh within these walls now; and if in describing the case of this ancient king of Israel I shall in some degree describe him, I trust he will take to himself the same consoling truths which were the means of the comfort of Manasseh when in the dungeon of repentance.

I. First, then, we shall consider MANASSEH IN HIS SIN.

1. And we note, first, that he belonged to that class of sinners who stand first in the phalanx of evil—namely, those *who sin against great light, against a pious education and early training*. Manasseh was the son of Hezekiah, a man who had some faults, but of whom it was nevertheless said, “He did right in the sight of the Lord.” To a great degree he walked before God with a perfect heart, even as did David his father. We cannot suppose that he neglected the education of his son Manasseh. He was the son of his old age. You will remember that at a time of heavy sickness God promised him that he should have his life prolonged fifteen years. Three years after that event Manasseh was born, and he was, therefore, only twelve years old when his father died; still he was old enough to remember the pious prayer of a father and a mother, and had arrived at sufficient maturity to understand right from wrong, and to have received those early impressions which we believe are, in most cases, eminently useful for after-life. And yet Manasseh pulled down what his father had built up, and built up the idol temples which his father had pulled down. Now, it is a notorious fact that men who do go wrong after a good training are the worst men in the world. You may not know, but it is a fact, that the late lamented murder of Williams at

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Erromanga, was brought about by the evil doings of a trader who had gone to the island, and who was also the son of a missionary. He had become reckless in his habits, and treated the islanders with such barbarity and cruelty, that they revenged his conduct upon the next white man who put his foot on their shore; and the beloved Williams, one of the last of the martyrs, died a victim of the guilt of those who had gone before him. The worst of men are those who, having much light, still run astray. You shall find amongst the greatest champions of the camp of hell, men who were brought up and educated in our very ranks. It is not necessary that I should mention names; but any of you that are acquainted with those who are the leaders of infidelity at the present time will at once recognise the fact. And such men actually make the very worst of infidels; while the best of Christians often come from the very worst of sinners. Our John Bunyans have come from the pot-house and the tap-room, from the bowling-alley, or places lower in the scale; our best of men have come from the very worst of places, and have been the best adapted to reclaim sinners, because they themselves had stepped into the kennel, and had nevertheless been washed in a Saviour's cleansing blood. And so it is true that the worst of the enemies of Christ are those who are nourished in our midst, and, like the viper of old, which the husbandman nursed in his bosom, turned round to sting the bosom which has nurtured him. Such an one was Manasseh.

2. In the next place, *Manasseh as a sinner was a very bold one.* He was one of those men who do not sin covertly, but who, when they transgress, do not seem to be at all ashamed, who are born with brazen foreheads, and lift their faces to heaven with insolence and impudence. He was a man who, if he would set up an idol, as you would see by reading this chapter, did not set it up in an obscure part of the land, but put it in the very temple of God; and when he would desecrate the name of the Most High, he did not privily go to his chapel, where he might worship some evil deity, but he put the deity into the very temple itself, as if to insult God to His very face. He was a desperado in sin, and went to the utmost limit of it, being very bold, and desperately set on mischief. Now whether it be for right or wrong, boldness is always sure to win the day. Give me a coward, you give me nothing; give me a bold man, and you give me one that can do something, whether for Christ's cause or for the devil's. Manasseh was a man of this kind. If he cursed God, it was with a loud voice; it was not in hole or corner, but upon his throne, that he issued proclamations against the Most High, and in the most daring manner insulted the Lord God of Israel. And yet, dear friends, this man was saved, notwithstanding all this. This greatest sinner, this man who had trampled on his father's prayers, who had wiped from his brow the tears which had been shed there by an anxious parent, who had stifled the convictions of his conscience, and had gone to an extremity of guilt, in bold, open, and desperate sin, yet this man was at last, by Divine grace, humbled and brought on his knees to acknowledge that God was God alone. Let no man, therefore, despair of his fellow. I never do, since I think and hope that God has saved me. I am persuaded that, live as long as I may, I shall never see the individual of whom I can say, "That man is a hopeless case." I may peradventure meet with the person who has been so exhorted and so warned, and has so put off all the sweet wooings

of his conscience that he has become seared and hardened, and consequently apparently hopeless; but I shall never meet a man who has sinned so desperately that I can say of him he never can be saved. Ah! no, that arm of mercy which was long enough to save me is long enough to save you; and if He could redeem you from your transgression, assuredly there are none sunk lower than you were, and therefore you may believe that His arm of mercy can reach them. Above all, let no man despair of himself. Whilst there is life there is hope. Give not up yourselves unto Satan's arms. He tells you that your death-warrant is sealed, that your doom is cast, and that you never can be saved. Tell him to his face that he is a liar, for that Jesus Christ "is able to save unto the uttermost them that come unto God by Him, seeing that He ever liveth to make intercession for them."

3. Again, Manasseh was a sinner of that peculiar caste which we suspect is not to be found very frequently. He was one of those who *had the power of leading others* to a very large extent astray from the truth and religion of God. He was a king, and had, therefore, great influence; what he commanded was done. Among the ranks of idolators Manasseh stood first, and it was the song and glory of the false priests that the king of Judah was on the side of the gods of the heathen. He was the leader—the first man in the battle. When the troops of the ungodly went to war against the God of the whole earth, Manasseh led the vanguard, and cheered them on. He was their great Goliath, challenging all the armies of the living God. Many amongst the wicked stood back and feared the conflict; but he never feared. "He spake and it was done; he commanded, and it stood fast;" and therefore he was bold and arrogant in leading others astray. There are some such still alive—men not content with treading the broad road themselves, but seeking to entice others into it. And oh, how active they are in their efforts! They will go from house to house, and distribute those publications which are impure and polluting; they will stand in our streets, and endeavour to draw around them the young, ay, men and women just fresh come from the house of God, or going to God's sanctuary, to tell them that dreary story that there is no God, or the dismal falsehood that there is no future, but that we must all die like dogs and suffer annihilation. There are some such who never seem to be happy unless they are leading others astray. It is not enough for them to go alone against God, but they must sin in company. Like the woman in the Proverbs, they hunt for precious life, and like hounds thirsting for blood, they are seeking after men to destroy them. Society now is like Prometheus; it is, to a great extent, bound hand and foot by the very customs that surround us, and, like Prometheus, we have upon us the winged hound of hell perpetually tapping at our heart and swallowing the life-blood of our spirit. I mean we have that accursed infidelity which seeks to lead men from God and drive them from their Maker. But, nevertheless, leaders amongst them have yet been saved. Manasseh, the leader of those who hated God, was yet humbled, and made to love the Most High.

Do you ask me whether such cases ever occur now? I answer, yes they do; too rarely, but yet they do happen. Yesterday I received something which cheered my heart very much, and made me bless my God that, notwithstanding all opposition, He had still made me of some

little use in the world. I received a long letter from a certain city, from one who has been one of the leaders of the secular society in that place. The writer says, "I purchased one of the pamphlets entitled 'Who is this Spurgeon?' and also your portrait (or a portrait sold as yours) for 3d. I brought these home, and exhibited them in my shop window. I was induced to do so from a feeling of derisive pleasure. The title of the pamphlet is, naturally, suggestive of caricature, and it was especially to incite that impression that I attached it to your portrait and placed it in my window. But I also had another object in view. I thought by its attraction to improve my trade. I am not at all in the book or paper business, which rendered its exposure and my motive the more conspicuous. I have taken it down now: *I am taken down too.* . . . I had bought one of your sermons of an infidel a day or two previous. In that sermon I read these words:—'They go on; that step is safe—they take it; the next is safe—they take it; their foot hangs over a gulf of darkness.' I read on, but the word darkness staggered me. It was all dark with me. 'True, the way as been safe so far, but I am lost in bewilderment. No, no, no, I will not risk it.' I left the apartment in which I had been musing, and as I did so, the three words, 'Who can tell?' seemed to be whispered at my heart. I determined not to let another Sunday pass without visiting a place of worship. How soon my soul might be required of me I knew not, but felt that it would be mean, base, cowardly, not to give it a chance. Ay, my associates may laugh, scoff, deride, call me a coward, a turncoat, I will do an act of justice to my soul. I went to chapel; I was just stupefied with awe. What could I want there? The doorkeeper opened his eyes wider, and involuntarily demanded, 'It's Mr. — isn't it?' 'Yes,' I said, 'it is.' He conducted me to a seat, and afterwards brought me a hymn-book. I was fit to burst with anguish. 'Now,' I thought, 'I am here, if it be the House of God, heaven grant me an audience, and I will make a full surrender. O God, show me some token by which I may know that Thou art, and that Thou wilt in no wise cast out the vile deserter who has ventured to seek thy face and Thy pardoning mercy.' I opened the hymn-book to divert my mind from feelings that were rending me, and the first words that caught my eyes were—

'Dark, dark indeed the grave would be
Had we no light, O God, from Thee.'

After giving some things which he looks upon as evidences that he is a true convert of religion, he closes up by saying, "Oh, sir, tell this to the poor wretch whose pride, like mine, has made him in league with hell; tell it to the hesitating and to the timid; tell it to the cooling Christian, that God is a very present help to all that are in need. . . . Think of the poor sinner who may never look upon you in this world, but who will live to bless and pray for you here, and long to meet you in the world exempt from sinful doubts, from human pride, and backsliding hearts." Ah, he need not ask my forgiveness, I am happy, too happy, in the hope of calling him "brother" in the Christian church. This letter is from a place many miles from this city, and from a man that had no small standing among the ranks of those who hate Christ. Ah! there have

been Manassehs saved, and there shall be yet. There have been men who have hated God, who have leaped for joy, and said—

"I'm forgiven, I'm forgiven,
I'm a miracle of grace,"

and have kissed the very feet which once they scorned and scoffed, and could not bear to hear the mention of.

There is one fact concerning Manasseh which stamps him as being a very prince of sinners, namely, this: "He caused his children to pass through the fire in the valley of the son of Hinnom," and dedicated his sons unto Tophet. This was a dreadful sin; for though Manasseh repented, we find that his son Amon followed in the steps of his father in his wickedness, but not in his righteousness. Listen! "Amon was two-and-twenty years old when he began to reign, and reigned two years in Jerusalem. But he did that which was evil in the sight of the Lord, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them; and humbled not himself before the Lord, as Manasseh his father had humbled himself; but Amon trespassed more and more." Children will imitate their fathers in their vices, seldom in their repentance; if parents sin, their children will follow them, without much doubt; but when they repent and turn to God, it is not so easy to lead a child back in the way which it has once forsaken. Are there any here, who, like that ancient Carthaginian, have dedicated their sons to the opposition of their enemy? You remember one who dedicated his son Hannibal from his very birth to be the everlasting enemy of the Romans. There may be such a man here, who has dedicated his offspring to Satan, to be the everlasting enemy of Christ's gospel, and is trying to train up and tutor him in a way which is contrary to the fear of the Lord. Is such a man hopeless? His sin is dreadful, his state is dreary, his sin without repentance will assuredly damn him; but so long as he is here, we still will preach repentance to him, knowing that Manasseh was brought to know God and was forgiven all his manifold sins.

II. The second aspect in which we are to regard Manasseh is as an UNBELIEVER; for it appears that Manasseh did not believe that Jehovah was God alone; he was, therefore, a believer in false gods, but an unbeliever, so far as *truth* is concerned. Now, does it not strike you at the outset that, while Manasseh was an unbeliever in the truth, he must have been a very credulous person to believe in the all-imaginary deities of the heathen? In fact, the most credulous persons in the world are unbelievers. It takes ten thousand times more faith to be an unbeliever than to be a believer in revelation. One man comes to me and tells me I am credulous, because I believe in a great First Cause who created the heavens and the earth, and that God became man and died for sin. I tell him I may be, and no doubt am, very credulous, as he conceives credulity, but I conceive that which I believe is in perfect consistency with my reason, and I therefore receive it. "But," saith he, "I am not credulous—not at all." Sir, I say, I should like to ask you one thing. You do not believe the world was created by God. "No." You must be amazingly credulous, then, I am sure. Do you think this Bible exists without being made? If you would say I am credulous, because I believe it had a printer and a binder, I

should say you were infinitely more credulous, if you assured me it was made at all. And should you begin to tell me one of your theories about creation—that atoms floated through space, and came to a certain shape, I should resign the palm of credulity to you. You believe, perhaps, moreover, that man came to be in this world through the improvement of certain creatures. I have read that, you say, that there were certain monads—that these monads improved themselves until they came to be small animalcule—that afterwards they grew into fishes—that these fishes wanted to fly, and then wings grew—then, by-and-by, they wanted to crawl, then legs came, and they became lizards, and by divers steps they then became monkeys, and then the monkeys became men, and you believe yourself to be cousin-german to an ourang-outang. Now, I may be very credulous, but really not so credulous as you are. I may believe very strange things; I may believe that, with a jawbone of an ass, Samson slew a thousand men; I may believe that the earth was drowned with water and many other strange things, as you call them; but as for your creed, your non-creed, “’tis strange, ’tis passing strange, ’tis wonderful,” and it as much outvies mine in credulity, if I be credulous, as an ocean outvies a drop. It requires the hardest faith in the world to deny the Scriptures, because the man, in his secret heart, knows they are true, and go where he will, something whispers to him, “You may be wrong—perhaps you are,” and it is as much as he can do, to say, “Lie down, conscience! down with you; I must not let you speak, or I could not deliver my lecture to-morrow, I could not go among my friends, I could not go to such-and-such a club; for I cannot afford to keep a conscience, if I cannot afford to keep a God.”

And now let me tell you what I conceive to be the reasons why Manasseh was an unbeliever. In the first place, I conceive that the *unlimited power* which Manasseh possessed had a very great tendency to make him a disbeliever in God. I should not wonder if an autocrat—a man with absolute dominion—should deny God; I should think it only natural. You remember that memorable speech of Napoleon’s. He was told that man proposed, but that God disposed. “Ah!” said Napoleon, “I propose and dispose too;” and therein he arrogated to himself the very supremacy of God. We do not wonder at it, because his victories had so speedily succeeded each other, his prowess had been so complete, his fame so great, and his power over his subjects so absolute. Power always, as I believe, except in the heart which is rightly governed by grace, has a tendency to lead us to deny God. It is that noble intellect in such-and-such a man which has lead him into discussion; he has twice, thrice, four, five, six, seven times come off more than conqueror in the field of controversy; he looks round and says, “I am, there is none beside me; let me take up whatever I please, I can defend it; there is no man can stand against the blade of my intellect; I can give him such a home thrust as will assuredly overcome him;” and then, like Dr. Johnson, who often took up the side of the question he did not believe, just because he liked to get a victory that was hard to win, so do these men espouse what they believe to be wrong, because they conceive it gives them the finest opportunity of displaying their abilities. “Let me,” says some mighty intellect, “fight with a Christian; I shall have hard enough work to prove my thesis, I know I shall have a great difficulty to undermine the bastions of

truth which he opposes to bear against me ; so much the better ; it were worth while to be conquered by so stout an opposition, and if I can overcome my antagonist, if I can prove myself to have more logic than he has, then I can say, 'tis glorious ; 'tis glorious to have fought against an opponent with so much on his side, and yet to have come off more than conqueror." I do believe, the best man in the world is very hard to be trusted with power ; he will, unless grace keeps him, make a wrong use of it before long. Hence it is that the most influential of God's servants are almost invariably the most tried ones, because our heavenly Father knows that if it were not for great trials and afflictions we should begin to set ourselves up against Him, and arrogate to ourselves a glory which we had no right to claim.

But another reason why Manasseh was an unbeliever, I take it, was *because he was proud*. Pride lieth at the root of infidelity ; pride is the very germ of opposition to God. The man saith, "Why should I believe?" The Sunday-school child reads his Bible, and says it is true. Am I, a man of intellect, to sit side by side with him, and receive a thing as true simply at the dictum of God's Word? No, I will not ; I will find it out for myself, and I will not believe simply because it is revealed to me, for that were to make myself a child. And when he turns to the page of Revelation, and reads thus, "Except ye be converted and become as little children, ye can in nowise enter into the kingdom of heaven," he says, "Pshaw! I shall not be converted then ; I am not going to be a child ; I am a man, and a man I will be, and I would rather be lost a man than saved a child. What! am I to surrender my judgment, and sit down tacitly to believe in God's Word?" "Yes," says God's Word, "thou art ; thou art to become as a child, and meekly to receive My Word." "Then," says he in his arrogance and pride, "I will not," and, like Satan, he declares it were better to rule in hell than serve in heaven, and he goes away an unbeliever, because to believe is too humbling a thing.

But perhaps the most potent reason for Manasseh's unbelief lies here, *that he loved sin too well*. When Manasseh built the altars for his false gods, he could sin easily, and keep his conscience ; but he felt Jehovah's laws so stringent, that if he once believed in the One God he could not sin as he did. He read it thus : "Remember the Sabbath-day to keep it holy ; thou shalt not kill ! thou shalt not steal ;" and so on. Manasseh wanted to do all these things, and therefore he would not believe because he could not believe and keep his sin. The very reason why we have much unbelief is because we have much love of sin. Men will have no God, because God interferes with their lusts. They could not go in their sins, if they once believed there was an Everlasting God above them, or professed to believe it, for all do believe it, whether they say so or no ; and because the thought of God checks them in their impiety and their lust therefore they cry out, "There is no God," and say it with their lips as well as in their hearts. I believe it was this that led Manasseh to persecute the saints of God ; for among his sins it is written, "he shed innocent blood very much." It is a tradition among the Jews that the prophet Isaiah was sawn in sunder by Manasseh, on account of a rebuke which he gave him for his sin. Isaiah was not wont to be very timid, and he told the king of his lusts, and therefore placing him between two planks he cut him in sunder from head to foot. It is just the reason why men

hate God, and hate His servants, because the truth is too hot for them. Send you a preacher who would not tell you of your sins, and you would hear him peaceably; but when the Gospel comes with power, then it is that men cannot bear it! when it trenches upon that pleasure, that sin, or that lust, then they will not believe it. Ye would believe the Gospel, if ye could believe it and live in your sins too. Oh! how many a drunken reprobate would be a Christian if he might be a drunkard and a Christian too! How many a wicked wretch would turn believer, if he might believe and yet go on in his sins! But because faith in the Everlasting God can never stand side by side with sin, and because the Gospel cries, "Down with it! Down with it! Down with your sin," therefore it is that men turn round and say, "Down with the Gospel!" It is too hot for you, O ye sinful generation; therefore ye turn aside from it, because it will not tolerate your lusts, nor indulge your iniquity.

III. We look, then, at Manasseh as an unbeliever, and now we have our last most pleasing task of looking at Manasseh as a CONVERT. Hear it, O heavens, and listen, O earth! The Lord God hath said it. Manasseh shall be saved. He on his throne of cruelty has just appended his name to another murderous edict against the saints of God; yet ye shall be humbled; he shall ask for mercy and shall be saved. Manasseh hears the decree of God; he laughs. "What! I play the hypocrite, and bend my knee? Never! It is not possible;" and when the godly hear of it, they all say, "It is not possible. What, Saul among the prophets? Manasseh regenerated? Manasseh made to bow before the most High? The thing is impossible." Ah! it is impossible with man, but it is possible with God; God knows how to do it. The enemy is at the gates of the city; a hostile king has just besieged the walls of Jerusalem; Manasseh flees from his palace and hides himself amongst the thorns; he is there taken, carried captive to Babylon, and shut up in prison. And now we see what God can do. The proud king is proud no longer, for he has lost his power; the mighty man is mighty no more, for his might is taken from him; and now in a low dungeon listen to him. It is no more the blasphemer, no more the hater of God; but see him cold on the floor! Manasseh bows his knee and with the tears rolling down his cheeks, he cries, "O God! my father's God! an outcast comes to Thee; a hell-hound stained with blood throws himself at Thy feet, I, a very demon, full of filthiness, now prostrate myself before Thee! O my God, canst Thou, wilt Thou have mercy on such a wretch as I?" Hear it, ye heavens! Listen yet again. See, from the skies the angel flies with mercy in his hand. Ah! whither speeds he? It is to the dungeon of Babylon. The proud king is on his knee, and mercy comes and whispers in his ear—"Hope!" He starts from his knees, and cries "Is there hope?" And down he falls again. Once more he pleads, and mercy whispers that sweet promise, uttered once by the murdered Isaiah—"I, even I am He that bloteth out thy transgressions for My name's sake, and will not remember thy sins." Oh! do you see him? His very heart is running over in his eyes. Oh! how he weeps for joy, and yet for sorrow, that he ever could have sinned against a God so kind. A moment more, and the dungeon is open; the king of Babylon, moved by God, bids him go free, and he returns to his kingdom and throne, a happier and a better man than he had ever been before. I think I see him coming into

Jerusalem. There are his statesmen and favourites ; they welcome him, "Come in, Manasseh ; the bowl shall be filled and we will have a merry night to-night ; we will bow before the shrine of Ashtaroth, and thank her that she has set thee at liberty ; lo, the horses of the sun are ready ; come and pay thy devotions to him that shines on the earth, and leads the host of heaven !" Methinks I see their astonishment when he cries, "Stand back ! stand back ! ye are my friends no longer, until ye become God's friends ; I have dandled ye on my knees, and, vipers, ye have stung me with the poison of asps ; I made you my friends, and you have led me down to the gulf of hell. But I know it now. Stand back till ye are better men ; and I will find others to be my courtiers." And there the poor saints, hidden in the back streets of the city, so frightened because the king has come back, are holding meetings of solemn prayer, crying unto God that no more murderous, persecuting edicts might go forth. And lo, a messenger comes and says, "The king is returned ;" and whilst they are looking at him, wondering what the messenger is about to say, he adds, "He has returned, not Manasseh as he went, but as a very angel. I saw him with his own hands dash Ashtaroth in pieces. I heard him cry, 'The horses of the sun shall be houghed : sweep out the house of God ; we will hold a passover there ; the morning and evening lamb shall again burn on Jehovah's altars, for He is God, and beside Him there is none else.'" Oh, can ye conceive the joy of believers on that auspicious day ? Can ye think how they went up to God's house with joy and thanksgiving ? And on the next Sabbath they sung, as they had never sung before, "O come let us sing unto the Lord, let us make a joyful noise unto the rock of our salvation," whilst they remembered that he who had persecuted the saints of God aforesaid, now defended that very truth which once he abhorred. There was joy on earth, ay, and there was joy in heaven too ; the bells of heaven rang merry peals the day Manasseh prayed ; the angels of heaven flapped their wings with double alacrity the day Manasseh repented ; earth and heaven were glad, and even the Almighty on His throne smiled gracious approbation, whilst He again said, "I, even I, am He that blotteth out thy transgressions for My name's sake, and will not remember thy sins."

And now are you curious to know what were the basis of the faith of Manasseh—what were the rocks on which he built his trust in God ? I think they were two. He believed in God, first, *because he had answered his prayer* ; and secondly, *because he had forgiven his sin*. I have sometimes said, when I have become the prey of doubting thoughts, "Well, now, I dare not doubt whether there be a God, for I can look back in my Diary and say, on such a day in the depths of trouble I bent my knee to God, and or ever I had risen from my knees the answer was given me." And so can many of you say ; and therefore whatever others may say, you know there is a God, because He answered your prayer. You have heard of that holy man, Mr. Müller, of Bristol.* If you were to tell George Müller there was not a God, he would weep over you. "Not a God," he would say ; "why, I have seen His hand. Whence came those answers to my prayers ?" Ah ! sirs, ye may laugh at us for credulity ; but there are hundreds here who could most solemnly assert that they

* See "The doings of God with regard to George Müller."

have asked of God for divers matters, and that God has not failed them, but granted their request. This was one reason why Manasseh knew that the Lord He was God.

The other reason was, that *Manasseh had a sense of pardoned sin*. Ah ! that is a delightful proof of the existence of a God. Here comes a poor miserable wretch : his knees are knocking together, his heart is sinking within him, he is giving himself up to despair. Bring the physicians to him ! They cry, " We fear his mind is infirm. We believe he will at last have to be taken to some lunatic asylum ;" and they apply their remedies, but he is none the better, but rather grows worse. On a sudden this poor creature, afflicted with a sense of sin, groaning on account of guilt, is brought within the sound of the Sacred Word ; he hears it— it increases his misery ; he hears again—his pain becomes doubled ; till at last every one says his case is utterly hopeless. Suddenly, on a happy morning which God had ordained, the minister is led to some sweet passage. Perhaps it is this : " Come now, and let us reason together ; though your sins be as scarlet, they shall be white as snow ; though they be red like crimson, they shall be as wool." The Spirit applies it, and the poor man goes home light as air, and says to his wife and children, " Come, rejoice with me." " Why ?" say they. " Because," says he, " my sins are forgiven." " How do you know that ?" " Oh !" says he, " I had a sense of pardoning love within my heart, which all the doubters in the world could not gainsay ; and if all the earth shall rise up against me and say I should be condemned I could say, ' I know there is now no condemnation for me.' " Have you ever felt pardoning blood applied ? You will never doubt God, I know, if you have. Why, dear friends, if the poorest old woman in the world should be brought before an infidel the wisest order, having a mind of the greatest calibre, and he should endeavour to pervert her, I think I see her smile at him, and say, " My good man, it is of no use at all, for the Lord has appeared unto me of old, saying, ' Yea I have loved thee with an everlasting love,' and so you may tell me what you please : I have had a sense of blood-bought pardon shed abroad in my heart, and I know that He is God, and you can never beat it out of me." As good Watts says, when we have once such an assurance as that,

" Should all the forms that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the gospel to my heart."

Oh ! if you have a sense that sin is forgiven, you can never doubt the existence of a God : for it will be said of you, " Then *he* knew that the Lord He was God."

And now I gather up my strength for just one moment, to speak to those of you who desire to know what you must do to be saved. My hearer, no question can be more important than that ; none is so requisite to ask. Alas ! there are too many who never ask it, but who go sailing down to the gulf of black despair, listening to the syren song of procrastination and delay. But if you have been brought to ask the question solemnly and seriously, " What must I do to be saved ?" I am happy, thrice happy to be able to tell you God's own word.

He that believeth on the Lord Jesus Christ and is baptized,

shall be saved; he that believeth not," the Scripture saith, "shall be damned." "Not of works, lest any man should boast." "But, sir," you say, "I have many good works, and would trust on them." If you do, you are a lost man. As old Matthew Wilks most quaintly said once, speaking in his usual tone,—"You might as well try to sail to America in a paper boat, as to go to heaven by your own works; you will be swamped on the passage if you attempt it. We cannot spin a robe that is long enough to cover us; we cannot make a righteousness that is good enough to satisfy God. If you would be saved, it must be through what Christ did, and not what you did. You cannot be your own Saviour; Christ must save you, if you are saved at all. How, then, can you be saved by Christ? Here is the plan of salvation. It is written—"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Do you feel that you are a sinner? Then believe that Jesus Christ came to save you; for so sure as ever you believe you are a sinner, it is a fact that Christ died for you; and if He died for you, you shall not perish, for I cannot conceive that Christ would die in vain. If He did die for you, you shall most assuredly be pardoned and saved, and shall one day sing in heaven. The only question is, Did He die for you? He most certainly did if you are a sinner; for it is written—I will repeat it again—"It is a faithful saying, that Christ Jesus came to save sinners." Poor sinner, believe! My dear friend, give me thine hand! I wish I could put it inside Christ's hand. Oh! embrace Him! embrace Him! lest haply the clouds of night should come upon thee, and the sun should set ere thou hast found Him. Oh! lay hold on Him, lest death and destruction should overtake thee; fly to this mountain, lest thou be consumed; and remember, once in Christ, thou art safe beyond hazard.

"Once in Christ, in Christ for ever,
Nothing from His love can sever."

Oh! believe Him! believe Him, my dear, dear hearers, for Jesus' sake!
Amen.

THE FATHER'S LOVE.

AH! Father, I have wandered far away,
Have wasted life and all that Thou didst give;
Wilt Thou receive me to Thyself again—
And give me strength that I may live?

So vile I am, I hardly dare to seek
Thy pardon and the love that I so crave;
But still I know Thy pity is so great,
And Thy love strong enough to save.

I come and cast my sinful self on Thee,
All others turn from me aside.

"My child," so fell the gentle words on the poor wanderer's ear,
"Thou shalt for ever in My love abide."

Would'st thou, too, know the fulness of the Father's love?
Then seek His face and make His heart thy home.

He says to all the tired ones of earth—

"Ah! come to Me, ye weary, heavy-laden, come." ALICE M. S.

Peter Marvel, the Modern Puritan.

BY A LOVER OF ANCIENT THOUGHT.

CHAPTER III.—A DIVIDED DEACONATE.

A DEACON'S meeting is generally considered to be a private affair. In all well-regulated churches such a meeting is held at least monthly, to prepare the order of business for the forthcoming church gathering. Such a meeting was invariably held by the deacons of Mr. Marvel's church; and during that gentleman's pastorate, so far, goodwill and harmony had characterised the proceedings. But the meeting to which we are about to refer proved to be of a somewhat different character; and it is on that account we feel called upon to initiate the reader into its mysterious transactions. This meeting was held the day after the pastor's interview with Mr. Byron; and therefore took place while that ingenious young friend was diligently prosecuting his inquiries to find out at the post-office what had become of the presumably lost letter.

In the church there were six deacons, all of whom, with the pastor, were present on the occasion. These officers were all, as may be supposed, respectable men. Mr. Benjamin Byron and Mr. Archibald Spriggs, the fathers of the two young men who bore those names, were both merchants in good position in the town. Mr. Buzzard, whose daughter's signature was appended to the letter, was Mr. Spriggs's manager. Mr. Musgrove was the head of an influential firm

of stationers, booksellers, and printers, not far from the chapel. Mr. Irving was a schoolmaster, and Mr. Ellis was a retired tradesman, who had recently been chosen on the deaconate. All of them being business men, and fairly well off, they were considered to be well fitted to take upon themselves official duties, in such a church, and, with one exception, were generally regarded by the members with favour. The exception referred to was that of Mr. Spriggs, and why this invidious distinction was made, the reader will learn in the course of the narrative.

On the present evening, several matters having been settled, having relation mainly to the reception of candidates, dismissal of members, and the state of the finances, the pastor said he had now an important communication to make, which he felt sure would receive their most serious consideration. Not fewer than twelve members, all of them young people, had sent him a letter by post.

"Oh!" interrupted Mr. Spriggs, "then you *did* receive it?"

"Of course I did, brother Spriggs. Did you doubt it?"

"Well, to a certain extent I did. Of course I knew it was sent, for our Fred and Lucy told me all about it. But they have been wondering whether you got it!"

"And why should they wonder about that, Mr. Spriggs?"

"Because you said nothing about it on Sunday morning; and also met young Byron, and never even

mentioned its reception to him, for all his signature headed the list."

"Ah! is that so?" asked Mr. Byron.

"It is so, sir."

"Well, I knew nothing about it, and am sorry to hear it, Mr. Marvel. But will it not be best, if you please, for you to read the letter?"

"I will, in a moment, brother Byron; but, in the first place, I want to ask our good brother Spriggs why he supposes that I ought to have mentioned the receipt of this letter either in the public service or to young Mr. Byron himself?"

"Well, I don't say you *ought* to have done so, Mr. Marvel: only, they expected you to; for didn't they ask you to preach from a certain text that they thought appropriate?"

"But suppose I did not think it appropriate, Mr. Spriggs: what then?"

"Of course, you would not preach from it?"

"That is just it. I did not think it appropriate, and therefore did not take it; and I shall be very much surprised if you, brethren, as a whole, do not commend me for the course I took."

"Well, let us hear the letter," said Mr. Buzzard, "and then we shall be better able to judge."

The letter was read accordingly, and then for a few moments there was ominous silence.

"This is a grave affair," at last said Mr. Spriggs.

"It is, indeed," chimed in Mr. Buzzard.

"It is quite evident, Mr. Marvel, that you will have to be a little more careful in your preaching!"

"That is true," said Mr. Buzzard.

"I thought when these sermons were preached that they would make a stir," added Mr. Spriggs.

"And that was just my thought

at the time," again responded Mr. Buzzard.

"Then," asked Mr. Ellis, "I suppose, brethren, you conclude that these sermons ought not to have been preached?"

"Well, I won't, brother Ellis," said Mr. Spriggs, "say that. That may be going too far. But what I affirm is that many things were said in them that, in my opinion, would have been much better left unsaid."

"I told my wife so, brother Spriggs, at the dinner table," said Mr. Buzzard.

"And so, with marvellous sagacity, you have turned out a true prophet," said Mr. Ellis, somewhat sarcastically.

"It seems like it, does it not?" asked Mr. Buzzard, not apparently noticing his friend's sarcastic tone.

"So it comes to this, then," said Mr. Ellis, seemingly appearing to be pugnacious, "that the sermons were right enough, but what was put into them was wrong."

A burst of laughter from two or three of the deacons at this sally brought out Mr. Ellis again.

"It is of no use for us," he said, "to be beating about the bush; let us have the matter out, and learn what *was* wrong. Come, Mr. Spriggs, you are evidently championing these young folks, and if you are inclined to back them up you must tell us why. For my part, I say straight out that I liked those sermons marvellously, and felt, as I heard our worthy pastor preach them, that I could, if propriety had permitted, have patted him on the back at the close of each service, and have said: 'Bravo! go it: that's just the thing that's wanted now-a-days. You've preached like a man, and I thank you for it.'"

"Gentlemen, although my son," said Mr. Byron, "is evidently one of the leaders of this youthful

party, I must say, candidly and honestly, that I go with our brother Ellis. For some time past I have had some reason to suspect that John has been going secretly to certain places that I do not approve of, and that may possibly end in his ruin. He has pained both myself and his mother by coming home late at nights, and his excuses for doing so have by no means been satisfactory. He knows my views very well, and takes care that I shall not, if he can help it, learn too much. Then, I have found him at times in company that I feel persuaded will do him no good. Up to the last two or three years he seemed to me to walk uprightly as a member of a Christian church should; but, somehow or other, there is a great perceptible difference now. Now all this causes me great anxiety. He is, I can assure you, brethren, a well-meaning young fellow at bottom, but rather too fond of what he calls 'life.' Such 'life' I regard as death, for the Apostle says that 'she that liveth in pleasure is dead while she liveth.' At any rate, it is the broad road to death; and therefore very thankful was I when you, Mr. Marvel, preached those three excellent sermons; and, in spite of this letter, I perceive already that they have done some good.

"And pray, what good have they done?" asked Mr. Spriggs.

"That is just what I should like to know," said Mr. Buzzard.

"Well, brethren, they've done this good. In the first place, a young man that I know, not a member of the church, but of the congregation, who used frequently to go to the theatre and to a dancing saloon, has had his eyes opened to see the evil of doing so, and declares he'll go to neither place any more, but will give his heart

and life to the Saviour. Then our prayer meetings have been better attended, and some few young women, members of the church, have come to them that I had not seen present before for many months; and I know that two or three of them were beginning to be very light, trifling, and worldly. One of them told me that she was being led astray by the theatrical teachings of *The Worldly Christian*, and had now given up taking it in. Now, isn't that good?"

"I should say it is," said Mr. Irving, speaking for the first time. "It is the kind of good that I want to see, and, what is more, what the world believes in; for, say what people will, if persons make a profession of religion at all, the world expects them to act up to it, or else will be sure to say that Christian people are no better than themselves."

It was quite evident that Mr. Spriggs was growing more and more uneasy. It was observed that he moved his chair once or twice, and fidgeted about in it as if he felt anything but comfortable. He knew well that his own son and daughter made no secret whatever of going to those places referred to, and to which Mr. Byron's son went secretly. Were not these brethren, therefore, hitting at him? At least he thought they were, and so broke out rather testily with the question:

"Brethren, do you mean to say that any minister has a right to make the pulpit Coward's Castle, and fire away at people who have no opportunity of firing away in return?"

"Do you refer to this case?" bluntly asked Mr. Ellis.

"I do, sir."

"Then let me say, sir, that you are entirely in the wrong. If, as you presume, our pastor fired away

in the pulpit, these young folks in return have fired away, and to some purpose too, in this fiery letter. And the question that I have to put is this, Which sort of firing is the best? For my part I go in for the pulpit firing, which I think is of a far superior quality to the firing of these young letter-writing folk."

Mr. Marvel saw that it was now time for him to interfere. It was clear that there were two parties on the deaconate. He had no desire to widen the breach, but rather, if possible, to close it. He did not feel inclined even to be hard on Mr. Spriggs or his satellite, Mr. Buzzard. Without, therefore, uttering a word in his own self-defence, or giving an opinion one way or the other, he mildly suggested that as the matter had been brought somewhat suddenly before them, it would be best for them to have time to reflect upon it. It was, as

had been said, a really serious matter to deal with, and they must be cautious what steps they took in relation to it. His advice was that all should make it for a month a matter for prayer and reflection, that the letter should not be read at the next church meeting, but simply named as having been received and left over for consideration, and he trusted that if this prudent course were adopted, by the next time they met they might see clearly how to proceed in the matter. Mr. Spriggs, evidently somewhat relieved, thought it a most admirable suggestion, in which opinion Mr. Buzzard avowed he cordially concurred. And so it came to pass, to the astonishment of some of the youthful letter-writers, that at the next church meeting their letter was hardly mentioned—in fact, was practically ignored.

(To be continued.)

Essays and Papers on Religious Subjects.

THE TEARS OF JESUS.

By REV. J. K. CHAPPELLE.

Jesus wept.—John xi. 35.

THIS simple narrative of the home at Bethany has won its way to all hearts, because it is full of the pathos of human life and the consolations of our holy religion. We turn to it in times of dread suspense, when some precious life is in jeopardy, or when the King of Terrors has crossed our threshold, and made a vacant place which cannot be filled again. It brings to mind some plot of earth which con-

tains the ashes of our dead, and we see through our tears One who has conquered Death in his own domain, and of whom it is written, "Jesus wept."

It is a great mistake to suppose that tears are a sign of weakness, and that tenderness is never allied to strength. Men without heart are all the more dangerous for their iron will and strength of intellect. Mourning is as natural to man as laughter. Tears are the speech of Nature—Nature's outlet for grief which might rend the heart, and the eloquent expression of deep affection

"Hide not thy tears—weep boldly—
and be proud
To give the flowing virtue manly
way :
'Tis Nature's way to know an honest
heart by.
Shame on those hearts of stone that
cannot melt
In soft adoption of another's sorrow."

Stoical indifference to the trials of life is no part of the gospel of Christ. It is the voice alike of true philosophy and of religion—"There is a time to weep."

In this briefest text of the Bible we have presented to us the Christ of God in tears—a sublime spectacle! It brings out to view that side of His character which unites Him to us in closest bonds, and proclaims, better than all speech, His complete humanity. Even His own matchless words of tenderness and healing are not more eloquent and helpful than His tear-dimmed eyes. We know Him as the Son of God by His all-perfect life and miraculous doings. His weeping declares Him to be the son of man. And it is noteworthy that the Evangelist John, who teaches His divinity most clearly and forcibly, records this greatest proof of His perfect manhood.

"*Jesus Wept.*"—*Tears of Grief over suffering and death which sin had brought into the world.* If we had not a single line of Scripture bearing on the origin of suffering and death, we could not believe that they formed part of the plan of the Creator. How could the great and good God design man, with his complex and grand nature, to come into the world in suffering, to struggle in it for a few years, and then to struggle out of it in the agonies of dissolution?

The sacred oracles are not silent on the matter. The New Testament affirmation, "Death by sin," is a

confirmation of the Old Testament record of the doom of man's trespass—"Dust thou art, and unto dust shalt thou return."

The mind of Jesus travelled back to the beginning. He saw man spring up from the earth, filled with the Divine breath; a living soul, stamped with the likeness of his Maker, needing not to suffer, toil, and die. There, in the cave at Bethany, was the reverse of all this; the sad evidence of man's degeneracy, that the wages of sin is death. It was a vivid picture of the world of disease and want; of divided families and of breaking hearts; of graves already filled and of graves awaiting their tenant sleepers; and, musing on the dread havoc which sin had made, He groaned in the spirit, and was troubled, and the tears rolled thick and fast down His fair yet furrowed face.

Can we think of this changed earth—the innumerable afflictions to which man is heir, the strain of mind and pangs of body through which he must pass, the mourners going about the streets, and not be touched? Does not every newly-made grave affect our hearts, and bring to remembrance the impressive declaration: "As by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned."

Jesus Wept—Tears of affection for the dead and of loving sympathy for the living. Jesus was no ascetic. He hungered for the love of true souls. He knew no home-life after He commenced His great work, save what He found at Bethany. It was thither He turned when the day's toil was over, for calm and healing. What a contrast there was between the simple refinement of that little family and the great rough world!

It is a fine testimony to true worth : "Now Jesus loved Martha, and her sister, and Lazarus." Lazarus had won His affection by his amiable disposition and his godly life. He was one of few who understood and appreciated our Lord. He had sickened, grown worse and worse as the days went by. The skill of gentle hands and the nursing of loving hearts could not save his frail tabernacle. God changed his countenance and sent him away. The smile of welcome was gone, the flashing eye was dim, the familiar voice was silent, corruption was feeding on that once fine frame ; Lazarus was dead. These were solemn facts. He had trodden the dark valley, and was bound and buried. And who shall tell the desolation which came to that brightest home of all the village, as the fond sisters saw their hope and stay perish in his pride and beauty !

With passionate earnestness they had sent the message which they thought would bring Him in time to save : "Lord, he whom Thou lovest is sick." He came not till all was over, and love had performed its last sad offices.

Martha, the woman of strong demonstrative feeling, went out to meet Him, uttering her bitter and half-reproachful wail : "Lord, if Thou hadst been here, my brother had not died." The meditative Mary sat in the house brooding over her sorrow, until, in response to the summons, "The Master is come and calleth for thee," she rose, and took up the cry of wounded love, "Lord, if Thou hadst been here," etc. It touched His generous soul, pierced Him to the quick.

"They led Him to the cave—

The rocky bed where now in darkness slept

Their brother and His friend ; then at the grave

They paused—for 'Jesus wept.' "

It is pure fancy to assert that He was overjoyed in being able to bring back the departed from the spirit-land, or that He was overburdened with the thought that to perform His miracle for the glory of God He must summon the peaceful spirit of His friend to the strife of this world again. It was friendship's tribute and love's offering to the members of a family who could never do enough for Him, and for whom He would do anything. It was also a practical demonstration of the deep and deathless interest which He cherished for all His followers in the sorrows incident to human life. Can there be anything more helpful to us as our expectations fail us, and our hopes are cut off, as we bury our dead out of our sight ? Jesus knows all, and stands with us at the grave of buried hope, mingling His tears with ours, and pouring His words of good cheer into our ears, which are too heavy to listen to another's voice. He who came to save us from our sin, saves us through our sorrow. The tears of Jesus shall help to interpret the loving invitation addressed to a weary world : "Come unto Me, all ye that are weary and heavy-laden, and I will give you rest," and shall put new meaning into the encouraging assurance : "We have not a high priest who cannot be touched with the feeling of our infirmities."

Jesus Wept.—*Tears of regret over the unbelief of men.* He was about to perform a most stupendous miracle, to raise the dead ; and prove Himself to be the Son of God. It would carry conviction to many around Him, and they would hail Him as the Messiah. On some it would produce no influence for good : only deepen their prejudice, harden their heart, excite their bitterest hate, and send them to

the authorities with the diabolical purpose of having Him apprehended and put to death.

Jesus cared nothing for what they might do against Him; but was deeply moved for what they would do against themselves. As He contemplated their dreadful perversion of evidence, their rejection of the Kingdom of God, and the consequences which must follow, His feelings gave way, and He stood there a monument of agony.

Has earth any scene so saddening as wilful blindness, men setting themselves against the truth? Deal tenderly with them, for their doom is heavy. Soul suicide is the height of guilt and the depth of misery. "Jesus wept." Behold the perpetual witness of His willingness to save, and reluctance to condemn. Behold the man! Behold the God in human form and flesh, breathing through human lips, and repeating the oath, "As I live, saith the Lord, I have no pleasure in the death of the wicked."

May we not lay ourselves open to the charge, "Ye will not come unto Me that ye might have life,"

ILKESTON.

NOTES OF A SERMON

PREACHED BY THE LATE
DR. STANFORD, AT CAMBERWELL.

Rom. viii. 37.

I. Paul's rapture about Christ's love.—Men may think this mystic and above common sense. This chapter is like a great Alps in the Bible. Not a scrap of a letter. Not a poem. Not a mere song. But the Apostle's grand cavalry rush—a Niagara. The song of a just man made perfect, but not yet glorified.

A song of love and of battle. A song of love to Him that loved us. "Hath loved us"—must we limit it to the past? no, but it takes in all the tenses. Who hath, and does, and will love.

II. The ascription to Christ of the Christian's victory!—Christians all speak out in this chapter, with Paul as their spokesman. We are all soldiers. He found us fighting against Him; and changed us to fight for Him. Christian's sight of the armour in Interpreter's house. But we want more than armour; we want strength to put it on, and strength to fight with it on. What have we to fight against? The building of a breakwater is to keep back power. The armour is not given for nothing. That which *can* do all things, *has* to do it. There is a great fight and a great victory.

III. Paul's ideal of perfection in this victory!—What is the victory? Picture given in Joshua, but not accurately, for our great victories are all in humility. "More than conquerors," for we not only conquer but *get good*. John Milton's giant Sampson—read his exploits: 1. The lion slain. 2. A year after, the honey in the skeleton. He is "more than conqueror," for he gets *honey*. We tear down many lions through His love. Even out of death sweetness is to be got. Not only victory, but practical effects; we are brought out of the fight alive: it is not so in all fights. Fourteen horses but no men answer to the roll: the men had conquered, but were not alive. Revelation's white horse and the warrior in the saddle. Christ's soldiers are not killed. We have the victory before the battle is over, through Christ's great victory. We may fight, perhaps, on our knees, but our names are already written in Heaven as victors. We are victors over death.

1800 years ago one of the soldiers shouted, "O Death, where is thy sting?" The American preacher Stott, an asthmatic skeleton, preached and coughed—preached and coughed, and would sometimes say—"no coughing in Heaven." Finally preached his own funeral sermon—text: "I have fought a good fight," and then went home and died. His was stammering eloquence. All this comes out of the love of Christ. It is not Calvinism, but Christ's love. If you pray for that love, you will have it. Christ does not mock us, but speaks as to children plainly. To those that want to be saved, He says:—"Him that cometh to Me I will in no wise cast out."

[From the note-book of Rev. W. Sexton, Boston.]

THE SIN OF JUDAS.

JUDAS, when he sold his Master for thirty pieces of silver, by his act declared that the best use he could put Christ to was to turn Him into money. This sin of Judas repeats itself in various ways. It repeats itself in those who claim all the benefits of Christ's religion and who will give none of their money for its support, but who prefer a Church where there is nothing to pay—where "there are no collections." These show themselves as setting a much higher value on their money than upon their own and their children's spiritual welfare. They show the value they set upon the Lord Jesus Christ by the meagreness of their gifts when they enter into His house. BEFORE their professed conversion, they willingly paid for admission to the theatre, for their sinful pleasures, and for the service of Satan; now their love to Christ is so strong

that they grumble and complain because "there are so many collections" for the support of His cause. They profess to believe Christ for their salvation, but NOT when He said, "IT IS MORE BLESSED TO GIVE THAN TO RECEIVE" (Acts xxi. 35). These "words of the Lord Jesus" they look upon as rankest heresy, so they stay away from the house of God on collection Sundays, find fault with every effort put forth for the raising of money for Christian purposes, manifest a decided objection to pay for a sitting, and say, scornfully, "The parsons are always begging." Poor souls! their religion costs them nothing, and it is worth just what it costs. Their love to the Lord Jesus, if measured by their gifts, is of little worth. True love never complains because the object loved demands sacrifices. The true-hearted Christian loves Christ with all his heart, therefore he says, "To Him shall be given of the gold of Sheba: prayer also shall be made for Him continually; and daily shall He be praised" (Psalm lxxii. 15.)

T. W. MEDHURST.

SURE PROMISES.

"For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us."—2 Cor. i. 20.

PROMISE is an every-day word with us in business and friendship. Many promises are well meant, but fail through unforeseen causes. With God's promises there can be no failures. They are indications and guarantees of His grace and mercy. They are both helps and rewards of faith.

Promises in the *mouth* of God. They "are yea." He speaks them out. He purposed them in His mind, adapted them to our state,

arranged their performance, revealed and recorded them in the Book. These give us clear ideas of the wisdom, love, and faithfulness of God.

Promises in the *hands* of Christ. The Son of God in human nature is the surety of the Gospel covenant, founded on and filled with the better, the exceeding great and precious promises. He sealed the covenant with His blood, secured to believers the grace and glory, and with His princely hand distributes them. "In Him they are Amen, fully and for ever sure."

Promises in the *mind* of the Christian. This is by the teaching of the Spirit, helping us to know and use them; He saved, comforted, and persevered in hope, rejoicing in and glorifying God.

W. ABBOTT.

Blunham.

"And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."—Luke xxiv. 47.

A BRIEF stay on earth after the resurrection of Jesus, and then the Master would fulfil His word and go to His Father. His bodily presence they would not have—His spiritual abiding they should always possess.

I. Let us note this particular command, and some apparent reasons for the same. They were to remain in Jerusalem; the message they had to deliver was to be first spoken there. 1. This was to be done because such would show extraordinary love to His persecutors. He had been treated most badly in the Holy City; these citizens should be the very first to hear the message of reconciliation. 2. Because the scene of His greatest

humiliation should become the place of the first great triumph of the Gospel over human hearts. They waited for the Comforter, which came and produced such wonderful results on the day of Pentecost. 3. Because the substance should be set forth where the shadow had been. The Temple services, the various sacrifices, all pointed to Christ. 4. Because it would for ever establish His claims. Certain effects, which have never been denied, followed the obedience which the disciples gave to that command.

II. This command contained other truths. We often take this sentence as equal to the words, Begin at home, so note:—1. Salvation must begin at the heart. It is the Jerusalem of the being. Some begin the wrong way—go into other regions, *i.e.*, begin with externals, lop off bad habits, go in for morality without conversion. The heart must be right, then holy living will follow: if the fountain be pure, the stream must be. 2. Service for God must commence with salvation—no other service can be acceptable with God. Teachers without a saving knowledge of Christ, look to this; beware of "building from the top." 3. Service and testimony for Christ must first be rendered at Jerusalem. The cured demoniac was commanded to "go home to his friends;" the exhortation of the word is, "Show piety at home." Individual Christians must first, in some way or other, prove their salvation by their home service.

III. The old truth is ever true—
"Repent, believe, be born again,
The way to heaven is straight and plain."

THOMAS FIELD.

Cheddar.

BLEST IN THE DOING.

It is not, after all, the loud success
 That is my heart's reward :
 Man may not smile, nor Fortune seem to bless
 My labour for my Lord :
 Yea, it may seem the Spirit has refused
 To set His gracious seal
 Unto the effort ; yet, the talent used
 Was not in wasted zeal :
 For there is service in the very deed ;
 To do His will, is all the joy we need.

The visit paid that met with cold rebuff—
 The labour was not lost.
 Was not the honour to be sent enough,
 Though thy small plan was crossed ?
 The letter written and unanswered still,
 Perhaps tossed on the fire,
 Was sweet as sacrifice on Zion's Hill—
 God knew thy warm desire :
 And though it seemed to fail, it was not so,
 The deed was service : to repeat it, go.

Is it not strange, so often we forget,
 We need but do His will ?
 Alas ! some grand result we vainly set,
 Which He may not fulfil.
 Contented let us do all as for Him,
 Such doing will be blest,
 The holy service of the Seraphim,
 The highest and the best.
 We need not fret, if He deny success,
 The work may fail—*He will the worker bless.*

WILLIAM LUFF.

WE shall never find happiness by looking at our prayers, our doings, or our feelings ; it is what Jesus is, not what we are, that gives rest to the soul. If we would at once overcome Satan, and have peace with God, it must be by "looking unto Jesus." Keep thine eye simply on Him ; let His death, His sufferings, His merits, His glories, His intercessions, be fresh upon thy mind ; when thou wakest in the morning look to Him ; when thou liest down at night look to Him. Oh, let not thy hopes or fears come between thee and Jesus. Follow hard after Him, and He will never fail thee. —SPURGEON.

SINCE God sets before us a duty so exalted, a privilege so ennobling, an opportunity so inspiring, we believe that in the coming day it will be with us a cause of unspeakable gratitude that we have done anything in this cause, a matter of bitter regret that we did so little.

Relietus.

The Book Fund and its Work. 1886.
Passmore & Alabaster.

THERE is a genius in doing Christian work, and a genius in describing it when done. Mrs. Spurgeon is mistress of both arts. This is a brief but beautiful supplement to her popular little volume, "*Ten years of my life in the service of the Book Fund.*" The good pastor's wife is poetical as ever. Her sentences are all sparkling, and, happily, she can show a good balance-sheet. More money has come in and more books have gone out than in any preceding years. She gives wings to her husband's weekly sermons, and forthwith they fly to the ends of the world and to the uttermost parts of the earth. Whether north or south, wherever they alight, they are heartily welcomed by the noble army of missionaries. Evangelical ministers of all denominations find their libraries stored and their wits sharpened by this interesting enterprise.

According to Promise; or, the Lord's Method of dealing with His chosen people. By C. H. SPURGEON.
Passmore & Alabaster.

LIKE his "*All of Grace,*" to which this is designed to be a sequel, the style is plain and simple, pithy and spirited. It is divided into twenty short chapters, for the most part expressed in short sentences. The sequence, however, is so well preserved that no one can suspect that the simplicity is the weakness of a simpleton. Far otherwise, the reader will find himself buttonholed by a divine of singularly ripe experience.

Thoughts for Sabbath School Teachers. The Teacher's Crown. By W. J. BAXTER, M.P.S.I. Elliot Stock, Paternoster Row.

It is full of healthful, stirring words, and may be had for twopence. We advise Sunday School teachers to read it.

Instructions to the Anxious Inquirer and the Young Convert. By J. M. HEWSON. S. W. Partridge & Co., Paternoster Row.

THE "*Anxious Inquirer Directed*" is the title given to a work written many years ago by the Rev. Angell James. Its words and counsels are weighty, but it is too costly for the many who come to the inquiry-room. This little book is conceived in a similar spirit as Mr. James's larger work, and has the advantage of being published at so small a price as to be within the reach of all. We shall have it on our table, and place it in the hands of all our inquirers.

Science and the Bible. A Lecture by the RIGHT REV. CHARLES PERRY, D.D., Lord Bishop of Melbourne. Published by request. Society for Promoting Christian Knowledge.

WE are profited by this thoughtful treasure coming into our hands, and though published some years ago we have much pleasure in calling attention to it. The writer proceeds on the principle that all true science is in harmony with the Bible. We think that his closing words are worthy of the attention of our readers. *If any works impugning the veracity*

of the Bible come in your way, do not read them cursorily, and do not because of the scientific reputation of any author assume the truth of his conclusions. Analyse every argument, distinguishing between what is an ascertained fact and what is a mere conjecture; what the records of an observation, and what an idea of the imagination: what a crude hypothesis, and what an established theory. You will thus be able to determine their real character and the weight which is to be attached to them.

Christ Crucified. The Preacher's Theme. A Sermon by Mr. R. E. SEARS.

A GOOD sound discourse preached at Little Alic-street chapel, on the occasion of the pastor's anniversary.

The Baptist Almanack, with a likeness of the late Rev. CHARLES STANFORD, D.D. Thirty-sixth year of publication. R. Banks & Son, Racquet Court, Fleet Street.

It is good, and full of most valuable information. It is well deserving of its many years' reputation.

THE January number of the *Silver Morn and Prophetic Voice* is an especially good one; full of thought for those who have to study unfulfilled prophecy.

Evangelical Christendom, Christian Work, and the News of the Churches, by G. JOHNSON, 121, Fleet-street.

ALL who read missionary news at the monthly prayer-meeting should not fail to look through this monthly.

We have received three Sacred Songs of a first-class character: "There is a Land of Pure Delight," music by I. E. S. ARNAND, National Musical Company, Broad-street-buildings. The lasting favourite words of this hymn are made more precious by the beautiful music to which they are here set. "The Minstrel King," "David, the Sweet Psalmist of Israel," "The Lyric," by VIVIAN LEIGH; Music by FRANK

FAIRLEIGH, Organist of St. Matthew's, Bath. London, Harris & Co. The words and the music are both charming. "To Thee we Turn," a Sacred Song by WYNNE BRITTON. Music by FREDERICK CROFT. The music is very sweet, rendered specially so by the true Bible ring of the words of the song. These pieces will become favourites; but we cannot say as much for the Secular Song, "Erin Adonne." It is dedicated by permission to Lord Randolph Churchill. We do not believe in the spirit of the song, and therefore do not recommend the music. It may be approved by Lord Randolph Churchill, but it is not good enough for us.

The Leisure Hour continues its notices of the late Earl of Shaftesbury in part second, on his speeches. *The Sunday at Home* has some good reading on the colporteur's place in history, with a fine engraving of the pedler of the nineteenth century; also a worthy picture of Mary at the feet of Jesus, and Martha serving, with a descriptive poem. No. 40, of New Biographical Series. This wonderful pennyworth gives a good likeness and summary of the life of George Burder, the founder of the Religious Tract Society. WHAT A MONUMENT HE HAS LEFT TO HIS MEMORY.

Many will hail with gratitude the lifelike portrait of the late Rev. F. Tucker, presented to the subscribers of the February number of the *Baptist Magazine*. All who wish to know more of the late Earl of Shaftesbury should read February *Sword and Trowel*. Some years ago one of our General Baptists was angry with us because we suggested that the points of difference between us and the General Baptist denomination were not sufficient to warrant two denominations. We are glad to see, by a letter from Hitchin, that our valued friend, J. Perry, is of the same mind with us.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. WILLIAM PILLING, of Great Broughton, Cumberland, has accepted the pastorate of the church at Ulverston.

Rev. A. W. Leighton Barker has been compelled, through declining health, to resign the pastorate of Zion Chapel, Emsworth.

Rev. Walter B. Nichols, of the Pastors' College, has undertaken the work connected with Ebenezer Chapel, Longwestgate, Scarborough.

Rev. J. R. Fawcett has resigned the pastorate at Farsley, near Leeds, with a view to seeking a sphere of labour more suitable to his general health.

Rev. G. P. Mackay, of Lincoln, has accepted a hearty and unanimous invitation to become the pastor of the church, St. George's Park, Great Yarmouth.

Rev. Isaac A. Ward has intimated his decision to resign the pastorate at Smethwick in March.

Rev. J. L. Thompson has resigned the pastorate of the church at Esher.

Rev. E. Carey Hood, of Coventry, has accepted the pastorate of the church at Hugglescote.

Rev. W. R. Stevenson, M.A., under medical advice, has resigned the pastorate of Chelsea-street Church, New Basford, Nottingham.

Rev. D. Muxworthy, of Swansea, has accepted the pastorate of the church at Lumb-in-Rossendale.

Rev. W. Collins Davies, B.A., of Carmarthen, has accepted a call to Zion Church, Ploughfold, Lancashire.

Rev. J. H. Waits has resigned the pastorate of the church at Ashton-on-Clum and Whitcott.

RECOGNITIONS.

REV. ROBERT ENSOLL, late of Sheffield, received, on the 1st of February, public recognition as pastor of Mount Pleasant Church, Burnley. Rev. Dr. Duncan presided. Revs. W. Willey, T. J. Dickenson, J. Bailey, and R. Littlehales were among the speakers.

Rev. F. G. Kemp was recognised, on the 25th of January, as pastor of Scarisbrick-street Church, Wigan. The secretary reported that already, under the ministrations of Mr. Kemp, there was an increased congregation.

Rev. Rowland Evans, formerly of Mirfield, has received a public welcome as pastor of the church at Crouch Hill. Mr. J. S. Macmaster presided. Revs. Professor Marshall, R. Howarth, J. Chadwick, and F. H. Newton delivered addresses.

Rev. George Davies was recognised on the 18th of January, as pastor of Westminster Chapel, Romney-street. Rev. J. Douglas gave the charge to the pastor, and Rev. J. T. Wigner addressed the church.

BWLCHSARNAU AND CEFNPOLE, RADNORSHIRE.—The English Baptist Church at this place having given a unanimous call to Mr. D. B. Davies (Pontypool College), the ordination services took place on January 12th and 13th, when able sermons were delivered by Revs. W. Edwards, B.A. (Pontypool), W. E. Watkins (Pembrey), — Griffiths (Llanidloes), and — Davies, student. The charge to the minister was delivered by Mr. Edwards, and that to the church by Mr. Watkins. All the services were well attended.

PRESENTATIONS.

LUTON.—By the yearly balance-sheet of the church at Park-street, it was found that the village chapels and all the various church organisations were out of debt, except the Home Chapel Incidental Fund, which showed a deficiency of £30. It was resolved to have a New Year's Tree and sale. This was done, and resulted in a profit of £50. On Friday, January 21, after a concert given by Miss C. Blake, who is retiring from her position as organist, presentations were made to her of a handsome solid marble twenty-one day clock, the gift of the choir and congregation; also a purse with ten sovereigns. The choir gave a double cut-glass inkstand, mounted with silver model of St. George and the Dragon, with glass epergne. The clock was inscribed, "Presented to Miss Charlotte Blake, on the occasion of her marriage, by the members of the church and congregation of Park-street Baptist Chapel, as a mark of their esteem and appreciation of her services as organist during a period of ten years. Luton, January 21, 1887." The inkstand bore a similar expression from the choir. On Saturday, January 29, the marriage took place in Park-street Chapel. The ceremony was conducted by Rev. James H. Blake and Rev. Alfred Walker. The bridegroom is Mr. Frederick Barnett Dunnecliff, late of Birmingham, and nephew of Dr. Underwood, late tutor of Chilton College.

Mr. W. Weyer has been presented with an illuminated address, and several volumes of books, in recognition of nine years' services as deacon of St. Clement's Chapel, Colegate-street, Norwich.

Rev. C. G. Croome, on the completion of five years' pastorate, has been presented with an oil painting of himself and a purse containing twenty guineas, as tokens of regard from the church at Carr-road, Nelson.

Rev. W. Davy, who, at 71 years of age, has retired from the pastorate at Wotton-under-Edge, after half a century of ministerial work, was presented, at a valedictory meeting, with a purse containing £35. Miss Davy was also presented with a small Bristol organ.

Rev. C. A. Davis, previous to leaving Bradford, where he has laboured for eight years, was presented by the attendants at Sion Jubilee Chapel with a purse containing £58. During his pastorate 485 members have been received into fellowship, of whom 387 have been baptised by Mr. Davis. Mrs. Davis was also presented with a tea and coffee service. Revs. T. G. Horton, C. W. Skemp, J. H. Martin, R. S. Coffey, W. Jones, and B. S. Williams took part in the service.

Rev. G. Walker, who has been minister of the church in Union-street, Maidstone, for nearly twelve years, has been presented with a purse containing £20 as a token of esteem and regard. Alderman Potter spoke of the high opinion in which Mr. Walker is held by other churches, and by the various parties, religious and political, in the borough.

Mr. William Applegate, superintendent of Zion Sunday School, Trowbridge, has been presented by the teachers and senior scholars with a silver inkstand, on commencing his 30th year of office.

Rev. Frank Smith, previous to leaving Hornsey Rise, where he has laboured for 16 years, was presented, at a farewell meeting, presided over by Rev. John Corbin, with a purse of 30 guineas, about 30 volumes of theological works, and a gold chain (a gift from one of the deacons).

Rev. James Pugh, pastor of Stratford-on-Avon, has been presented with a purse containing £6, as a mark of the respect and esteem of the congregation for his ministrations, extending over the past seven years.

Rev. J. E. Shephard, previous to leaving Ventnor, was presented with

a marble clock. Several ministers bore testimony to the value of the work done by Mr. Shephard.

Rev. R. E. Chettleborough has been presented by the church in Shooter's Hill-road with a cheque in recognition of his five years' work. During the past year over £73 has been raised, for home and foreign missions.

Rev. John A. Griffin has been presented by the church at Charles-street, S.E., with an illuminated address, in recognition of his services during a ministry of sixteen years. Mrs. Griffin, at the same time, received a tea and coffee service.

Rev. J. Bentley has received a testimonial from members of the church and congregation at Ely-place, Wisbeach, coupled with a request that he would reconsider his intention to resign the pastorate.

MISCELLANEOUS.

DURING the nine years' pastorate of Rev. W. Williams at Upton Chapel, Lambeth, 666 members have been received into fellowship, 83 during the past year; there are now on the church roll 586. The seventeen reports submitted at the last annual meeting with respect to various branches of the church's work were, without a single exception, of a gratifying character.

The report of Enfield Tabernacle church, of which Rev. George W. White is pastor, showed that £964 had been raised during the year for all purposes; of this amount £124 was contributed for foreign missions.

The church at Bow, E., of which Rev. G. H. Carr is pastor, has admitted 41 members to fellowship during the year. The income amounted to nearly £600.

Rev. Dr. Clifford, of Paddington, is to be formally nominated by the council of the Baptist Union at the spring meeting, as vice-president, an appointment which in due course will be followed by his election in the succeeding year as vice-president.

Rev. E. P. Barrett, after a pastorate of seven years, has resigned the charge of Cornwall-road Church, Brixton. At the farewell meeting the chair was taken by Mr. William Olney, of the Metropolitan Tabernacle, and among the speakers were Revs. J. P. Gledstone, W. H. McMechan, E. S. Neale, C. Starling, Mr. J. Benham, and Mr. A. Cullum, who all wished Mr. Barrett much success in his future movements. His address is St. Kilda, Stockwell Avenue, Brixton.

Wellington-road Chapel, Stoke Newington, has just been re-opened as a branch church in connection with that under the pastorate of Rev. Edwin H. Ellis, at Devonshire-square Chapel. Two years since the friends from Wellington Road united with the church at Devonshire Square. This union having proved a source of strength, it has been thought well, instead of selling the old chapel, to try and utilise it to extend the work of the united church. Services are accordingly being held, a Sunday-school is opened, and various other Christian agencies are about to commence operations.

Spring-hill Church, Birmingham, for thirty years a branch of the Church of the Redeemer, Hagley-road, was inaugurated on the 11th ult. as a separate and independent church. Rev. H. Platten, pastor of the church in Hagley-road, presided. The number of members enrolled in the new church is 155. At the ordinance of the Lord's Supper, Rev. C. Joseph gave the address.

LYMINGTON.—The 199th anniversary was held on February 6th, when sermons were preached by the Rev. G. N. Willis (Wesleyan) and the pastor, the Rev. J. Collins. On the 9th, a public tea and meeting was held, when the attendance was unusually large. Mr. S. Downman presided, and the treasurer, Mr. Medley, presented a very gratifying statement of the finances. Addresses were then delivered by the Revs. W. H. Payne (Lyndhurst), D. Rys

Jenkins (Southampton), G. N. Willis, J. Collins, Messrs. Brooks and Botwright.

RECENT DEATHS.

THE Welsh Nonconforming pulpit has lost one of its most eloquent preachers, and Welsh Liberalism a most able exponent, by the sudden death of the Rev. John Jones, minister, Felinfoel Baptist Church, Llanelly. Deceased was last year elected chairman of the Baptist Union of Wales, in succession to Mr. Alfred Thomas, M.P., and his presidential address at the approaching assembly of the Union was anticipated with much interest by his countrymen generally. Deceased was educated at Haverfordwest College, and had been for nearly thirty years an ordained minister. His church numbered nearly 600 communicants. For several years he edited weekly a Welsh Baptist newspaper, published at Carmarthen, called *The Star of Wales*. The vacancy thus caused in the chairmanship of the Baptist Union will be filled by the Rev. Thomas Lewis, Newport, Mon., the vice-chairman, as provided by the rules of the Union.

On January 18th, Mr. Joseph Short, of Lyndhurst, passed away in the seventy-seventh year of his age. Mr. Short had been connected with the Baptist Church for forty-seven and a half years, and the greater part of the time a deacon. He was also treasurer of the various funds, and one of the trustees of the chapel. His connection with the Sunday school lasted for more than sixty years, and for more than half a century he was the esteemed superintendent. He had filled most of the public offices in his native town, and was for many years one of the guardians of the New Forest Union; and, as an honourable tradesman, was universally respected. He held office in the church to the last, though not

able, through declining health, to take a prominent part for the last few months. At the interment, on the 23rd January, the teachers and scholars followed; and about three hundred persons assembled, including nearly all the tradesmen, &c., of the town, when an impressive service was conducted by the pastor, the Rev. W. H. Payne, who also preached memorial sermons the same day, from Genesis, 50th chapter, 24th and 26th verses, and Acts, 11th chapter and 24th verse. Mr. Short will be greatly missed amongst the poor, to whom he was a wise counsellor and a sincere friend, and especially will his loss be felt in the Sunday school and in the church he so long, so ably, and so faithfully served. W. H. P.

BAPTISMS.

- Abercarn*, Mon.—January 23, English Chapel, Five, by E. E. Probert.
Abersychan, Mon.—January 23, Three, by D. B. Richards.
Barnes.—February 13, Three, by C. B. Chapman.
Belfast (Regent-street).—January 4, One; January 25, Two; by E. T. Mateer.
Birmingham.—January 30, Longmore-street, Three, by A. T. Prout.
Builth Wells.—At Ebenezer, February 4, Two, by W. H. Prosser.
Bwlchysarnau, Radnor.—January 30, Eleven, by D. B. Davies.
Carmarthen.—January 2, Two; January 23, Eight, by A. J. Parry.
Cardigan.—January 2, Five, by J. Williams.
Cefn, Ruabon.—February 6, One, by T. Thomas.
Cefnpawb, Radnor.—January 23, Three, by D. B. Davies.
Chesham, Bury.—January 23, Six, by J. Harper.
Crickhowell, Breconshire.—February 6, Two, by J. Jenkins.
Dorchester.—January 30, Three, by J. J. Dalton.
Dumbarton.—January 16, One; January 23, One; January 30, Two, by J. McLean.
Eastbourne.—January 24, Nine, by W. Osborne.
Edenbridge.—February 8, Three, by R. H. Powell.
Garway.—January 23, One, by W. Price.
Hill Park, Haverfordwest.—February 6, Sixteen, by J. Jenkins.
Ipswich.—January 9, Stoke Green, Nine, by C. M. Longhurst.

- Knighton*.—January 15, One, by W. Williams,
Lee, S.E.—January 30, Bromley-road, Three,
 by J. W. Davies.
Leeds (Hunslet Tabernacle).—January 30,
 One, by A. E. Greening.
Llathdu (a branch of Maesyerhelim).—
 January 25, One, by D. Davies.
Luton, Park-street.—February 3, Two, by
 J. H. Blake.
London:
Wood Green, N.—January 30, Eight, by
 W. W. Haines.
Westminster.—January 30, Two, by G.
 Davies.
Woolwich.—February 2, Queen-street,
 Five, by T. Jones.
Machen, Mon.—January 19, One, by J.
 Morgan.
Manchester, Coupland-street.—January 30,
 Five, by G. Wainwright.
Maesyerhelim, Radnorshire.—October 3,
 Two; February 6, Three, by D. Davies.
Martletwy, Pembrokeshire.—January 30,
 One, by D. M. Pryse.
Middlesbrough, Boundary-road—January 18,
 Four, by V. Edwards.
Morrison.—January 30, English Chapel,
 Two, by W. John.
Newport, Mon.—January 30, Five, by A. T.
 Jones.
Norbton.—January 30, Dunyan Chapel,
 Three, by J. Clark.
Presteign, Radnorshire.—January 30, Eight,
 by S. Watkins.
Pentre, Rhondda Valley.—January 23, Two,
 by E. Aubrey.
Porth.—February 6 (English), Four, by O.
 Owens.
Portsmouth.—January 31, Lake-road, One;
 February 2, Three; February 9, One, by
 T. W. Medhurst.
Poundalows (a branch of Maesyerhelim).—
 November 7, Two; December 5, Two;
 January 2, One, by D. Davies.
Ross.—January 30, Three, by J. E. Perrin.
Shreuton, Wilts.—January 16, at Zion
 Chapel, Two, by T. A. Judd.
Sourton.—January 6, One, by J. Whiting.
Sutton, near Haverfordwest.—February 6,
 Three, by J. J. Williams.
Tonypandy.—January 23, English Chapel,
 Seven, by D. Davies.
Tredegar.—January 9, Church-street, Two,
 by J. Lewis.
Tirhowy (Tabernacle).—January 30, One, by
 J. Griffiths.
Warrington, Golborne-street.—January 27,
 Three, by E. Moore.
Waterhouses.—January 18, Ten, by W. S.
 Lumsden.

TRUST NOT SIGHT.

Psalm xci. 4.

"UNDER His wings shalt thou trust!" Not, "shalt thou see!" If a little eaglet wanted to see for itself what was going on, and thought it could take care of itself for a little, and hopped from under the shadow of the wings, it would neither be safe nor warm. The sharp wind would chill it, and the cruel hand might seize it then. So you are to trust, rest quietly and peacefully, "under His wings;" stay there, not be peeping out and wondering whether God is really taking care of you! You may always be safe and happy there. Safe, for "in the shadow of Thy wings will I take my refuge." Happy, for "in the shadow of Thy wings will I rejoice." Remember, too, that it is a command as well as a promise; it is what you are to do to-day, all day long. "Under His wings shalt thou trust!"—MISS F. R. HAVERGAL.

ARE we not warranted in saying that it is not alone the heathen who are benefited by the missionary enterprise? it is ourselves no less. It elevates us along with them. While it makes the heathen Christians, it also prevents Christians from becoming heathen.

Nor a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers, and martyrs, the greater part will never be known till that hour when many that were great shall be small and the small great.—CHAS. READE.

CANAAN ON EARTH.*

A SERMON BY C. H. SPURGEON.

"For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year."—Deut. xi. 10, 11, 12.

It has generally been considered that the passage of the Jordan by the Israelites is typical of death, and that Canaan is a fitting representation of heaven. We believe that in some sense it is true, and we do fondly cherish the household words of those hymns which describe our passing through Jordan's billows, and landing safe on Canaan's side; but we do think that the allegory does not hold, and that Jordan is not a fair exhibition of death, nor the land of Canaan a fair picture of the sweet land beyond the swelling flood which the Christian gains after death. For mark you, after the children of Israel had entered into Canaan, they had to fight with their enemies. It was a land filled with foes. Every city they entered they had to take by storm, unless a miracle dismantled it. They were warriors, even in the land of Canaan, fighting for their own inheritance; and though each tribe had its lot marked out, yet they had to conquer the giant Anakim, and encounter terrible hosts of Canaanites. But when we cross the river of death we shall have no foes to fight, no enemies to encounter. Heaven is a place already prepared for us; out of it the evil ones have long ago been driven; there brethren shall await us with pleasing faces, kind hands shall clasp ours, and loving words shall alone be heard. The shout of war shall ne'er be raised by us in heaven; we shall throw our swords away, and the scabbards with them. No battles with warriors there, no plains besoaked with blood, no hills where robbers dwell, no inhabitants with chariots of iron. It is "a land flowing with milk and honey;" and it dreams not of the foeman of Canaan of old. We think the church has lost the beauty of Scripture in taking Jordan to mean death, and that a far fuller meaning is the true allegory to be connected with it. Egypt, as we have lately observed to you, was typical of the condition of the children of God while they are in bondage to the law of sin. There they are made to work unceasingly without wages or profit, but continually subject to pains. We said, again, that the coming up out of Egypt was the type of the deliverance which every one of God's people enjoys, when by faith he strikes the blood of Jesus on his lintel and his doorpost, and spiritually eats the paschal lamb; and we can also tell you now that the passage through the wilderness is

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typical of the state of hoping, and fearing, and doubting and wavering, and inconstancy, and distrust, which we usually experience between the period when we come out of Egypt, and attain unto the full assurance of faith.

Many of you, my dear hearers, are really come out of Egypt ; but you are still wandering about in the wilderness. " We that have believed do enter into rest ; " but you, though you have eaten of Jesus, have not so believed on Him as to have entered into the Canaan of rest. You are the Lord's people, but you have not come into the Canaan of assured faith, confidence, and hope, where we wrestle no longer with flesh and blood, but with principalities and powers *in the heavenly places* in Christ Jesus—when it is no longer a matter of doubt with us whether we shall be saved, but we feel that we are saved. I have known believers who have existed for years almost without a doubt as to their acceptance. They have enjoyed a sweet and blessed reliance on Christ ; they have come into Canaan ; they have fed on the good old corn of the land ; they now " lie passive in His hand, and know no will but His." They have such a sweet oneness with their blessed Lord Jesus, that they lay their head on His breast all day long, and they have scarcely any nights ; they almost always live in days ; for, though they have not attained unto His perfect image, they feel themselves so manifestly in union with Himself that they cannot and dare not doubt. They have entered into rest ; they are come into Canaan. Such is the condition of the child of God when he has come to an advanced stage in his experience, when God has so given him grace upon grace that he can say, " Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me : Thy rod and Thy staff they comfort me."

We will read this passage again ; and bear in mind what I understand it to mean. It sets before us the Christian's state, after he has attained to this faith and confidence in God ; when he is no longer careful about the things of this life, when he does not water the ground with his foot, but has come to a land that drinketh in the rain of heaven. " The land, whither thou goest in to possess it,"—the land of high and holy Christian privilege—" is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs : but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven : a land which the Lord thy God careth for : the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." We shall have this morning to note, first of all *the difference between the Christian's temporal condition and that of the Egyptian worldling* ; and secondly, *the special privilege vouchsafed to those who have entered into Canaan*—that the eyes of the Lord their God are always upon their land, " from the beginning of the year even unto the end of the year."

I. True religion makes a difference not only in a man, but in a man's condition ; it affects not only his heart, but his state—not only his nature but his very standing in society. The Lord thy God cares not only for Israel, but for Canaan, where Israel dwells. God has not only a regard to the elect, but to their habitation, and not only so, but to all their affairs and circumstances. The moment I become a child of God, not only is my heart changed and my nature renewed, but my very position becomes

different ; the very beasts of the field are in league with me, and the stones thereof are at peace. My habitation is now guarded by Jehovah ; my position in this world is no longer that of a needy mendicant—I have become a gentleman-pensioner on the providence of God ; my position, which was that of a bondsman in Egypt, is now become that of an inheritor in Canaan. In this difference of the condition of the Christian and the worldling, we shall mark three things.

First, *the Christian's temporal condition is different from that of the worldling* ; for the worldling looks to secondary causes, the Christian looks to heaven ; he gets his mercies thence. Read the text. "The land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs." The land of Egypt has never had any rain from heaven ; it has been always watered from earthly sources. At a certain season the river Nile overflowed its banks, and covered the land ; a stock of water was then accumulated in artificial reservoirs, and afterwards let out in canals, and allowed to run in little trenches through the fields. They had to water it as a garden of herbs. All their dependence was on the nether springs ; they looked to the river Nile as the source of all their plenty, and even worshipped it. But the land to which you are coming is not watered from a river ; "it drinketh water from the rain of heaven." Your fertility shall not come from such artificial sources as canals and trenches ; you shall be fed from the water that descends from heaven ! You see how beautifully this pictures a worldling and a Christian. Look at the worldling ; what is his dependence ? It is all upon the water below ; he looks only to the water that flows from the river of this world. "Who will show us any good ?" Some rely upon what they call chance—(a river the source of which, like the source of the Nile, is never known ;) and though continually disappointed, they still persevere in trusting to this unknown stream. Others, who are more sensible, trust to their hard work and honesty ; they look to the source of that river, and they trace it to a fountain of human erection graced by a statue of labour. Ah ! that river may yet fail you ; it may not overflow its banks, and you may be starved. But, O Christian, what dost thou rely upon ? Thy land "drinketh water of the rain of heaven ;" thy mercies come not from the hand of chance ; thy daily bread cometh not so much from thy industry as from thy heavenly Father's care ; thou seest stamped upon every mercy heaven's own inscription, and every blessing comes down to thee perfumed with the ointment and the spikenard, and the myrrh of the ivory palaces, whence God dispenses His bounties. Here is the difference between the assured Christian and the mere worldling ; the one trusts to natural causes—the other "looks through nature up to nature's God," and seeth His mercies as coming down fresh from heaven.

Beloved, let us improve this thought, by showing you the great value of it. Do you know a man who sees his mercies coming from heaven and not from earth ? How much sweeter all his mercies are ! There is nothing in the world that tastes as sweet to the school-boy as that which comes from home. Those who live at the school may make him ever such good things, but he cares nothing for anything like that which comes from home. So will the Christian. All his mercies are sweeter because they are home-mercies. I love God's favours on earth ;

for everything I eat and drink tastes of home. And oh! how sweet to think, "That bread, my Father's hand moulded; that water, my Father droppeth out from His hand in the gentle rain." I can see everything coming from His hand. The land in which I live is not like the land of Egypt, fed by a river; but it "drinketh water of the rain of heaven." All my mercies come from above. Don't you like, beloved, to see the print of your Father's fingers on every mercy? You have heard of the haddock having the mark of the thumb of Peter on it! it is a fiction, of course; but I am sure all the fish that we get out of the sea of providence are marked by Jesus' fingers. Happy the lot of that man who receives everything as coming from God, and thanks His Father for it all! It makes anything sweet, when he knows it comes from heaven.

This thought, again, has a great tendency to keep us from overweening love of the world. If we think that all our mercies come from heaven, we shall not be so likely to love the world, as we shall be if we think that they are the natural products of the soil. The spies went to Eschol, and fetched thence an immense cluster of the grapes which grew there; but you do not find that the people said, "These are fine fruits, therefore will we stay here." No; they saw that the grapes came from Canaan, and thereupon they said, "Let us go on, and possess them." And so, when we get rich mercies, if we think they come from the natural soil of this earth, we feel,

" Here I will for ever stay."

But if we know that they come from a foreign clime, we are anxious to go

" Where our dear Lord His vineyard keeps,
And all the clusters grow."

Christian, then, rejoice, rejoice! Thy mercies come from heaven; however small they be, still they are thy Father's gift; not one comes to thee without His knowledge, and His permission. Bless the Lord, therefore, that thou art come to Canaan; where thy "land drinketh water of the rain of heaven!"

My dearly beloved, just stop here, and console yourselves, if you are in trouble. "Oh!" says one, "I know not what I shall do; where to turn myself I cannot tell." You are not like your brother, who is sitting near you; *he* has a competency; *he* has a river of Egypt to depend on; you have not any; nevertheless there is the sky still. If you were to tell a farmer, "You have no rivers to water your lands." "Well," he would say, "I don't want them either; for I have clouds up there, and the clouds are enough." So, Christian, if thou hast nothing to depend on down below, turn thine eyes up there, and say, "The land, whither I go in to possess it, is not as the land of Egypt, from whence I came out, where I sowed my seed, and watered it with my foot, as a garden of herbs: but the land, whither I go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven."

2. But now comes the second distinction, and that is, *a difference in the toilsomeness of their lives*. The worldly man, just like the Israelites in Egypt, has to water his land with his foot. Read the passage:—"For

the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs." This alludes, possibly, to the practice amongst all Eastern nations where the land is irrigated by letting out a certain quantity of water into a trench, and then having small gutters dug in the gardens, to compel the water to run along different parts of the ground. Sometimes one of these gutters might be broken; and then the gardener would press the mould against it with his foot, to keep the water in its proper channel. But I am inclined to think that the passage alludes to the method which those Eastern countries have of pumping up the water by a tread-wheel, and so watering the land with their foot. However that may be, it means that the land of Egypt was watered with extraordinary labour, in order to preserve it from sterility. "But," says Moses, "the land, to which ye are going, is not a land which you will have to water with your foot. The water will come spontaneously; the land will be watered by the rain of heaven. You can sit in your own houses, or under your own vine, or under your own figtree, and God Himself shall be your irrigator. You shall sit still, and 'in quietness shall ye possess your souls.'" Now, here is a difference between the godly and ungodly:—*the ungodly man toils*. Suppose his object is ambition; he will labour, and labour, and labour, and spend his very life, until he obtains the desired pinnacle. Suppose it is wealth; how will he emaciate his frame, rob his body of its needed sleep, and take away the nourishment his frame requires, in order that he may accumulate riches! And if it is learning, how will he burn his eyes out with the flame of his hot desire, that he may understand all knowledge; how will he allow his frame to become weak, and weary, and wan, by midnight watchings, till the oil wherewith he lighteth himself by night comes from his own flesh, and the marrow of his bones furnisheth the light for his spirit! Men will in this way labour, and toil, and strive. But not so the Christian. No; God "giveth His beloved sleep." His "strength is to sit still." He knows what it is to fulfill the command of Paul: "I would have you without carefulness." We can take things as God gives them, without all this toil and labour. I have often admired the advice of old Cineas to Pyrrhus. Old story saith, that when Pyrrhus, king of Epirus, was making preparation for his intended expedition into Italy, Cineas, the philosopher, took a favourite opportunity of addressing him thus: "The Romans, sir, are reported to be a warlike and victorious people; but if God permit us to overcome them, what use shall we make of the victory?" "Thou askest," said Pyrrhus, "a thing that is self-evident. The Romans once conquered, no city will resist us; we shall then be masters of all Italy."

Cineas added, "And having subsided Italy, what shall we do next?" Pyrrhus, not yet aware of his intentions, replied, "Sicily next stretches out her arms to receive us." "That is very probable," said Cineas, "but will the possession of Sicily put an end to the war?" "God grant us success in that," answered Pyrrhus, "and we shall make these only the forerunners of greater things, for then Libya and Carthage will soon be ours; and these things being completed, none of our enemies can offer any further resistance." "Very true," added Cineas, "for then we may easily regain Macedon, and make absolute conquest of Greece; and when

all these are in our possession, what shall we do then?" Pyrrhus, smiling, answered, "Why, then, my dear friend, we will live at our ease, take pleasure all day, and amuse ourselves with cheerful conversation." "Well, sir," said Cincas, "and why may we not do this now, and without the labour and hazard of an enterprise so laborious and uncertain?" So, beloved, says the Christian. The worldly man says, "Let me go and do this; let me go and do that; let me accumulate so many thousand pounds; let me get so rich; then I will enjoy myself and take my ease." "Nay," says the Christian, "I see no reason for doing it; why should I not make God my refuge now? Why should I not enjoy comfort and peace, and make myself happy now?" He does not want to water his land with his feet; but he sits down quietly, and his land "drinketh in water of the rain of heaven." Do not say I am preaching laziness. No such thing; I am only saying it is vain for you to rise up early, and sit up late, and eat the bread of carefulness, for, "Except the Lord build the house, they labour in vain that build it." But, if "He giveth His beloved sleep," they rest in Him; they know not these toils; that is, if they have attained to full assurance, and crossed into the Canaan of full confidence in God. They do not care to go ranging the world to find their happiness; but they say, "God is my ever present help; in Him my soul is satisfied." They rest content in Him. Their land is watered with the rain of heaven.

I remember a story of a young man who was a lawyer. In order to attain fame in his position he was extremely anxious to understand all the mysteries and tortuous windings of the law, and to acquire some power of oratory, that he might be able to deliver himself eloquently before the bench. For ten years did he live apart from other people, lest domestic habits should wean him from his studies; he wrapped himself every night in a blanket, and took one of his own volumes, and put it under his head; he denied himself food, eating only so many morsels a day, lest indigestion should impair his powers. Although he was an infidel he believed in God; and he bowed his head so many times a day, and prayed that he might lose anything rather than his intellectual powers. "Make a giant of me!"—that was his expression. And although his poor mother begged him to make himself more comfortable, he would not, but persisted in his course of abstemiousness and self-denial. One day, in reading one of his books, he saw this passage: "When all is gained, how little then is won! And yet to gain that little, how much is lost!" He stamped his foot, and raved like a maniac at the thought, that he had spent all these ten years, toiling and wearying himself for nothing; he saw the vanity of his course; he was driven to desperation, seized his axe, cut down the sign-board of his profession, and said, "Here ends this business." Turning to the same book, he found that it recommended Christianity as the rest of the weary soul; he found it in Christ, and attained to such an understanding of Christ, that he became a preacher of the gospel, and might well have preached on this text: "The land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed and wateredst it with thy foot, as a garden of herbs: but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for: the eyes of the Lord thy God

are upon it, from the beginning of the year even unto the end of the year."

3. This brings us to the third and last difference that we will note this morning, and that is, that the unbeliever—he who has not crossed the Jordan and come to full confidence—does not understand the universality of God's providence, while the assured Christian does. You will see that in my text in a minute. In Egypt the ground is almost entirely flat; and where it is not flat it is impossible, of course, to grow anything, unless the ground is watered at considerable difficulty by some method of artificial irrigation, which shall force the water on to the high places. "But," says Moses, "the land, whither ye go to possess it, is a land of hills and valleys." The Egyptians could not get the water up on the hills, but you can; for the mountains drink in the rain, as well as the valleys. Now look at a worldling. Give him comforts, give him prosperity; oh! he can be so happy. Give him everything just as he likes it; make his course all a plain, all a dead valley and a flat; he can fertilise that, and water it; but let him have a mountainous trouble—let him lose a friend, or let his property be taken from him; put a hill in his way, and he cannot water that, with all the pumping of his feet, and all the force he strives to use. But the Christian lives in "a land of hills and valleys;" a land of sorrow as well as joys; but the hills drink the water, as well as the valleys. We need not climb the mountains to water their heads, for our God is as high as the hills. High as are our troubles, and mountainous as are our difficulties sometimes, we need not climb up with weary foot to make them fertile, for they are all made to work together for our good. Go, Egyptian—live thou in thy flat country, and enjoy its luxuries; thou hast thy papyrus, and thou writest mercies upon it, but it shall be the food of worms; we have no lotus, but we have a flower that blooms in paradise; and we write our mercies on rocks, and not on rushes. Oh! sweet Canaan, heavenly land, where I dwell, and where you dwell, my brother Christians—a land which "drinketh water of the rain of heaven!"

II. We must consider a little time THE SPECIAL MERCY. "The eyes of the Lord are always upon it, from the beginning of the year even unto the end of the year." We must now turn away altogether from the allegoric, and come to this special mercy, which is the lot only of God's people.

"The eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year:" that is, upon the lot of all Christians, individually. We have come now, beloved, to the end of another year—to the threshold of another period of time, and have marched another year's journey through the wilderness. Come, now! In reading this verse over, can you say Amen to it? "The eyes of the Lord thy God are always upon you, from the beginning of the year even unto the end of the year." Some of you say, "I have had deep troubles this year." "I have lost a friend," says one. "Ah!" says another, "I have been impoverished this year." "I have been slandered," cries another. "I have been exceedingly vexed and grieved," says another. "I have been persecuted," says another. Well, but, beloved, take the year altogether—the blacks and the whites, the troubles and the joys, the hills and the valleys altogether—and what have you to say about it? You

may say, "Surely goodness and mercy have followed me all the days of my life; and I will dwell in the house of the Lord for ever." Do not pick out one day in the year, and say it was a bad day, but take all the year round; let it revolve in all its grandeur; let all the signs of the Zodiac come before you. Do not say, "I have been in Cancer so long a time, but run through them all, and then get into Libra, and judge between things that differ; and then what will you say?" "Ah! bless the Lord! He hath done all things well; my soul, and all that is within me, bless His holy name!" And you know why all things have been well. It is because the eyes of the Lord have been upon you all the year. Oh! if those awful eyes had been shut for a single moment, by night or day, where should we have been? Why, we had not been at all, but swept away, like airy dreams, into nihility. God watches over every one of His people, just as if there were only that one in the world; and He has been watching over you, so that when a trouble came, God said: "Trouble, avaunt!" "There shall no temptation happen to you but such as is common to man." And when your joys would have cloyed upon you, and around you, God has said: "Stand back, joy! I will not have you fondle him too much; he will be deceived by thee." "The eyes of the Lord" have been upon you continually, "from the beginning of the year even unto the end of the year." "Well," says one, "I cannot say so much of my year." Then I cannot say so much of you. I was speaking to the Christian, and if you cannot say of your year, "surely goodness and mercy have followed it all," I am afraid you are not a child of God, for methinks a child of God will say, when he reviews it all, "not one good thing hath failed of all the Lord God hath promised, but all hath come to pass."

THIS morning's waking was the touch of the hand. Last week's plan of life or study was looked down upon with His sympathetic notice. When you left home the other day, your heart devised your way, but the Lord did really direct your steps. When you prayed that God would keep those you left there, your prayer was verily heard; and, whether by granting or denying, it will be God himself that answers you—the personal, listening, loving God.—DR. F. D. HUNTINGTON.

CHRISTIAN religion beginneth not at the highest, as other religions do, but at the lowest. . . . Run straight to the manger, and embrace this Infant, the Virgin's little Babe, in thine arms, and behold Him as He was born, nursed, grew up, was conversant among men; teaching, dying, rising again, ascending up above all the heavens, and having power over all things. This sight and contemplation will keep thee in the right way, that thou mayest follow whither Christ hath gone.—LUTHER.

In praying for the salvation of a single soul, we pray for more than the whole world and its glories, more than the empire of the world, more than all possible inanimate creations. For we pray for one on whom the good pleasure of the Holy Trinity rests; for one whom the Father wills to be saved, for whom the Son was incarnate, with whom the Holy Ghost has pleaded, and will plead. Oh, for hearts of fire, for fiery zeal for souls; that if we do no more, we may plead with God with burning thoughts, burning longings, burning desires, for God's glory in the salvation of souls!

Peter Marvel, the Modern Puritan.

BY A LOVER OF ANCIENT THOUGHT.

CHAPTER IV. — MR. BYRON'S NEW ACQUAINTANCE.

It was a brilliant morning early in the month of August, when Mr. John Byron stepped on board the steamer bound for the Isle of Man. The Sun shone out gloriously; the sky was clear with the exception of a few white rolling clouds that sailed overhead to deck it with ornamental beauty; a slight, but hardly perceptible, soft breeze tempered the sun's warm rays; and the cool waves, dashing against the shore as the tide rose to its destined height, served to give the voyagers a bracing feeling which rendered the heat anything but oppressive. The deck of the *Queen* was crowded with passengers, most of whom were in holiday attire; and the joy that lit up the faces of both old and young showed clearly that a short sea voyage on such a cheering day was to them an unwonted treat, out of which they intended to get all the pleasure that could possibly be obtained. As to Mr. Byron, he was quite jolly. Early on the previous evening he had arrived in Liverpool, and having secured a bed in a commercial hotel, he had spent the few hours that remained in wandering about the town and docks, gazing with wonder and intense gratification at most that he beheld. His only drawback was that his bosom friend, Mr. Frederick Spriggs, was not with him to share in the en-

joyment; but he was wise enough not to let that lamentable fact tend at all to fill him with gloom. He had come out for a fortnight's enjoyment, and, so far as he was concerned, a fortnight's enjoyment he was determined to have; and no doubt he would be lucky enough to pick up in the course of his travels with some new friend or friends whose company would go a great way towards compensating him for the absence of his favourite companion! And now, at last, he was really on board the steamer. For some years he had longed to take such a trip, and visit the sea-girl Island, but only now was the opportunity afforded him. He would, therefore, make the most of it, and be constantly on the look-out both for persons and things that would be likely to contribute to his happiness on the occasion.

Putting his portmanteau under a seat, he sat down at the side of the vessel, watching the movements of both the passengers and crew, until the order was given to "heave away!" and the paddle wheels, giving a few preliminary turns, lashed the resisting water into foam. The slow movement of the steamer soon served, however, to put a moderate distance between her and the landing stage, and as soon as deep water was reached additional steam was put on, so that gradually the long line of docks and the shore itself disappeared from view. To one who had never been at sea before it was

quite a novel thing to see nothing but the clear sky above and the waters beneath; and, as there was but little sea-sickness, and steady sailing, Mr. Byron had nothing to prevent him enjoying the novelty to the full. Thus an hour or two passed away—the inhalation of the sea breeze proving most refreshing—when he thought that, as he had no one to talk to, he would read a little. He, therefore, took out of his portmanteau one of Charles Dickens's novels, which he had taken care to lay up in store should he want something to while away his time. He had not, however, been above a quarter of an hour absorbed in the work before he heard a strange voice say:

"You seem to be alone, sir?"

"Yes, sir, I am," he said, looking up.

The person accosting him was a young man, evidently a little his senior. He was well-dressed—it may be said a little flashy, wearing sparkling rings on each hand, in one of which he held a cigar that he had just taken out of his mouth. His face was adorned with a curling moustache; his slight whiskers had been partly shaved off, so as to leave a beardless chin; his nose was unmistakably Jewish; his under lip slightly protruded, giving him rather a sinister appearance; and his small dark eyes revealed a depth of cunning that would have caused a discerner of character or a physiognomist to give him a wide berth. But as John Byron was neither of these, all that he saw before him was a smiling and affable young gentleman, smartly dressed, who was evidently inclined to be as affable as he looked; and it was not surprising, therefore, to find that he answered his question with a tone and smile that indicated a desire for further conversation.

"That is why you are reading that book I presume?" said the stranger.

"It is, sir. You have just hit the mark."

"May I venture to ask you what work it is?"

"Oh, certainly you may. It is one of Charles Dickens's works—'Oliver Twist.'"

"I thought it looked like one of his, but was not quite sure. His works are favourites of mine—so much so, in fact, that I may safely say I have read them all. And as to 'Oliver Twist,' why, it's a real gem. The characters of Fagin the Jew and Oliver himself are masterpieces of word-painting. But shall I tell you which character I admire most in the work?"

"Do, if you please."

"Well, you'll think, perhaps, I've rather a strange taste, but it's the Artful Dodger. Ha! ha! really it's enough to make one split one's sides with laughter to hear how he talks to the beaks in the police-court. Dickens must have been well acquainted with the sayings and doings of the cleverest portion of the thievish fraternity to have drawn such a clever fellow to the life as he did. I'm told that he used to spend hours and days, week after week, in the police and assize courts in order to picture such characters, and I believe every word of it. No man could have drawn such portraits from hearsay; it could only be done by close personal observation. But, come, put the book away and take a cigar with me, and let us have a walk together up and down the deck."

Suiting the action to the word, he pulled out a cigar-case and offered a cigar to Mr. Byron, who, nothing loath, took it with thanks, lit it at the stranger's, and then puffing away artistically, forthwith com-

menced to perambulate up and down with his newly-found friend.

With a degree of familiarity as if he were an old friend rather than an utter stranger, his new acquaintance entered into a conversation which served two purposes, namely, in the first place, to impress Mr. Byron with the large extent of his knowledge of "life" in the sense in which that striking phrase is used by men of pleasure; and, secondly, to lead that young gentleman incidentally to reveal all about himself and his present intentions that was worth his new friend knowing. The upshot of it was, that long before the steamer reached Douglas the stranger knew not only Mr. Byron's name, parentage, and profession, but—what in his shrewd questioner's idea was of far more importance—what money he had brought out with him, and how he desired to spend his holiday. No sooner had he learnt all this—and specially the fact that he had twenty pounds, which he was at liberty to use for his own personal enjoyment—than the stranger became more communicative than ever. His own name, he said, was Jonas Gull. He was connected with a very respectable Jewish family in Liverpool. But, like Mr. Byron, he had been hard worked during the past year, and was come out to enjoy a well-earned holiday. With him money was nothing and pleasure everything. As a proof of it, Mr. Byron had only to take a glance at his pocket-book, which in perfect confidence he would show him. But as persons might be looking on, he would show him the notes within it as soon as they reached the hotel to which he was going, if Mr. Byron would gratify him by putting up at the same place.

"Where is the hotel?" asked Mr. Byron.

"Oh! it is in the centre of the town—a capital place to put up at, but rather expensive. But then that is nothing to us, you know; we are come out for pleasure, and pleasure we'll have at any cost. They call it The Dragon Hotel. I've never been to it myself, but some of our fellows have, and they give it a splendid character. Come, let us put up there together."

"I have no objection, Mr. Gull, though originally it was my intention to have gone first to a friend of our minister's, to whom I have a letter of introduction. From him I was to learn what place to put up at."

"Very good; but I am sure you can't do better—at least, for this night—than go with me. Tomorrow will be plenty time enough to visit your friend. We might go somewhere together to-night—say, to the theatre—and then have a jolly good supper. I think you said you did go to the theatre sometimes?"

"Yes, sometimes but not often; and then only to theatres that give first-class performances."

"Well, that's just my taste, too. To attend the low places cannot but be degrading and a waste of time. Your low dramas and comedies are most disgusting, but Shakespeare's plays are elevating and, as the phrase goes, 'purifying'; and I'm delighted to find that we agree so in our views."

So the matter was settled, and on their arrival in Douglas, both put up at The Dragon. True to his promise, at the tea-table Mr. Jonas Gull revealed to the astonished gaze of his friend a pocket-book well lined with bank-notes, most of which looked *very new*. Tea over, they wended their way to a first-class theatre, where they both enjoyed greatly the performance of

Goldsmith's play, *She Stoops to Conquer*. Other pieces followed of an equally entertaining character, at the close of which they left the boxes for their hotel. The "jolly supper" followed as a matter of course; and then both went to their separate rooms, cordially bidding each other good-night.

It was late in the morning when Mr. Byron, who had slept soundly, came down to breakfast. Not finding Mr. Gull about, he rang the bell and asked the waitress if she had seen that young friend. She had not, but she would make inquiry. Inquiry was accordingly made, and it was ascertained that, in order to catch an early train, he had determined not to wait for his breakfast, but had paid his share of the bill that had been run up for food and lodging, and then had left with his portmanteau! A horrible suspicion flashed across Mr. Byron's mind on hearing this unpalatable piece of news. Instinctively he put his hand in his pocket. His purse was gone! In vain he tried other pockets, but no success rewarded his persevering efforts. It was a fact—too patent to be controverted

—Mr. Jonas Gull was nothing else but a professional thief, who had not only appropriated his portmanteau, but had also left him in a strange hotel with only an odd copper or two to pay the hotel-keeper his dues. How the scamp managed to crib the purse, whether at the theatre or at the supper table, was to his victim a mystery. So far as he could remember, the last he saw of it was when, in Mr. Gull's presence, he took it out to pay for his ticket at the theatre, and then he put it back, as he believed, securely in his trousers-pocket. But whether, by sleight of hand, it was taken out then or afterwards, it was impossible to tell: all that was certain was that he had indeed been thoroughly "gulled," and that he stood but a poor chance of getting back either his portmanteau or his money. Over thirty pounds in cash and property had thus been taken from him by a practical "Artful Dodger," at a single stroke, and what next he was now to do in his bewilderment it was impossible for him to say!

(To be continued.)

COMBAT every discontent by prayer, every care by faith, every fear by hope.

THE word of God will stand a thousand readings, and he who has gone over it most frequently is the surest of finding new wonders there.—*James Hamilton*.

WE will have no sad forebodings on the eve of the blessed Christmas-tide. He lives, he loves, he reigns, and all is well; for we are his, and he is ours.—*Charles Kingsley*.

In patience wait, O teacher, wait,
The seed long watched shall germinate,
When the cold soil in which 'twas sown
The warmth of God's sweet love has known.

—*Ruth Argyle*.

Essays and Papers on Religious Subjects.

THE UNITY OF NEED IN ALL TRUE CHRISTIANS.

WORDS OF COMFORT FOR THE AFFLICTED.

By REV. W. P. BALFERN.

"Every branch in me that beareth fruit, He cleanseth it, that it may bear more fruit."—John xv. 2.

"EVERY branch : " whatever, then, the Christian may escape, he will not escape this purging ; chastisement is needed by all, and is, indeed, the mark of Divine sonship, for "if ye are without chastening, whereof all are made partakers, then are ye bastards and not sons."

And perhaps the Christian never needs this more severely than when he feels the least need of it, for frequently at his worst under the influence of the pleasant feelings oft produced by temporal prosperity, and sometimes by self-deception and pride, he thinks he is at his best, and is the most satisfied with himself. Thus it was with the Laodicean church, when she said she was rich and increased with goods, and had need of nothing, the faithful and true Witness, whose eyes are as a flame of fire, had to tell her that "she was wretched, and miserable, and poor, and blind, and naked," she could deceive herself, and possibly others, but not her Lord, and hence His solemn words : "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear ; and anoint thine eyes with eyesalve that thou mayest see. As many as I love, I rebuke and

chasten ; be zealous, therefore, and repent : " what you have now only as a fiction in your self-complacency and false confidence, seek to have in *reality* from Me, and thus I counsel you in wisdom and in love.

All true Christians, then, by faith in union with Christ, the True Vine, need cleansing or chastisement ; their very health and growth in temporary prosperity, and this world's honours and praise, will, if left to themselves, deaden their spiritual life. Hence comes the knife in the hand of their Father, the Husbandman, to purge : loss of wealth and this world's prestige, sickness, bereavement, and poverty —and often, though for a time not perceived by them, in answer to their own prayers ; and thus by affliction they are purged and saved from the influence and growth of those things which rob them of their spiritual strength, and hinder their progress in the Divine life.

As there is, therefore, a needs-be for affliction or purging in the experience of all Christians, we should recognise this solemn fact, for failing in this, and not practically believing it, often makes affliction so hard to bear, and leaves the soul under the influence of discontent and rebellion against God for a time, and practically to reject some of the highest forms of His love and wisdom in our experience. When affliction, therefore, comes upon us we should seek to have an intelligent apprehension of its meaning, for grace to work with God in that which He is seeking to accomplish in the soul, that so realizing His design, we may have the strength and peace

of grateful submission and contentment, and that increase of love, wisdom, and knowledge, which all His chastisements are meant to bring; for these things do not pass into the soul like water into an empty bottle, but through the door of thoughtful fellowship with God, and earnest self-communion and thinking with Him, and humble dependence upon His teaching and grace. And this state of mind is the more important, as very frequently there is an unconscious decay and secret declension of the divine life within, the work of Satan in its first stages generally being purposely disguised, and so veiled that nothing less than that divine anointing, which often comes through chastisement, will open our eyes and keep us from its power. This was indeed the Psalmist's experience, "Before I was afflicted I went astray, but now have I kept Thy word." "It is good for me that I have been afflicted, that I might learn Thy statutes." It has been well said, therefore, that not to be afflicted in this sense is, indeed, the worst affliction of all, and indeed to lose our interest in the loving legacy of Christ to His people: "In the world (and even while doing My work) ye shall have tribulation; but be of good cheer, I have overcome the world," and can overcome it in you, and not only prevent its doing you harm, but make it to work for your good.

Still, knowing all these things, the Christian often shrinks from the knife, and there is no sin in this; Christ himself shrank from the suffering by which, as a Son, He was perfected in relation to His work; and if He could not have shrunk, where would have been His perfect humanity and victory? And if the Christian could not shrink, how could affliction be-

come a factor in that discipline by which the character is perfected?

Sometimes, too, the Christian is distressed because he cannot perceive some special sin for which he is chastened, but this need not be wondered at, for frequently the chastisement is preventative: God perceives some hidden tendency towards a spirit and path which will issue, it may be, in sin and sorrow, and so deals with the soul as with His church of old, when He said, "Behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths, and she shall follow after her lovers, but she shall not overtake them: then shall she say, I will return to my first husband, for then it was better with me than now."

But however tried and exercised in mind the Christian may be, and often is, as to why he is so afflicted, and feel at a loss to account for it by the presence of any special sin, it should be enough for him to learn from the lips of Christ himself that every branch in Him, however fruitful, can be made to bear *more fruit*, and for this reason is, and will be, purged (or cleansed), not only to remove many things which often, though very dear to us, hinder our spiritual progress, but to deepen our holiness and conformity to Himself, in which conformity we reach something of His own blessedness and joy even while here. It would be interesting to go into details and show how this is effected in the heart and life, but want of space forbids. Through sanctified affliction true Christians are brought to know that God can and does turn the curse into a blessing, as through the teachings of Christ and His grace we realize in our experience that He brings life out of

death, hope out of despair, light out of darkness, joy out of sorrow, health out of sickness, strength out of weakness, gain out of loss, victory out of defeat, and heaven out of hell, turning the very shadow of death into the morning, and thus making all things, however for a time apparently adverse, to work together for the good of those who love Him, and are the called according to His purpose. O afflicted Christian, lift up thy head; the cup of suffering in the hand of thy faith may be bitter, but drink it, and thou wilt most assuredly find the honey of a Father's love at the bottom. Think, too, of the cup thy Lord drank for thee, that He might put into thy hands the cup of a full, free, present, and everlasting salvation. There is now no element of wrath in the cup of sorrow He gives thee to drink; think of that which filled *His*, making even Him to exclaim, "My God, My God, why hast thou forsaken Me?" And ever, as His true disciple and follower, keep before thee those other words which passed over His quivering lips, "If any man will come after Me, let him deny himself, and take up his cross and follow Me."

And seek earnestly and perseveringly for that grace which will enable thee to take up the cross He gives thee, and bear it cheerfully in the Spirit of thy Lord, of whom it is written, "Who for the joy which was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Here, then, is the secret of present joy, strength, and victorious cross-bearing: the eye of faith ever fixed upon Christ, and the heart so enamoured with His love and living like Himself, not in the present or in His best gifts,

temporal or spiritual, but Himself, and the glory which is to be ours when He shall appear, and we shall be like Him and with Him for ever. And the day will come when, perfectly realising this, we shall fully and practically recognise the fact, too often but feebly apprehended here by the best, that the severest sorrow which metened us for this, and lifted us in the smallest degree towards it, was of more value than any other blessing, however congenial now to our desires in relation to present good, which fails in this. And firmly believing this, and looking at life in relation to the eternal future and its glorious and perfect service, our faith and love, in the midst of all life, and mysteries, and trials, will still find rest and peace in the will and character of our God and Father in Christ, and ever and anon still joyfully sing—

Oh, Lord, we bless Thee for Thy ways,
Though high, mysterious they be;
For all Thy dealings give Thee praise,
Though we the reason may not see.

If in the furnace men refine
The gold they would from dross
make pure,
Shalt Thou not deal with souls made
Thine
As seems Thee best each fault to
cure?

If in our lot to bear some cross
Secures our closer walk with Thee,
Then losing it would be our loss—
Removing would not mercy be.

Then blessed be Thy name for all
Thy wisdom shall to us assign;
Nothing but good to us can fall,
If we, in Christ, are truly Thine.

We thank Thee, then, for cloudy
days,
Which mean the softening shade
of love,
As well as when the sunny rays
Pour light and gladness from above.

Give us the strength that may endure
 Whene'er our faith is tried with fire;
 The work of patience, perfect, pure,
 To make us perfect and entire.

Work in us "both to work and do,"
 By Thy sweet Spirit's holy might;
 That we may even course pursue,
 And walk as children of the light.
Brighton.

TWO BEAUTIFUL SISTERS.

ONE morning, as the sun arose, two spirits went forth upon the earth. And they were sisters; but Faith was of mature age, while Hope was yet a child.

They were both beautiful. Some loved to gaze upon the countenance of Faith, for her eye was serene, and her beauty changed not; but Hope was the delight of every eye.

And the child sported in the freshness of the morning, and as she hung over the gardens and dewy lawns, her wings glittered in the sunbeams like a rainbow.

"Come, my sister," she cried, "and chase with me the butterfly from flower to flower."

But her sister was gazing at the lark, as it rose from its low nest, and warbled among the clouds.

And when it was noon, the child said again, "Come, my sister, and pluck with me the flowers of the garden, for they are beautiful, and their fragrance is sweet."

But Faith replied, "Nay, my sister, let the flowers be there, for thou art young, and delightest thyself in their beauty. I will meditate in the shade until the heat of the day is past. Thou wilt find me by the fountain in the forest. When thou art weary, come and repose upon my bosom." And she smiled and departed.

After a time Hope sought her sister. The tear was in her eye, and her countenance was mournful.

Then Faith said: "My sister, wherefore dost thou weep, and why is thy countenance so sad?"

And the child answered, "Because a cloud is in the sky, and the sunshine is overcast—see, the rain begins to fall."

"It is but a shower," Faith replied, "and when it is over the fields will be greener than before."

Now the place where they sat was sheltered from the rain, as it had been from the noontide heat. And Faith comforted the child, and showed how the waters flowed with a fuller and clearer stream as the showers fell. And presently the sun broke out again, and the woods resounded with song.

Then Hope was glad, and went forth to her sports once more.

After a while, the sky was again darkened and the young spirit looked up, and behold there was no cloud in the whole circle of the heavens. Therefore Hope marvelled, for it was not yet night. And she fled to her sister, and cast herself at her feet, trembling exceedingly.

Then Faith raised the child, and led her forth from the shade of the trees, and pointed to the sun and said, "A shadow is passing over the face thereof, but no ray of his glory is extinguished. He still walketh in brightness, and thou shalt again delight thyself in his beams. See, even yet his face is not hidden wholly from us." But the child dared not look up, for the gloom struck upon her heart. And when all was bright again, she feared less than before.

When the eventide was come, Faith went forth from the forest shades, and sought the lawn, where she might watch the setting of the

sun. Then said she to her young sister, "Come and behold how far the beauties of the sunset transcend the beauties of the morning. See how softly they melt away, and give place to the shadows of night."

But Hope was now weary,—her eye was very heavy, and her voice languid. She folded her radiant wings, and dropped on her sister's bosom and fell asleep.

But Faith watched through the night, she was never weary, nor did her eyelids need repose. She laid the child on a bed of flowers, and kissed her cheek. She also drew her mantle round the head of the young sleeper, that she might sleep in peace.

Then Faith looked upward, and beheld how the stars came forth. She traced them in their harmonies, which mortal ear hath not heard; and as she listened, their music entranced her soul. At length, a light appeared in the East, and the sun burst forth from the portals of the heavens. Then the spirit hastened to arouse the young sleeper.

"Awake, O my sister, awake!" she cried, "a new day hath dawned, and no cloud shall overshadow it. Awake, for the sun hath arisen which shall set no more."

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"THE GOOD AND RIGHT WAY."

"I will teach you the good and the right way."—I. Sam. xii. 23.

SOME ways are "right" because they lead to the place to which we desire to go; but they are not "good" ways, because they lead through bad districts, and the roads are ill-made. Other ways are both "good" and "right," seeing the road is well-constructed, and leads to the place

of our destination. The ways of wisdom are all ways of pleasantness, and all her paths are paths of peace. The fear of the Lord is "the good and the right way." The paths of true-hearted obedience to the commandments of the Lord and Saviour Jesus Christ are pleasant and profitable paths. The ways of wickedness can never be either "good" or "right," and they lead to everlasting destruction from the presence of the Lord, and from the glory of His power. The Lord Jesus Christ Himself says, "I am the Way." The religion of the Lord Jesus Christ is emphatically "The good and the right way." It is the work of the Christian teacher to direct into "the good and the right way"; to declare the fear of the Lord; to enforce prompt obedience to all His commandments; to proclaim the great things the Lord hath done for His people; and to admonish those who wilfully persist in unbelief concerning the certainty of punishment on all transgressors. It is important that we make no mistake as to the way we are travelling. If we are mistaken in starting, our advancing will be in vain, and our progress will only lead us farther astray, while the end of the way will be woe, regret, and disappointment. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Some, we greatly fear, will at last fall from their vain expectations of heaven into the depths of an eternal hell. Our Lord Himself tells us of some who shall stand knocking outside the very doors of heaven itself, saying, "Lord, Lord, open to us," to whom He will answer, "I know ye not whence ye are." If we would discover "the good and the right way" we must go forth by the

footsteps of the flock. We must be diligent in searching the Scriptures, and in searching them for the very purpose for which they are given; that we might believe that Jesus is the Christ, the Son of God; and that, believing, we might have life through His name. If we are truly anxious to discover "the good and the right way" of salvation from sin, the prophets and the apostles are ready to point it out to us in the plainest possible manner. If we are conscious that we lack wisdom, and need some one to teach us, the Holy Spirit of God is promised to teach us all things, and to direct us into all truth. If we honestly follow His teachings, He will bring us into "the good and the right way," and we shall not err therein. "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost." "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house."

T. W. MEDHURST.

Portsmouth.

THE VOICE OF NIGHT, OR VOX STELLARUM.

BY REV. W. FRITH, KENSINGTON.

It was a cold frosty night in the early winter, when the stars were shining bright in the heavens, like angel-spirits looking from their high abode. And while gazing on the starry heavens, I was led by thoughtful reflection into the following contemplation:—

What a countless multitude of shining orbs! Well might the

rustic prophet of Tekoa cry as he contemplated this glittering host, "Seek Him who maketh the seven stars and Orion, and who turneth the shadow of death into the morning!" (Amos v. 8.) Where, in all creation, shall we look for a more magnificent and illustrious display of the Divine wisdom and power? "He counteth the number of the stars, and telleth them all by their names. For that He is great in power not one faileth" (Psa. cxlviii. 4). And yet what vast orbs they are! Yet for far more than 6,000 years they have been rotating on their axes, and revolving in their orbits, without one moment's intermission, with a rapidity almost beyond any power of calculation. Who but the *Almighty God* could have created these starry worlds, and have placed them in their remote orbits, and fixed those wonderful laws for their perpetual motion, for days, and weeks, and months, and years? What omnipotent power! What unequalled wisdom! What exact and accurate adjustment of everything to subserve the ends of infallible and eternal purpose! Who can fail to hear these "voices of the night," and "kneel" with adoring admiration "before the Lord our Maker" (Psa. xcvi. 6). Each star seems to have a voice, and each orb a song.

"For ever singing as they shine,
The hand that made us is divine!"

Thus, as we contemplate these "stars of light," and think of the omnipotence and wisdom displayed, how can we fail to conclude that if He is our Father in Christ, and rules and guards all these far distant worlds with such infallible care and constancy, will He not also supervise the little interests of

our life? Oh, surely He will! Shall He count the stars and tell their names, guide them with His finger, and hold them in their course, and leave His intelligent world to responsible creatures, or His beloved and redeemed children to wander, like poor orphan boys, in the devious paths of a dark and dying world? Oh, surely He will not! No, He will not, for "He keepeth the feet of His saints," "Guides their feet in the way of peace." For thus the patriarch of Uz soliloquises: "He knoweth the way I take, and when He hath tried me, I shall come forth as gold" (Job xxiii. 10). And thus also does the poor shepherd of Bethlehem testify to Jehovah's faithfulness: "He maketh me to lie down in green pastures: He leadeth me beside the still waters" (Psa. xxiii. 2).

Nor should we fail to realise, dear reader, that we sustain the same relation, and are under the very same guidance and supervision! We, if we are the children of faith, as well as our forefathers, can declare, with the same Divine warrant and the same truthful assurance: "This God is our God forever, He will be our guide even unto death!" And if we walk by faith, as pilgrims on the earth, we have the additional promise: "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" (Dan. xii. 3).

But, dear reader, are you ready for that Home "above the stars," and where "there is no night there"? This is the all-important question for you. Nothing less than a conscientious fitness for this should satisfy you. Because it is certain you must leave your little home *under the stars*, (and how soon God only knows!); but if you are not a *child*

of God, it is not so certain that you will attain that blessed home *above the stars*! The Kingdom of Heaven is open to *all believers*! But are you a believer?—*i.e.*, are you resting your whole confidence, trust, and hope on the precious blood and sacrifice of Jesus? This alone will suffice. "For there is none other name under Heaven given among men whereby we can be saved but the name of Jesus." In and through that name pardon and peace and life and Heaven are sure. And if you repose your heart's trust in that name, we shall meet above the stars—"world without end."

SUCCESSFUL SEEKING.

"I said not unto the seed of Jacob, Seek ye Me in vain."—Isa. xlv. 19.

THE negative is so put in the text as to imply the positive. Some had said, "It is vain to serve God." God never said, "Seek ye Me in vain," but the reverse, "Seek, and ye shall find."

The class of *seekers*.—They are disciples and inquirers after the truth, the truth that leads to Christ, God, and heaven; or that saves and makes them happy. With such seekers there is felt a need, with earnest desire to return to God.

The *appeal* to seekers. This includes the welcome admission, assured acceptance, and expected blessing. God says, "Draw nigh unto Me, and I will draw nigh unto you." Jesus Christ has redeemed us unto God by His death on the cross; and now at God's right hand He intercedes for our free approach to Him, and by His Spirit disposes us to avail ourselves of the privilege of access to the presence of God.

W. ANBOTT.

Blunham.

WHILE TRAVELLING ON LIFE'S WAY.

"Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom."—Luke xxii. 32.

"Fear not, My little flock,"
 Doth the kind Shepherd say,
 "I will direct thy path,
 And keep thee in the way.
 My Father's pleasure 'tis,
 A kingdom to bestow
 On those who follow Me,
 While here on earth below."

When overwhelmed with care,
 And fainting by the way,
 He will not thee forsake,
 But be thy strength and stay.
 When all seems dark around,
 And thy soul is filled with fear,
 For thee He careth still,
 For thy relief is near.

He knows thy every want,
 And will thy need supply,
 What to His glory tends
 He will not thee deny.
 He'll ever thee support
 While travelling life's rough way,
 And safely thee conduct
 To realms of endless day.

Christian, be not dismayed
 When troubles thee assail,
 O'er death and hell itself
 Thou shalt at length prevail.
 The promised Kingdom reach,
 Which is prepared for thee,
 And with thy Saviour Lord,
 For ever happy be.

J. DORE.

BOLDNESS NECESSARY TO MINISTERS.—A minister without boldness is like a smooth file, a knife without an edge, a sentinel that is afraid to let off his gun. If men will be bold to sin, ministers must be bold to reprove.—GURNAL.

Reviews.

The Gospel Male Chorus Book.
Additional Pieces by JAMES
McGRANAHAN. Morgan & Scott,
Paternoster Buildings.

WE had pleasure in saying our own good words for Mr. McGranahan's first book, and we can say of these additional pieces our former words. They are full of Gospel, very taking airs, and the novel idea of music for a male choir should secure the attention and trial of all who are interested in our Service of Praise. It is printed in good bold score, and may be had in both notations.

Strength in Weakness; The Highland Cabman; How Nell found the Golden City; Joseph Barker, a man who lost and found his way.
Baptist Tract Depôt, Furnival Street, Holborn.

EACH book contains more than one story. They are nicely illustrated, prettily got up, and will be sure to have attentive readers; wonderfully cheap at threepence each.

Christianity v. Infidelity, the Immortality of the Soul; or, a Future Life Necessary, Possible and Desirable. By J. WEBSTER, of Wigan.

THIS sound logical tract in its three brief chapters contains unanswerable arguments against annihilation and in proof of the immortality of the soul. It may be had of the author post-free for 2½d. Address, J. Webster, 23, Leader Street, Wigan.

The Grace of God that bringeth Salvation. Its sevenfold Elementary Lesson is a good tract, by James Van Sommers, on Titus ii. 11, 14. Morgan & Scott.

The Protestant Dissenter's Almanack.
R. BANKS & SON, Racquet Court, Fleet Street, contains a splendid likeness of the late Samuel Morley, also much political information useful for Protestant Dissenters.

Rest and Reaping is issued from the House of rest for Christian Workers, Cambridge Gardens, Kilburn. Contains news from home and foreign mission fields, and articles on Prophetic Scriptures.

Religious Tract Society, St. Paul's Churchyard, has issued No. 47 of Present Day Tracts: *Is the Evolution of Christianity from mere Natural Sources Credible?* By the Rev. JOHN CAIRNS, D.D.

EACH number of these tracts, as we read, carries with it the conviction that they cannot be too highly recommended or too widely circulated. The present number deals with the impossibility of Christianity being evolved from either Greek philosophy, Jewish literature, or the system credited by Strauss, nor from the Hellenic Judaism of Alexandria, of which Philo is taken as the representative. The hopelessness of the failure of the most plausible materialistic theories of the origin of Christianity, and the unique and impregnable position of Christianity, are pointed out. Closely reasoned and logically demonstrated.

Magazines which have our God Speed them. *Evangelical Christendom, Light and Life, The Silver Morn, The British Flag, Word and Work, The Warning Voice, The Vigilance Record,* and the *Sunday*

Closing Reporter, for the success of the Central Association for the Stopping the Sale of Intoxicating Drinks on the Lord's Day, we pray most earnestly for a speedy success.

DENOMINATIONAL MAGAZINES.

The Baptist Magazine has a fine portrait of the late Rev. David Jones, B.A.; it cannot fail to please all. The address by Rev. Dr. Todd, on the occasion of the interment of our departed brother, is touchingly interesting. The paper, No. 4, on "Pulpit Quaintness," by the Rev. G. Howard James, is amusing and refreshing.

The Sword and Trowel has a sledge-hammer article by the editor on the "Curse and Prevalence of Gambling."

The General Baptist Magazine will be interesting to local preachers and ministers of small means, in the list of books and prices suitable for a good helpful library.

The Baptist Irish Magazine will be read with interest, as it has a paper by Dr. Tristram Nugent, "In Ireland, Fifty Years Ago." The February number has a kind word for us.

Tract Distributors and District Visitors have just now a good opportunity of obtaining a supply of the useful little publication entitled *The Appeal*, for distribution at a very low price. The publisher, Mr. Elliot Stock, of Paternoster Row, is supplying them for a short time at half the usual price, viz., 50 copies for one shilling. In cases where they are sent post free, two stamps additional will have to be sent.

CHRIST'S JEWELS.—Far enough down in the mountains to make us dig and deep enough in the sea to make us dive, are gems of exquisite beauty. The kings of the earth gather them together, and set them in the hilts of swords, in crowns, and vases, and diadems. The mighty nations of the earth have all boasted of their costly gems, have guarded them with extreme vigilance, have rung them in the chime of their poets laureate, and have handed them down from age to age as an evidence of national wealth. Well, the Lord Jesus Christ, our King, has been gathering up His treasures for a good while, and on the great coronation-day of the judgment He will, in the presence of the assembled universe, show that the good of all ages are His crown-jewels. "*They shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels.*"—DR. TALMAGE.

HANNAH MORE'S OPINION.—Many works of fiction, says Hannah More, may be read with safety, some even with profit; but the constant familiarity even with such as are not exceptionable in themselves, relaxes the mind that wants hardening, dissolves the heart that wants fortifying, stirs the imagination which wants quieting, irritates the passions which want calming, and, above all, disinclines and disqualifies for active virtues, and for spiritual exercises. The habitual indulgence in such reading is a silent mining mischief.

GOING TO SPEAK OF JESUS.

I AM going to speak of Jesus,
 I am going to tell His love,
 To be as a feeble echo
 Of the Father's heart above ;
 But I want to lie in His bosom,
 Till I catch the gentle beat
 Of the love that I wish to whisper,
 The throb I would fain repeat.

So alone for a little moment
 I walk in the setting sun,
 And think of the hearts that are careless,
 Of hearts where the work is begun ;
 Of those who have often heard me,
 Of some who, perhaps, to-night
 Will hear the first Gospel message,
 Of some who the last will slight.

"What shall I tell them, Jesus?"
 Then I heard a soft whisper say,
 "Tell them that they have wandered:
 Point them to Me, the Way;
 Guide them with gentle leadings,
 The touch of a brother's hand;
 Tell them that I have loved them;
 Woo to the better land."

"Jesus," I humbly answered,
 "Going to speak of Thee,
 Come Thou and stand beside me,
 Let me Thy presence see;
 Then as I speak of Thy mercy,
 Simply to Thee I will turn,
 And the poor dying sinners who listen,
 Shall see, and Thy tenderness learn."

WILLIAM LUFF.

It is more comforting and enjoyable to notice the beauties of nature, the loveliness of landscapes, and the glories of God's handiwork, as we journey through the world, than it is to select and concentrate our gaze upon any deformities that lurk along the way.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. W. DICKINS, late of Rayleigh, has accepted the pastorate at Herne Bay.

Rev. John G. Skelly, of Woodstock, has accepted the pastorate of the church at Eye, Suffolk.

Rev. Richard Richard has resigned the pastorate of Pembroke Church, Liverpool, and accepted that of Cotham-grove Church, Bristol.

Rev. J. L. Bennett, of Norwich, has been compelled, owing to severe domestic affliction, to withdraw for a time from ministerial work.

Rev. Z. T. Downen, F.G.S., has entered upon the pastorate of the church at Wynne-road, Brixton.

Rev. J. M. Stephens has resigned the pastorate of Westgate-road Church, Newcastle-on-Tyne.

Rev. J. Harper, announced to the congregation at Sutterton that he has accepted the pastorate of the church at Chesham, Bury, Lancashire.

Rev. T. A. Wheeler has decided to resign the pastorate of Unthanks-road Church, Norwich.

Rev. J. R. Fawcett, owing to ill-health, has resigned the pastorate of the chapel at Farsley.

Rev. G. M. McElwee, M.A., B.Sc., now of Dumfries, has accepted a cordial and unanimous invitation from the church at Mansfield-road, Nottingham, to become the colleague of Dr. Samuel Cox.

Rev. R. Littlehales, who has laboured at Yorkshire-street, Burnley, for twelve years, has, to the regret of his people, resigned the pastorate owing to ill-health.

Rev. Charles Payne, of Louth, has accepted the pastorate of Enon Chapel, Burnley.

Mr. Ward has been unanimously elected pastor of the Lynton-road Church, Bermondsey, and the recognition service will shortly be held.

Mr. O. S. Dolbey, of Starthwaite, has been elected to the vacant pastorate of Surrey Strict Baptist Tabernacle, Camberwell, as successor to the late Rev. James Wells.

Rev. W. Schoefield, who has been pastor of Zion Church, Trowbridge, for about five years, has intimated that he must terminate his pastorate six months hence on account of ill-health.

Rev. H. J. Betts has resigned the pastorate of Rye-hill Church, Newcastle-on-Tyne.

Rev. Jas. Hollinshead, formerly of the Manchester City Mission, has been appointed to the pastorate of St. George's-street Church, Macclesfield, in succession to Rev. J. Maden.

RECOGNITIONS.

ORDINATION and recognition services have been held at the Tabernacle, Gosport, in connection with the settlement of Rev. A. G. Barley. Rev. G. S. Smith presided in the afternoon, when the charge to the pastor was given by Rev. J. Douglas, and the ordination prayer offered by Rev. T. Baker, pastor of the church at Stony Stratford, of which Mr. Barley was a member. Rev. T. W. Medhurst presided at the evening service, when the charge to the church was given by Rev. J. W. Genders, who on Sunday preached to large congregations. The services resulted in the reduction of the existing debt by upwards of £30.

Rev. Virgil Edwards, of Haverford-west College, has been ordained pastor of Boundary-road Church,

Middlesbrough. Rev. J. F. Shearer presided, and the charges to the pastor and people were respectively delivered by Revs. D. Oliver Edwards and J. Haslam. Most of the ministers in the town and neighbourhood were present.

Rev. David Chinnery was welcomed on the 16th February as pastor of Union Chapel, Ampthill. The charges were given by Revs. C. Spurgeon and J. Burnett. Revs. D. Fletcher and R. Raw took part in the proceedings.

Rev. W. Pilling has been recognised as pastor of Fountain-street Chapel, Ulverston. Rev. C. Williams preached the sermon and presided at the evening meeting. Revs. J. Baxandall, H. Singleton, H. C. Bailey, A. Johnston, J. L. Wilson, J. B. Bell, and W. Troughton took part in the services.

Rev. J. E. Shephard, late of Ventnor, received a cordial welcome, on the 15th February, to the pastorate of John-street Chapel, Bedford-row, W.C. Mr. W. Willis, Q.C., presided. Fraternal greetings were expressed by Revs. James Baillie, W. Howe, T. Harley, F. A. Jones, W. Smith, J. M. Steven, W. J. Styles, J. T. Wigner, and J. Wilson.

AMEESHAM, BUCKS.—The recognition of Rev. H. Beddow as pastor of the church at the old Meeting House, took place on February 8th. In the afternoon, after devotional exercises, a sermon was preached by Rev. W. Dore, of Chenies. Afterwards a tea service followed in the British School-room. In the evening, a public service was held in the chapel, H. Scott, Esq., presiding. Letters were read expressive of regret at not being able to attend from Rev. W. A. Blake, H. Bayley, A. F. Brown, C. Clark, H. Case, and J. W. Tarbox. The letters contained hearty good wishes for the pastor's success. Rev. T. Armstrong, of Chesham, addressed the minister. Addresses also of a practical character were given by Revs. J. H. Grant, W. Rose, Messrs. Clyn, Herbert, and Howard.

PRESENTATIONS.

MR. JAMES W. COLLIER has been presented by the congregation at South Lane chapel, Downton, with a gold watch, in recognition of his services as leader of the choir. It was mentioned that an extra expenditure incurred by chapel renovations, &c., had been entirely defrayed.

Rev. W. A. Wicks has been presented by the church and congregation at Carey Chapel, Moulton, with a purse of money.

Rev. G. B. Richardson has been presented by the church at Eynsford with a purse of money.

Rev. J. Howe, pastor of the church at Battle, near Hastings, has been presented by the church and congregation with a purse containing £12 14s.

Rev. W. Pilling, having accepted the pastorate of Fountain Street Church, Ulverston, has been presented by the church at great Boughton with a purse of money, as a token of esteem.

Rev. J. Turner, who has just completed a five years' pastorate at Moss-side Church, Manchester, has been presented with an address, accompanied by several volumes.

Mr. B. Lee, of Sheffield, who for five years has conducted the services at Rotherham Chapel, has been presented with a timepiece and other articles as an expression of esteem. The congregation having so much increased in strength, it is felt that the time has arrived for the appointment of a permanent minister.

NEW CHAPELS.

A NEW chapel, in the Queen Anne style of architecture, erected to seat 500 persons, at a cost of £2,280, was opened at Glodwick, on the 15th February, with a sermon by Rev. Dr. Parker, of Manchester. At the public meeting, Revs. F. Overend, W. F. Edgerton, and A. T. Guttery delivered addresses.

A tender has just been accepted for a new chapel at Moseley, Birmingham, to cost £6,139. The building will be cruciform in shape, having nave, transepts, aisles, and chancel or baptistery. Accommodation will be provided for 600 persons, all on the ground-floor. The style of architecture is fourteenth century Gothic. At the front west corner of the church a lofty tower and spire will be situated.

Rev. C. H. Spurgeon has laid the memorial-stone of a new mission hall for Walworth, which has been erected in Surrey-square, Old Kent-road, for the mission work carried on by Mr. H. A. Pavey, at Surrey-grove. The building will at present accommodate 300 persons; the addition of a gallery will increase the accommodation to 370. The cost of the mission hall to Mr. Spurgeon was stated at £600, Mr. Higgs, a member of the Metropolitan Tabernacle, having provided the remainder.

A new chapel was opened on the 8th February, at Derby-street, Burton-on-Trent. The building supercedes a small iron chapel. Seats are provided for over 600 persons, and the total outlay has been about £2,200. The financial proceeds of the opening services amounted to about £50.

The memorial-stone of the enlarged chapel at Ilford was laid on the 28th February, by Mr. H. E. Lester, of Leytonstone, who contributed £25 to the liquidation of the debt, and during the day upwards of £50 was realised. The amount required is £900. Revs. W. Stott, J. Bradford, J. H. French, G. T. Ennals, G. W. McCree, Walter Hobbs, W. Walker, D. Taylor, G. T. Gillingham, J. Young (pastor), and others took part in the proceedings. Rev. A. Ingolby, a clergyman of the Church of England, who had contributed a guinea and invited the pastor to read lessons in his church on Good Friday, also gave an address.

The church at Armley, under the pastorate of Rev. W. Sumner, is now

meeting in a building intended for a schoolroom. The place being incommo-
dious, an effort is being made to complete the original design by the erection of a place of worship, to seat about 500 persons, at an estimated cost of £2,000. A three days' bazaar held last week realised £157, exclusive of several promises. Presentations at the close of the bazaar were made to Mr. and Mrs. Sumner; that to Mrs. Sumner being a portrait of her husband.

MISCELLANEOUS.

LONDON BAPTIST BOARD.—At the last meeting the following resolution referring to the late Rev. John Teall was carried:—"That the members of the London Baptist Board place on record their deep sense of the loss they have sustained in the death of their much valued secretary, the Rev. John Teall. They remember him affectionately as one who in doctrine held firmly to the distinctive truths of the Gospel; and in practice should be ranked among the greatest, being remarkable in his readiness to serve the brethren. He is missed by us all as a friend of singular urbanity, and a secretary of great assiduity. His disposition was so full of brotherly kindness and varied helpfulness that his presence cannot but be greatly missed now that he is called to the higher service of glory." The following appointments were made for the next year:—Chairman, Rev. R. H. Roberts, B.A.; vice-chairman, Rev. W. J. Styles; finance secretary, Rev. W. A. Blake; minute secretary, Rev. J. Hunt Cooke.

The 199th anniversary of the foundation of the church at Lymington was celebrated on the 6th February, when sermons were preached by Rev. J. Collins (pastor), and Rev. G. N. Willis. At the public meeting, Revs. D. Rhys Jenkins and W. H. Payne were among the speakers.

St. Mary's Chapel, Norwich (Rev. J. H. Shakespeare, pastor), which

has recently undergone improvements at a cost of £5,700, is now free from debt, the balance required having been raised at a meeting, presided over by Mr. J. J. Coleman, M.P.

The Metropolitan Association of Strict Baptist Churches met at Keppel Street Chapel, Russell Square, Bloomsbury, on Tuesday, March 1st, Mr. J. S. Anderson presiding. The report stated that the associated churches now number 46, two more than last year. Seven of these have secured leasehold and freehold property for the erection of chapels. The churches contain 3,620 members; the baptisms during the year have been 124; and the Sunday-schools have 5,335 scholars and 496 teachers. Mr. W. J. Styles then read a paper on "Our Attitude and Action in Relation to Current Religious Opinions." Mr. P. Reynolds spoke upon "The Spirit of the World within the Borders of the Church."

The Conference of the Pastors' College is to open on Monday, April 18th. The Orphanage Fête will this year come off on June 8th. On that day vice-president J. A. Spurgeon will complete his 50th year, so that the festival will take the form of a Jubilee celebration.

The Mayor of West Ham, supported by several of the Aldermen and Councillors, presided at the annual meeting of Carpenter's Road Chapel, Stratford, E. Rev. G. Towner stated that since the formation of the church and his appointment as pastor over 460 persons had been received into church fellowship, the present number of members being 274, while about £5,000 had been raised during the nine years, partly expended on building and enlarging the present chapel and partly on maintaining the work there. The Mayor, on behalf of the deacons and friends, presented Mr. Towner with a cheque for £66 17s. 3d. as a mark of appreciation of his public services in the district, which amount is intended to go towards the purchase of a plot of free-

hold land on which to erect a house for Mr. Towner, so that he may be enabled to live nearer the chapel.

BAPTISMS.

- Abercarn*, Mon.—February 20, English Chapel, Two, by E. E. Probert.
Abersychan.—February 13, Seven, by J. Cole.
Ayr, N.B.—February 11, Six, by J. Horne.
Argyle Hall, Cambuslang.—February 13, One; February 20, Six; February 27, Three, by D. Lewis.
Beccles.—January 23, Two, by L. H. Colls.
Beulah, Rhymney.—February 13, Five, by H. Phillips.
Birkenhead.—February 27, Price-street, Ten, by J. Davies.
Birmingham.—February 16, Graham-street, Six, by A. Mursell; February 23, Balsall Heath-road, Two, by J. E. Walton; March 6, Longmore-street, Three, by A. T. Prout.
Blackburn.—March 1, Two, by M. H. Whetnall.
Bradford.—February 27, Four, by D. B. Williams.
Bradford, Heaton, March 2, Two, by R. Howarth.
Bristol.—February 17, Seven, by W. Boder.
Caerleon, Mon.—March 6, seven, by D. B. Jones.
Calstock, Cornwall.—February 22, Seven, by A. Pidgeon.
Cunrose, Fern.—February 27, One, by J. J. Williams.
Cardigan (Mount Zion).—February 6, Five, by G. Hughes.
Carlton, Beds.—February 13, Three, by F. King.
Carmarthen.—February 27, English Church, Eight, by A. J. Parry; February 20, Fifty-four, by J. Thomas.
Chesham, Bucks.—March 4, at Zion, Six, by R. Hughes.
Clay Cross.—February 27, Two, by F. Samuels.
Cozall, Shropshire.—January 31, One, by W. Williams.
Dumbarton, N.B.—February 20, Three, by J. McLean.
Dunfermline, N.B.—February 9, Seven, by J. T. Hagen.
Eastbourne.—February 9, Four by W. Osborne.
Farnworth, Bolton.—February 27, Nine, by R. A. Burrows.
Franksbridge, Radnorshire.—March 6, Twenty-eight, by T. D. Jones.
Glasbury, Breconshire.—January 9, One; February 20, One, by D. Howell.
Great Yarmouth.—February 27, Tabernacle, Four, by T. B. Curry.
Golcar.—March 3, Two; March 6, Six, by W. Gay.

- Hail Weston, Hunts.*—March 6, One, by W. E. Davies.
- Hampton Court.*—January 30, Three; February 27, Five, by A. Hall.
- Holyhead.*—February 27, New Park-street. One, by W. L. Crathern.
- Knighton.*—February 6, Four, by W. Williams.
- Leominster.*—February 24, Three, by H. V. Thomas.
- Llandilo Radnor.*—February 13, Three, by T. James.
- Llandrindod Wells.*—February 13, One, by J. Jones.
- Longton.*—February 27, Three, by C. T. Johnson.
- Lord's Hill, Salop.*—February 17, Two; February 19, Two; by W. Jenkins.
- Macclesfield.*—February 27, One, by J. Hollinshead.
- Merthyr Tydfil.*—February 13, One, by B. Thomas.
- Nazareth, Mountain Ash.*—February 20, Ten, by J. Howells.
- Neath.*—February 13, Two, by A. F. Mills.
- Newton Abbot.*—February 6, Four, by S. Lyne.
- Newport, Mon.*—February 27, Two, by A. T. Jones.
- Norbiton.*—February 27, Two, by J. Clark.
- North Curry, Somerset.*—March 7, Three, by W. Fry.
- Oldham.*—March 2, King-street, One, by W. F. Edgerton.
- Orpington.*—February 6, —, by J. Scilley.
- Paincastle.*—February 20, Seventeen; February 22, Five, by D. Powell; March 5, One, by T. James.
- Pembrey.*—February 6, at Tabernacle, Two, by W. E. Watkins.
- Pembroke Dock.*—February 20, Bush-street, Two, by R. C. Roberts.
- Pennar, Pembroke Dock, February 6, Two,* by T. P. John.
- Pontnewynydd, Pontypool.*—February 12, Crane-street, Four; 28th, One, for Merchant's Hill Church, by J. G. Watts.
- Ranmoth, Cowbridge.*—February 27, Twelve, by Owen Jones.
- Redburn.*—February 15, Tabernacle, Five, from the Sabbath School, by G. T. Edgley.
- Redruth.*—February 26, Two, by A. Phillips.
- Rhayader.*—February 25, Two; February 27, Two; by D. Powell.
- Rochdale.*—February 27, Milnrow-road, Five; March 6, Two, by D. O. Davies.
- Rock, Penybont.*—February 27, Six, at Rock, by J. Jones.
- Sardis, Pem.*—February 20, One, by J. Johns.
- Scapegoat Hill, Golcar.*—March 6, One, by A. Harrison.
- South Stockton.*—February 27, One by H. Winsor.
- Soar, Llanyfan.*—February 13, Thirteen, by M. Jones.
- Sunnyside, Rawtenstall.*—March 4, Six, by J. H. Jenkins.
- St. Andrews, N.B.*—February 27, One, by T. G. Gibson.
- St. Anne's-on-the-Sea.*—March 6, One by E. Brown.
- Southampton.*—February 10, Carlton Church, Two, by F. Osborne.
- Teddington.*—February 27, Three, by A. Greer.
- Tonypandy.*—February 20, at Bethel Chapel, Six, by D. C. Davies.
- Tunbridge Wells.*—February 16, Calverley-road, Eleven, by J. Smith.
- Wisbeck.*—March 6, Hill-street, Five by J. W. Campbell.
- Yarcombe, Devon.*—March 6, One, by J. Powell.

FAITH, though weak, is like a glimmering taper if not a glowing torch. But the taper may give light as truly as the torch, though not so brightly.

RECEIVE with all your heart. As there is nothing in Christ that may be refused, so there is nothing in you from which He must be excluded.

I WILL govern my life and my thoughts as if the whole world were to see the one, and to read the other; for what does it signify to make anything secret to my neighbours, when to God, the Searcher of our hearts, all our privacies are open?

FAITH is the rainbow's form
 Hung on the brow of heaven;
 The glory of the passing storm,
 The pledge of mercy given.
 It is the bright triumphal arch
 Through which the saints to glory march.

MAKING LIGHT OF CHRIST.

A SERMON BY C. H. SPURGEON.

"But they made light of it, and went their ways, one to his farm, another to his merchandise."—MATTHEW xxii. 5.

MAN is not much changed since the days of Adam. In his bodily frame he appears to be exactly similar, for skeletons many hundred years' old are the exact counterparts of ours; and sure enough that which was recorded in history as having been done by man centuries ago, might be written again, for "there is nothing new under the sun." The same class of men is still to be discovered (although, perhaps, differently dressed) as that which existed ages long gone by. There are still men who answer the character given to others, in His day, by the Saviour, "They go their way, one to his farm, another to his merchandise," making light of the glorious things of the gospel. I am certain I have many such characters here to-night, and I pray the Lord that I may be enabled to discourse to them very solemnly and very pointedly. And I must ask all you who understand the heavenly art of prayer, to pray that God would be pleased to send home every thought into the breast where He intends it to lodge, that it may bring forth the comfortable fruit of righteousness in the salvation of many souls. "They made light of it;" so do too many in this day; and so will a large portion of my hearers to-night. I believe that to think lightly of Christ is a sin; and at all risks of being falsely called legalist, or free-willer, by those who are wise above what is written, I shall charge it upon you as such, for I hope I shall never belong to that class of Calvinists who do the devil's work by excusing sinners in their sins.

In the first place, we shall have a few words with you, concerning *what it is that the sinner makes light of*; secondly, *how it is that he makes light of it*; and thirdly, *why it is that he makes light of it*. Then a general observation or two, and we shall not weary you.

I. In the first place, WHAT IS IT THAT THE SINNER MAKES LIGHT OF? According to the parable, the person alluded to made light of a marriage banquet which a king had provided, with all kinds of dainties, to which they were freely invited, and from which they wilfully absented themselves. The spiritual meaning of this is easy to discover. Sinners who make light of Christ express their contempt of a glorious banquet which God has provided at the marriage of His Son. This is solemn ground to tread upon. Oh! for the teachings of the Holy Spirit.

Taking this parable as the basis of our remarks, we may observe, first, that the sinner makes light of *the messenger who brings him the news that the marriage supper is prepared*. These men refused to come; they went—"One to his farm, another to his merchandise," and so made light of

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the messenger ; and every sinner who neglects the great salvation of Jesus Christ, makes light of the gospel minister, which is no little insult in God's esteem. It is never reckoned a small offence by our great nation, if our ambassador is treated with indifference ; and take it for a truth, it is no light thing with God if you despise the ambassadors He sends to you. But this is comparatively little ; the ambassadors are men like yourselves, who can well afford to be contemned, if that were all. In fact, we should be glad enough to forgive you if it were in our power to do so, and if this were all your guilt.

But these people *despised the feast*. Some of them fancied that the fatlings, and other provisions that would be upon the table, would be no better than what they had at home. They thought that the royal banquet would be no very great thing for which to give up their merchandise for a day, or to renounce their farming even for an hour. They scorned the banquet ; at least it appears so, because they did not go to it. Oh ! sinner, when thou neglectest the great salvation, remember what thou dost despise ; when thou makest light of God's gospel, thou makest light of justification by faith ; thou makest light of washing in the blood of Jesus ; thou makest light of the Holy Spirit ; thou makest light of the road to heaven ; and then thou makest light of faith, and hope, and love ; thou makest light of all the promises of the eternal covenant, of all the glorious things that God has laid up for them that love Him, and of everything which He hath revealed in His Word as being the promised gift to those who come unto Him. It is a solemn thing to make light of the gospel, for in that Word, God's spell—good tidings, is summed up all that human nature can require, and all that even the saints in bliss can receive. Oh ! to despise the gospel of the blessed God, how mad ! how worse than folly ! Despise the stars, and thou art a fool ; despise God's earth, with its glorious mountains, with its flowing rivers, and its fair meads, and thou art a maniac ; but despise God's gospel and thou art ten thousand maniacs in one. Make light of that, and thou art far more foolish than he who sees no light in the sun, who beholds no fairness in the moon, and no brilliancy in the starry firmament. Trample, if you please, His lower works ; but oh ! remember when you make light of the gospel, you are making light of the masterpiece of your Great Creator—that which cost Him more than to create a myriad worlds—the bloody purchase of our Saviour's agonies.

And, again, these people *made light of the King's Son*. It was His marriage, and inasmuch as they absented themselves, they did dishonour to that glorious One in whose honour the supper was prepared. They slighted Him whom His Father loved. Ah ! sinner, when thou makest light of the gospel, thou makest light of Christ—of that Christ before whom glorious cherubs bow themselves—of that Christ at whose feet the high archangel thinks it happiness to cast his crown ; thou makest light of Him with whose praise the vault of heaven rings ; thou makest light of Him whom God makes much of, for He has called Him, "God over all, blessed for ever." Ah ! it is a solemn thing to make light of Christ. Despise a prince and ye shall have little honour at the king's hand for it ; but despise the Son of God, and the Father will have vengeance on you for His slighted Son. Oh ! my dear friends, it seems to me to be a sin, not unpardonable, I know, but still most

henious, that men should ever despise my blessed Lord Jesus Christ and treat Him with cruel scorn. Make light of Thee, sweet Jesus! Oh! when I see Thee with Thy shirt of gore, wrestling in Gethsemane, I bow myself o'er Thee, and I say, "O, Redeemer, bleeding for sin, can any sinner make light of Thee?" When I behold Him with a river of blood rolling down His shoulder, beneath the cursed flagellation of Pilate's whip, I ask, "Can a sinner make light of such a Saviour as this?" And when I see Him yonder, covered with His blood, nailed to a tree, expiring in torture, shrieking, "Eli, Eli, lama sabachthani," I ask myself, "Can any make light of this?" Ay, if they do, then, indeed, it were sin enough to damn them, if they have no other sin—that they have lightly esteemed the Prince of Peace, who is glorious and altogether lovely. Oh! my friend, if thou makest light of Christ, thou hast insulted the only One who can save thee—the only One who can bear thee across the Jordan—the only One who can unbolt the gates of heaven, and give thee welcome. Let no preacher of smooth things persuade thee that this is not crime. O sinner, think of thy sin, if thou art making light of Him, for then art thou making light of the King's only Son.

And yet, again, these people *made light also of the King* who had prepared the banquet. Ah! little dost thou know, O sinner, when thou dost trifle with the gospel that thou art insulting God. I have heard some say, "Sir, I do not believe in Christ, but still I am sure I try to reverence God; I do not care about the gospel, I do not wish to be washed in Jesus' blood, nor to be saved in free grace fashion; but I do not despise God; I am a natural religionist!" Nay, sir, but thou dost insult the Almighty, inasmuch as thou dost deny His Son. Despise a man's offspring, and thou hast insulted the man himself; reject the only begotten Son of God, and thou hast rejected the eternal One Himself. There is no such thing as true natural religion apart from Christ; it is a lie and a falsehood; it is the refuge of a man who is not brave enough to say he hates God, but it is only a refuge of lies; for he who denieth Christ in that act offendeth God, and shutteth up heaven's gates against himself. There is no loving the Father except through the Son; and there is no acceptable worship of the Father, except through the Great High Priest the Mediator, Jesus Christ. Oh! my friend, remember, thou hast not merely despised the gospel, but thou hast despised the gospel's God. In laughing at the doctrines of revelation, thou hast laughed at God; in reviling the truth of the gospel, thou hast reviled God Himself; thou hast bent thy fist in the face of the Eternal; thine oaths have not fallen upon the church, they have fallen upon God Himself. Oh! remember, ye that mock at the message of Christ! Oh! remember, ye that turn away from the ministry of truth! God is a Mighty One: how severely *can* He punish! God is a jealous God: oh! how severely *will* He punish! Make light of God, sinner? Why, this above all things is a damning sin, and in committing it, it may be thou wilt one day sign thine own death-warrant; for making light of God, of Christ, and of His holy gospel, is destroying one's own soul, and rushing headlong to perdition. Ah! unhappy souls, most unhappy must ye be, if ye live and die making light of Christ, and preferring your farms and your merchandise to the treasures of the gospel.

Again: bethink thee, my poor, pitiable friend, in that thou makest

light of all the things I have mentioned, *thou art making light of the great solemnities of eternity*. The man who lightly esteems the gospel makes light of hell; he thinks its fires are not hot, and its flames not such as Christ has described them; he makes light of the burning tears that scald despairing cheeks for ever; he makes light of the yells and shrieks that must be the doleful songs and terrible music of perishing souls. Ah! it is no wise thing to make light of hell.

Consider again: thou makest light of heaven—that place to which the blest ones long to go, where glory reigns without a cloud, and bliss without a sigh. Thou puttest the crown of everlasting life beneath thy feet; thou treadest the palm-branch beneath thine unhallowed foot and thou thinkest it little to be saved, and little to be glorified. “Ah! poor soul, when thou art once in hell, and when the iron key is turned for ever in the lock of inevitable destiny, thou wilt find hell to be a something not so easy to despise; and when thou hast lost heaven and all its bliss, and canst only hear the song of the blessed, sounding faintly in the distance, increasing thy misery by contrast with their joy, then thou wilt find it no little thing to have made light of heaven. Every man who makes light of religion, makes light of these things. He misjudges the value of his own soul, and the importance of its eternal state.

This is what men make light of. “Oh! sir,” says one, “I never indulge in any words hostile to God’s truth, I never laugh at the minister, nor do I despise the Sabbath.” Stop, my friend, I will acquit thee of all that; and yet I will solemnly lay to thy charge this great sin of making light of the gospel. Hear me then.

II. HOW IS IT THAT MEN MAKE LIGHT OF IT?

In the first place, it is making light of the gospel and of the whole of God’s glorious things, *when men go to hear and yet do not attend*. How many frequent churches and chapels to indulge in a comfortable nap! Think what a fearful insult that is to the King of heaven. Would they enter into Her Majesty’s palace, ask an audience, and then go to sleep before her face? And yet the sin of sleeping in Her Majesty’s presence, would not be so great, even against her laws, as the sin of wilfully slumbering in God’s sanctuary. How many go to our houses of worship who do not sleep, but who sit with vacant stare, listening as they would to a man who could not play a lively tune upon a good instrument. What goeth in at one ear goeth out at another. Whatever entereth the brain goeth out without ever affecting the heart. Ah, my hearers, you are guilty of making light of God’s gospel, when you sit under a sermon without attending to it! Oh! what would lost souls give to hear another sermon! What would yonder dying wretch, who is just now nearing the grave, give for another Sabbath! And what will you give, one of these days, when you shall be hard by Jordan’s brink, that you might have one more warning, and listen once more to the wooing voice of God’s minister! We make light of the gospel when we hear it without solemn and awful attention to it.

But some say they *do* attend. Well, it is possible to attend to the gospel, and yet to make light of it. I have seen some men weep beneath a powerful sermon; I have marked the tears chase each other—tears, blessed tell-tales of emotions within. I have sometimes said to myself, it is marvellous to see these people weep under some telling word from God,

which is alarming them, as if Sinai itself were thundering in their ears. But there is something more marvellous than men's weeping under the word. It is the fact that they soon, too soon, wipe all their tears away. But ah ! my dear hearer, recollect that if thou hearest of these things and shakest off a solemn impression, thou art, in doing that, slighting God and making light of His truth ; and take heed how you do that, lest your own garments be red with the blood of your soul, and it be said, " Oh, Israel, thou hast destroyed thyself."

But there are others who make light of it in a different fashion. They hear the word and attend to it ; but, alas ! *they attend to something else with it.*

Oh ! my hearer, thou makest light of Christ, if thou puttest Him anywhere save in the centre of thine heart. He who gives Christ a little of his affections, makes light of Christ ; for Christ will have the whole heart or none at all. He who gives Christ a portion, and the world a portion, despises Christ, for he seems to think that Christ does not deserve to have the whole. And inasmuch as he says that, or thinks that, he hath mean and unholy thoughts of Christ. Oh ! carnal man, thou who art half religious, and half profane ; thou who art sometimes serious, but as often frivolous ; sometimes apparently pious, but yet so often unholy, thou makest light of Christ. And ye who weep on the Sunday, and then go back to your sins on the Monday ; ye who set the world and its pleasures before Christ, ye think less of Him than He deserves ; and what is that but to make light of Him ? Oh ! I charge you, ask yourself, my hearer this night, art not thou the man ? dost not thou thyself make light of Christ ? The self-righteous man who sets himself up as a partner with Christ in the matter of salvation, notwithstanding all his trumpety good works, is such a ringleader among despisers, that I would gibbet him in the very middle of them, and bid all like him tremble, lest they also be found slights of Jesus.

He makes light of Christ, again, *who makes a profession of religion, and yet does not live up to it.* Ah ! church members, ye want a great deal of sifting ; we have an immense quantity of chaff now mixed with the wheat : and sometimes I think we have something worse than that. We have some in our churches that are not so good as chaff, for they do not seem to have been near the wheat at all ; they are nothing better than tares. They have come into our churches, just as they would into a trade-association, because they think it will improve their business. It gives respectability to their name to take the sacrament ; it makes them esteemed to have been baptized, or to be a member of a Christian church ; and so they come in by shoals after the loaves and fishes, but not after Jesus Christ. Ah ! hypocrite, thou makest light of Christ if thou thinkest that He is a stalkinghorse to get thee wealth. If thou dreamest that thou art to saddle and bridle Christ, and ride to wealth upon Him, thou makest a grand mistake, for He was never meant to carry men anywhere except to heaven. If you suppose that religion was intended to gild your homes, to carpet your floors, and line your purses, you have greatly erred. It was intended to be profitable to the soul ; and he who thinks to use religion to his own personal advantage thinks lightly of Christ : and at the last day this crime shall be laid to his charge—that he has made light of it ; and the King shall send his armies to cut him in pieces, among those who have despised his Majesty, and would not obey his laws.

III. And now, in the third place, I will tell you WHY THEY MADE LIGHT OF IT. They did so from different reasons.

Some of them made light of it *because they were ignorant*; they did not know how good the feast was; they did not know how gracious the king was; they did not know how fair the Prince was, or else they might have thought differently. Now, there are many present to-night, I dare say, who think lightly of the gospel, because they do not understand it. I have often heard people laugh at religion; but ask them what it is, and they know no more about religion than a horse, and worse than that, for they believe untruths about it, and a horse does not do that. They laugh at it simply because they do not comprehend it; it is a thing beyond them. We have heard of a foolish man who, whenever he heard a piece of Latin mentioned, laughed at it, because he thought it was a joke, at any rate it was a very outlandish way of talking—and so he laughed. So it is with many when they hear the gospel; they do not know what it is, and so they laugh at it. “Oh!” they say, “the man is mad.” But why is he mad? because you do not understand him. Are you so conceited as to suppose that all wisdom and all learning must rest with you? I would hint to you that the madness is on the other side. And though you may say of him, “Much learning hath made thee mad;” we would reply, “It is quite as easy to be made mad with none at all.” And those who have none, and especially those who have no knowledge of Christ, are the most likely to despise Him. Well did Watts say—

“His worth, if all the nations knew,
Sure, the whole earth would love Him too.”

Oh! dear friends, if you once knew what a blessed master Christ is, if you once knew what a blessed thing the gospel is, if you could once be brought to believe what a blessed God our God is, if you could only have one hour's enjoyment such as the Christian experiences, if you could only have one promise applied to your heart, you would never make light of the gospel again. O! you say you do not like it! Why, you have never tried it? Should a man despise the wine of which he has never sipped? It may be sweeter than he dreams? O! taste and see that the Lord is good, and so sure as ever you taste you will see His goodness. I will venture to say again that there are many who make light of the gospel simply through ignorance; and if that is so, I am somewhat in hopes that when they are a little enlightened by sitting under the Word, the Lord may be pleased graciously to bring them to Himself, and then I know they will never make light of Christ again. Oh! do not be ignorant, “for that the soul be without knowledge is not good.” Seek to know Him whom to know aright is life eternal; and when you know Him you will never make light of Him.

Other people make light of it *because of pride*. “What is the good,” said one, “of bringing me that invitation? Step into my house, my man, I will show you a feast quite as good as any you can tell me of. Look here! there is good cheer for you; my table is as well spread as any man's; begging his Majesty's pardon, the King cannot give a better feast than I; and I do not see why I should drag my bones about to get nothing better than I can get at home.” So he would not go, out of

pride. And so with some of you. *You* want to be washed! No, you were never filthy, were you? *You* need to be forgiven! Oh, no; you are rather too good for that. Why, you are so awfully pious in your own conceit that if it were all true you would make even the angel Gabriel blush to think of you. You do not think even an angel capable of holding a candle to you. What! you seek for mercy? It is an insult to you. "Go and tell the drunkard," you say, "go and fetch the harlot; but I am a respectable man; I always go to church or chapel; I am a very good sort of fellow; I may frolic now and then, but I make it up some other day; I am sometimes a little slack, but then I rein the horses in, and make up the distance afterwards; and I daresay I shall get to heaven as soon as anybody else. I am a very good sort." Well, my friend, I do not wonder that you despise the gospel, for the gospel just tells you that you are entirely lost. It tells you that your very righteousness is full of sin. That, as for any hope of your being saved by it, you might as well try to sail across the Atlantic on a sere leaf as try to get to heaven by your righteousness. And as for it being a garment fit to cover you, you might as well get a spider's web to go to court in, and think it a dress fit to appear in before her Majesty. Ah, my hearer, I know why thou despisest Christ; it is because of thy Satanic pride. May the Lord pull the pride out of thee, for if He do not it will be the faggot that shall roast thy soul for ever. Take heed of pride; by pride fell the angels—how can men, then, though the image of their Maker, hope to win by it? Shun it, flee from it; for so sure as thou art proud wilt thou incur the guilt of making light of Christ.

Perhaps quite as many made light of the good news because *they did not believe the messenger*. "Oh!" said they, "stop a moment. What! a dinner to be given away? I do not believe it. What! the young Prince going to be married? Tell that to fools, we do not believe any such thing. What! we all invited? We do not believe it; the story is incredible." The poor messenger went home and told his Master that they would not believe him. That is just another reason why many men make light of the gospel, because they do not believe it. "What!" they say, "Jesus Christ died to wash men from their sins? We do not believe it. What! A heaven? Who ever saw it? A hell? Who ever heard its groans? What! Eternity. Who ever returned from that last hope of every spirit? What! Blessedness in religion? We do not believe it—it is a moping, miserable thing. What! Sweetness in the promises? No, there is not; we believe there is sweetness in the world, but we do not believe there is any in the wells the Lord has digged." And so they despise the gospel, because they do not believe it. But I am sure that when a man once believes it he never thinks lightly of it. Once let me have the solemn conviction in my heart by the Holy Spirit that, if unsaved, there is a gaping gulf that shall devour me, do you think I can go to rest till I have trembled from head to foot? Once let me heartily believe that there is a heaven provided for those who believe on Christ, do you think I could give sleep to my eyes, or slumber to my eyelids, till I have wept because it is not mine? I believe not. But damnable unbelief thrusts his hand into the mouth of man and plucks up his heart, and so destroys him, for it will not let him believe and therefore he cannot feel, because he believeth not. Oh! my friends

it is unbelief that makes men think lightly of Christ ; but unbelief will not do so by-and-bye. There are no infidels in hell ; they are all believers there. There are many that were infidels here, but they are not so now ; the flames are too hot to make them doubt their existence. It is hard for a man tormented in the flame to doubt the existence of the fire. It would be difficult for a man, standing before the burning eyes of a God, to doubt the existence of a God after that. Ah ! unbelievers, turn ye, or rather may the Lord turn you, from your unbelief, for this makes you think lightly of Christ ; and this it is that is taking away your life and destroying your souls.

Another set of people thought lightly of this feast *because they were so worldly* ; they had so much to do. I have heard of a rich merchant who was waited on one day by a godly man, and when he stopped him he said to him, "Well, sir, what is the state of your soul ?" "Soul !" he said, "bother you, I have no time to take care of my soul ; I have enough to do to take care of my ships." About a week after it so happened that he had to find time to die, for God took him away. We fear he said to him, "Thou fool ! this night thy soul shall be required of thee ; then whose shall those things be which thou hast hoarded up for thyself ?" Ye merchants of London, there are many of you who read your ledgers more than your Bibles. Perhaps you must, but ye do not read your Bibles at all, while ye read your ledgers every day. In America, it is said, they worship the almighty dollar ; I believe that in London many men worship the almighty sovereign ; they have the greatest possible respect for an almighty bank note ; that is the god which many men are always adoring. The prayer-book they carry so religiously in their hands is their cash-book. Even on Sunday, there is a gentleman over there, he does not think his foreman knows it, but he was sitting indoors all this morning, because it was wet, casting up his accounts ; and now he comes here in the evening because he is a very pious man—extraordinarily so. He would shut the parks up on a Sunday, he would—he would not let a soul get a breath of fresh air because he is so pious, but he himself may sit half-a-day in the counting-house and yet think it no sin. But many are too busy to think of these things. "Pray !" they say, "I have no time for that ; I have to pay. What ! read the Bible ! No, I cannot ; I have to be looking over this thing and that thing, and seeing how the markets go. I find time to read the *Times*, but I could not think of reading the Bible." It will be marvellously unfortunate for some of you that you will find the lease of your lives rather shorter than you expected. If you had taken a lease of your lives for eighty-eight years from this date, you would be foolish enough, perhaps, to spend forty-four in sin. But considering that you are a tenant at will, and liable to be turned out any day, it is the height of folly, the very climax of absurdity, excelling all that the fool, with his cap and bells, ever did, to be living just to gather up the pelf of this world, and not for things to come. Worldliness is a demon that hath wrung the neck of many souls. God grant that we may not perish through our worldliness !

There is another class of people that I can only characterise in this way : *they are altogether thoughtless*. If you ask them concerning religion they have no opinion at all about it. They do not positively detest it, they do not mock at it ; but they have not a thought about it. The fact of it

is, they intend thinking about it by-and-by. Theirs is a kind of butterfly existence; they are always moving about, never doing anything, either for others or themselves. And these are very amiable people, who are always ready to give a guinea for a charity; they never refuse anybody, and they would give their guinea all the same, whether it was for a cricket match or a church. Now, if I were forced to go back to the world, and had to choose the character I would wish to be, the last position I would wish to occupy would be that of the thoughtless man. I believe thoughtless persons are in the most danger of being lost of any class I know. I like sometimes to get under the Word a thoroughly, stout, stiff, hater of the gospel, for his heart is like a flint, and when it is struck with the hammer of the gospel the flint goes to pieces in a moment. But these thoughtless people have indiarubber hearts—you hit them, and they give way; you strike them again, and they give way. If they are sick, and you visit them, they say, "yes." You talk to them about the importance of religion; they say "yes." You talk to them about escaping from hell and entering heaven, they say "yes." You preach a sermon to them when they are better, and remind them of the vows they made in their sickness: "It is quite right, sir," they say. And they say the same whatever you may tell them. They are always very polite to you; but whatever you say to them is put aside. If you begin talking to them about drunkards; oh! they are not drunkards: they may have accidentally got drunk once, but that was a little thing out of the usual way. And bring whatever sin you like to them, you may hit them and hit them, but it is no good, for they are not half so easily broken (speaking after the manner of men) as the real stout-hearted hater of the gospel. Why, there is a sailor comes rolling home from sea, swearing, blaspheming, cursing; he comes into the house of God and almost the first word is applied by the Spirit for the breaking of Jack's heart. Another young man says, "I know as much as any minister can tell me: for my own mother taught me, and my old father used to read the Bible for me till, I believe, I have got every bit of it in my head. I go to chapel out of respect to his memory, but I really don't care at all about it; it is very good for old people, it is quiet right for old women, and those who are dying, and in time of cholera. It is a very good thing, but I don't care anything about it just now." Now, I tell you, careless people, most solemnly, that you are the very devil's lifeguards; you are his reserve: he keeps you away from the battle; he does not send you out like he does a blasphemer, for he fears that a shot may haply light upon you, and you may be saved. But he says, "Stand by here, and if you have to go out I will give you an impenetrable coat of mail." The arrows go rattling against you: they all hit you; but alas! there is not one of them that penetrates your heart, for that is left elsewhere. You are only an empty chrysalis, and when you come to God's house, and His word is preached you make light of it, because it is your habit to be thoughtless about everything.

Very briefly I must touch another case, and then I must dismiss you. You may make light of the gospel *out of sheer presumption*. They are like the foolish man who goes on, and is punished; not like the prudent man, who "foreseeth the evil, and hideth himself." They go on; that step is safe—they take it; the next step is safe—they take it; their foot

hangs over a gulf of darkness ; but they will try one step, and as that is safe they think they will try the next ; and as the last has been safe, and as for many years they have been safe, they suppose they always shall be ; and because they have not died yet, they think they will never die. And so out of sheer presumption, thinking "all men mortal but themselves," they go on making light of Christ. Tremble, ye presumptuous you will not always be able to do that.

And, lastly, I fear there are a great many who make light of Christ *because of the commonness of the gospel*. It is preached everywhere, and that is why you make light of it. You can hear it at the corner of every street ; you can read it in this widely circulated Bible ; and because the gospel is so common, therefore you don't care for it. Ah ! my dear friends, if there were only one gospel minister in London that could tell you the truth ; if there were only one Bible in London, I believe you would be rushing to hear that Bible read ; and the man who had the message would have no sinecure of it, he would be obliged to work from morning to night, to tell it out to you. But now, because you have so many Bibles you forget to read them ; because you have so many tracts you pack up any article in them ; because you have so many sermons you do not think anything at all of them. But why is that ? Dost thou think the less of the sun because he scatters his beams abroad ? Dost thou think the less of bread because it is the food which God gives to all His children ? Dost thou think the less of water, when thou art thirsty because every rill will afford it to thee ? No. If thou wert athirst after Christ thou wouldst love Him all the better, because He is preached everywhere ; and thou wouldst not think lightly of Him because of that.

"They made light of it." How many of my hearers to-night, I ask again, are making light of Christ ? Many of you are, no doubt. I will give you, then, just one warning, and then farewell. Make light of Christ, sinner ! let me say, again, to thee, and thou wilt rue the day, when thou comest on thy death-bed. It will go hard with thee when the bony monster has got the grip of thee, and when he is bringing thee down the river, to steep thee in the lake of death. It will go hard with thee, when thy eye-strings break, and when thy death-sweat stands upon thy brow. Remember, last time thou hadst a fever ; ah ! how thou didst shake. Remember, last night, how thou didst quake in thy bed, when flash after flash of lightning came through thy window ; and how thou didst tremble when the deep-mouthed thunder spake out the voice of God. Ah ! thou wilt tremble worse then when thou shalt see death for thyself, and when the bony rider, on his white horse, shall grasp his dart and plunge it in thy bowels. It will go hard with thee then, if thou hast no Christ to shelter thee, no blood wherein to wash thy soul ! Remember, moreover, after death cometh the judgment. It will go hard with thee if thou hast despised Christ, and shalt die a despiser. See that flying angel ? his wings are made of flame, and in his hand he grasps a sharp two-edged sword. O angel, wherefore dost thou wing thy speedy flight ? "Hark !" says he, "this trump shall tell you." And he puts a trumpet to his lips, and

"Blows a blast so loud and dread,
Ne'er were prophetic sounds so full of woe."

Look! the sheeted dead have started from their graves. Behold the cloudy chariot is wheeled along by cherub's hand. Mark! there upon the throne there sits the King—the Prince. O angel, what in this terrible day must become of the man that has thought lightly of Christ? See there, He unsheathes His sword. "This blade," says he "shall find and pierce him through. This blade, like a sickle shall reap each tare from the wheat, and his strong arm shall bind him up in his bundle to be burned; and this great arm of Mine shall grasp him, and hurl him down, down, down, where flames for ever burn, and hell for ever howls." It will go hard with you then. Mark this man's word to-night; go away and laugh at it; but remember, I say to you again, it will be a solemn thing for you when Christ shall come to judgment, if you have made light of Him, and worse than all, if you should ever be locked up in the caverns of despair, if you should ever hear it said, "Depart ye cursed," if you should ever mingle your awful shrieks with the doleful howls of lost myriads, if you should see the pit that is bottomless, and the gulf that has walls of fire. It will be a fearful thing to find thyself in there, and to know that thou canst ne'er get out again! Sinner, this night I preach the gospel to thee. Ere thou goest, hear it, and believe it; may God grant thee grace to receive it, so thou shalt be saved. "He that believeth and is baptized, shall be saved. He that believeth not," so saith the Scripture, "shall be damned." To believe is to put your trust in Christ; to be baptized, is to be plunged in water in the name of the Lord Jesus, as a profession that you are already saved, and that you love Christ. "He that believeth, and is baptized, shall be saved, and he that believeth not shall be damned." O may you never know the meaning of that last word. Farewell!

A MISSIONARY tells us that he knew a Hindoo who gave up a fortune for Christ. Afterwards he heard him say, "Thank God, I have received Christ and salvation, and I would'nt give Him up for ten thousand worlds." But what happened to him? When preaching Christ he was smashed in the street by the mob, who stamped upon his face and left him for dead. But God did not forsake him. A Brahmin, who knew him and admired his consistent life, took him up, carried him out of the mud and washed him. After awhile he came to himself, and what were the first words he said? They were noble words, and showed where his heart was. "Oh!" said he, "*thank God for the privilege of dying for Jesus!*" Here indeed was the martyr spirit. He found it to be his highest and happiest privilege to be permitted to die for Jesus. Ah! but blessed be the Lord, he did not die. The Lord brought him round, and made him extremely useful in the conversion of his fellow-countrymen. And so he finds it now to be an equal privilege to *live* for Jesus.

Peter Marvel, the Modern Puritan.

BY A LOVER OF ANCIENT THOUGHT.

CHAPTER V.—A FORTNIGHT'S INNOCENT RECREATION.

A BRIEF consultation with the landlord of the hotel while having breakfast served to show Mr. Byron that his present interest demanded two things: first, that he should immediately put himself in communication with the police; and secondly, that he should send a note to Mr. Jonathan Abbott, his pastor's cousin, asking him kindly to favour him with his personal attendance at The Dragon as soon as convenient. Both of these suggestive measures being therefore adopted, it was not long before a shrewd police officer came to the hotel to make inquiries, and take notes with the laudable purpose of checking Mr. Jonas Gull in his nefarious career, and preventing him for some time to come duping other victims of their money and property. Scarcely had that useful functionary departed to seek for clues when Mr. Abbott also was announced, and ushered into the commercial room.

A single glance at his visitor was sufficient to inspire Mr. Byron with confidence. Not quite the middle height, broad and stout, and with a fat face that beamed with good humour, Mr. Abbott seemed to be just the sort of person that Mr. Marvel had described him to be. Shaking hands heartily with Mr. Byron he glanced rapidly down the introductory letter which that gentleman handed to him, and

then proceeded to make further inquiries, the first question, of course, being, "Why Mr. Byron had not come straight to his house, and had been under the necessity of sending for him there?"

"To tell you the plain truth, sir, it is because I have played the fool."

"Well that's candid enough anyhow; but what do you mean?"

"Just this, sir. Yesterday I started from Liverpool to come here, and on board the *Queen* met with a sharper who has managed to rob me of about twenty pounds and my portmanteau, and I have just been under the disagreeable necessity of putting the police on his track; and my only hope is that they will catch him and secure my property. Left almost penniless, all that I could do was to send for a good Samaritan like yourself to come to the rescue, pay my hotel bill, and take charge of me till I can communicate with my father, and pay him back again."

"The very best thing my young friend, that you could have done. I'll soon get you out of limbo; and as to returns for favours bestowed we will talk about those another day. But what do you know about this fellow? Did he give you his name?"

"All that I know about him is that he said he belonged to a respectable Jewish family in Liverpool, and that his name was Jonas Gull."

"Jonas Gull, indeed! Ha, ha!

that is good. And 'gulled' you have been, and no mistake about it. Very respectable indeed must his family be; but if they are, I am afraid that they have attained to such greatness by the adroit appropriation of other people's wealth. Well, it is of no use, as the proverb says, crying over spilt milk. You cannot gather it up again, and so must put up with your loss with all the cheerfulness that you can command. This new acquaintance of yours is evidently an old hand at his profession, and you must pardon me for saying that in your case he has made a very easy prey of a thorough greenhorn. Little chance, I fear, have the police of catching him! While they are looking about Douglas, and telegraphing to other places in the island, he has probably set sail for Dublin by the early boat this morning, and will land in that noted city long before the Dublin police can learn anything about his movements. Set your mind at rest therefore, on that point, and conclude that from Jonas Gull you will never be able to get as much as a farthing even in the pound. Your loss is total, and all that you have to do is to put up with it with a good grace, and derive some profitable lessons from the humiliating transaction. But enough of this. What is the amount of your hotel bill?"

"Here it is, sir. The rascal paid his share to avoid detection and get clear off. It is just half-a-guinea."

"Then I will lend you three sovereigns, which may serve you for a day or two; so please pay your bill out of them and come with me to Nelson Villa."

The bill paid, they both sallied out, and in a short time arrived at Mr. Abbott's residence. It was

not a large house, but very neat and comfortably furnished, having a small garden in front and a long one behind. An introduction to Mrs. Page, the housekeeper, and Mr. Abbott's two daughters quickly followed, and in their pleasant company Mr. Byron soon began to feel at home. No reference on the part of Mr. Abbott being made to his guest's misfortunes saved him from entertaining the idea that the three ladies regarded him as the greenhorn that he felt himself to be; and he could therefore engage in conversation on equal terms with each one of them, striving meanwhile to overcome all rising melancholy when the remembrance of his loss obtruded on his mind.

"You seemed surprised, did you not, Mr. Byron," asked his host when they were left alone, "that I had two such daughters as these to introduce you to when we came in?"

"I was, sir; for somehow I had got it into my head that you were an old bachelor."

"But you see I am not. I am a widower, and these are my only children. My dear wife died when Annie, my youngest daughter, was but three years old, and left me with four children, two of whom were sons. In less than twelve months after her decease both my dear boys were carried off at a stroke with scarlet fever, and Helen, my eldest daughter, had a narrow escape. Soon after my wife's departure—which was very sudden, for she died of some affection of the heart—I engaged Mrs. Page, who was left a widow when very young, as my housekeeper, and she has been with us ever since. Both my daughters treat her almost as they would a mother, and as she is of very cheerful temperament and an ex-

cellent manager, we get on together capitally. The only wonder with some people is that I have not married her, but I never could feel as if I wanted another wife, all affection of that kind being buried in my beloved wife's grave."

"May I ask how long you have been a widower, sir?"

"Oh, yes. Exactly sixteen years. Annie was nineteen years of age yesterday, and her sister is four years older. Our first child was a boy; then Helen was born; another lad followed, and Annie brought up the rear. At the time they were born, and for a dozen years after, I travelled as business agent for a large firm that had transactions with other firms in various quarters of the globe, and that gave me a liking for the sea, which I retain to this present day. Four years ago I retired, having accumulated sufficient wealth, as you see, to live comfortably and to leave a little for my children, should the Lord call me away. But hark! that is the dinner-bell. We dine rather early to-day, as we are going for a nice sail in my little yacht after dinner, and we shall be glad if you will favour us with your company."

It need hardly be said that Mr. Byron required no second invitation to accompany his kind host and two daughters on their pleasant voyage. To save valuable space, we will not stay to describe it. Suffice it to say that it was only the first of its kind, not fewer than half-a-dozen such voyages being made by Mr. Byron in the same congenial society, and in the company of other friends, during that gentleman's stay in that region. So happy, in fact, did Mr. Byron become when accompanying his cheerful host and handsome daughters on their excursions, either on

the sea or the land, that even Mr. Jonas Gull and his sharp dealings in the course of a few days seemed to be totally forgotten; and as with commendable acuteness, to avoid suspicion at not bringing any luggage to the house with him, he had slipped out shortly after the first day's dinner and ordered a new portmanteau, with several needful articles of clothing to be placed within it, which duly arrived at Nelson Villa in the evening, not one person in the house, save his host, had the slightest idea of the loss that he had sustained. Only once was curiosity aroused, and that was when a sergeant of police called about a week after his arrival to inform him that up to that date not the slightest clue had been obtained to ascertain Mr. Gull's whereabouts. That he was not on the island was pretty certain, and to what quarter of Her Majesty's dominions he had vanished no one could tell. Probably he had left by the half-past seven boat in the morning for Dublin, but although inquiries had been made in that city no news of him had been obtained. Still he *might* yet be found, and if so, Mr. Byron would be communicated with forthwith! With this unsatisfactory piece of intelligence Mr. Byron heard the last, both of the Isle of Man police and also of Mr. Jonas Gull and the stolen property. But his victim for years afterwards could not help cherishing the hope that under some other alias he had been caught, tried, and found guilty, and was then reaping the just reward of his thievish works in the shape of twenty-five years of penal servitude. Luckily, however, for him, when the policeman paid this official visit, both the young ladies happened to be out shopping, and as

the worthy housekeeper asked no questions, Mr. Byron wisely abstained from volunteering any unnecessary information. The only thing that occurred tending to mar the happiness of the fortnight's visit—and that only for a transitory period—was the reception of rather a sharp letter from his father, the contents of which, with commendable prudence, he took care to peruse when walking in the garden alone. What that letter contained nobody knew but himself, but as it enclosed a cheque for the sum of ten pounds the sight of that small but valuable piece of paper served in a measure gradually to dissipate the gloomy feelings wrought at first by the severity of the epistle itself. This letter had come in answer to one that he had been compelled to send home on the second day of his arrival, which was hastily written and put in post when ordering the new portmanteau. Brief and to the point, it gave his father an account of the robbery, and of Mr. Abbott's subsequent kindness, and ended by asking for a remittance. This having now come to hand, he was enabled to square off all his liabilities, and sufficient remained for him both to go on with and return home.

Too quickly the pleasant fortnight passed away. Each successive day seemed to grow shorter and shorter. His great regret was that he could not stay a month. But that was impossible. Business claims at home were peremptory, and back to England at the appointed time he must go. "Ah," he thought, "if he had but come to Nelson Villa at first, instead of listening to Mr. Gull's wiles, how much better he would have been off!" But should he then have been invited to have stopped at his worthy host's house? Had not the

invitation been given to him on account of his destitution? Well, it might have been so, or it might not. Probably it was given to him on that account. With plenty of money in his pocket, Mr. Abbott might have obtained for him accommodation elsewhere. Then he would certainly not have had the enjoyment of the company of the two young ladies to such an extent. Their society—and particularly that of one of them—had indeed tended to make the Isle of Man to him a veritable paradise. Such excursions and conversations, and splendid weather, far surpassed any delights that he had ever experienced. Then there was such a deep, solid religious feeling, that seemed to pervade every member of the pious household. Evidently they all believed that

"Religion never was designed
To make their pleasures less."

They frequented no theatres, went to no ball-rooms, had no dancing parties, nor games with cards, and yet engaged in innocent recreations both at home and abroad, that not only left no sting behind, but fitted all concerned for the best performance of their duties towards God and man. Then look at Miss Annie Abbott. What a sterling Christian young lady she was! He could not imagine for a moment that she could sully her Christian purity by being allied to any young man who followed such worldly pastimes as those advocated by himself, his friend Spriggs, and the recent letter writers. In the presence of Miss Annie a feeling began to steal over him that probably after all the Puritan pastor was right, and that they were all wrong, and if so, when he arrived at home how should he act?

(To be continued.)

Essays and Papers on Religious Subjects.

MAN'S WORK BASED UPON GOD'S WORK.

BY REV. J. DODWELL.

“Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure.”
—Phil. ii. 12, 13.

THE Apostle Paul was commendably anxious to make full proof of his ministry. Consequently he longed to see his converts making progress in the ways of the Lord. He instructed those who believed as well as warned the unsaved, his avowed object being that he might “present every man perfect in Christ Jesus.” Hence, although considerable success had attended the preaching of the gospel at Philippi, and the Christians there were walking so far consistently that he could thank God upon every remembrance of them, he ceased not to pray that they might abound more and more in every grace; and, his actions corresponding with his prayers, he wrote them this epistle, in which, while he gratefully notices the position to which they had attained, he earnestly beseeches them to press forward to yet higher attainments in the Christian life.

It is in this way that these words come in. Paul had been exhorting these Christians to unity and lowliness of mind, and he had given force to his exhortation by a reference to the example of Christ. And then, praising them for their steadfastness in the faith, not only

whilst he was with them, but likewise when he was absent, he exhorts them still to work out their own salvation with fear and trembling, and encourages them to do so by the statement, “It is God which worketh in you both to will and to do of His good pleasure.” *The Exhortation and the Encouragement* may well engage our attention.

I. THE EXHORTATION. And here it will be observed, first, that *the matter about which we are to be concerned is our own salvation.* Salvation! Truly, this is a matter worthy of our concern; for the word refers here to no merely temporal deliverance, but to the eternal salvation of the soul. And it is our own salvation! Our own personal deliverance from the power of Satan and establishment in the kingdom of God's dear Son! No words can exaggerate, or even rightly express, the importance of this matter. We are sometimes concerned about the salvation of the heathen, and it is quite right that we should be thus concerned, and that we should do all that we can to send the gospel to those who have not yet received it; but it is of the first importance to us to see that we have properly received that gospel. Let us recommend others to look to the Saviour, by all means; but let us be particularly careful that we are really doing for ourselves what we recommend to others, for it would be a fearful thing if in relation to this matter it could be said to us, “Physician, heal thyself.”

But these words were addressed to those who had already believed on the Saviour, and so had already passed from death unto life. We who are trusting in Christ are exhorted to be concerned about our own personal salvation. What can be the meaning of this? Are we not already saved? And if so, where can be the propriety of our being exhorted to so much concern about salvation? Well, at any rate, the salvation of the soul is so exceedingly important that we cannot make too sure of it; and so, after we have had reason to believe ourselves partakers of salvation, it will never be amiss to examine ourselves again, "and do the first works," to prevent the possibility of deception. But, more than this, need we be reminded that salvation has two aspects, in one of which it appears complete, but in the other of which it must be acknowledged to be incomplete? So far as justification is concerned, our salvation, if we trust in Jesus, is complete. Satan, an ungodly world, and even our own consciences, may lay many things to our charge; but "it is God that justifieth," and there is, therefore, "no condemnation" to us. But salvation contemplates our deliverance from the dominion of sin as well as from its condemnation—our sanctification as well as our justification—and this we must confess to be at present very far from complete. The saints are to be conformed to the image of their Saviour, and presented "faultless before the presence of His glory"; and as they are not yet in a condition to be thus presented, here is a matter about which they may well be deeply concerned. Are we growing in the knowledge of our Lord and Saviour? And is our knowledge

leading to a growing likeness to Him? Are we reaching forward to that which is still before us, and so "going on unto perfection"? Looking at the subject in this light, is our salvation, in very deed, nearer than when we believed? These inquiries will be sufficient to show that there is no impropriety in any of us being concerned about our own salvation. We are not in hell, it is true, and, believing in Jesus, we never shall be; but we are not yet purified, and so fitted for that blest place into which nothing shall enter that defileth, or that worketh abomination. Our faces are turned Zionward; but we have not yet reached the heavenly city of our God. We are saved, and yet we are not saved; and until we have passed the gates of pearl, and entered the glorious kingdom of our Lord, we shall need to "give all diligence to make our calling and election sure," and it will be our wisdom to be deeply concerned about our own salvation.

This concern should be manifested by our working out our own salvation.—It is to be feared that we have, sometimes, what we consider a concern about salvation which is not sufficiently powerful to cause us to set ourselves earnestly to work out the same. Are there not persons who desire to be wealthy, and yet fail to exercise the diligence and self-denial which, in the majority of cases, are necessary to the attainment of wealth? How frequently it happens that persons commence a course of study who, nevertheless, presently relinquish it because of the constant application necessary to continuance therein! And it has even been the case that persons whose health seemed to require a certain course of action, have not possessed the

needful courage and resolution to persist in it. And, though charity forbids us to accuse each other, is it not desirable that we should ask ourselves if we have been at all guilty in this way in spiritual things? For this exhortation is not obeyed when we feel a slight and changing concern about ourselves, which does not exert any influence on our conduct, but only when that concern is such as to constrain us earnestly, vigorously, and with labour to work out our own salvation. And indeed there is a needs-be for earnest, patient, sustained effort in this matter. It will not do to play at being Christians, for "the kingdom of heaven suffereth violence, and the violent take it by force." In the way of our complete salvation there are the temptations of Satan, and the seductive influences of an ungodly world. And what Christian does not know something of the evil remaining within himself? If we could say, as our Master did, "The prince of this world cometh, and hath nothing in Me," it would be far less difficult to hold on our way, against all opposition from without. But, alas! there is much of unbelief, pride, covetousness, lasciviousness, and one can hardly say what beside, of evil still within us, to which those who would tempt us may appeal, and to which they do not always appeal in vain. The corruption within us is as tinder to the fiery darts of the wicked one, and so we are apt to enter into temptation, and consent to sin, almost before we are aware of it. It is necessary to watch and pray, and even to strive and fight, to the very utmost of the strength given us, that we may not be overcome. "We wrestle, not against flesh and blood, but against principalities, against powers, against the rulers of the darkness

of this world, against spiritual wickedness in high places," wherefore it is needful that we should take to ourselves the whole armour of God, and resist to the very last extremity, striving against sin. Upon a careful consideration of the subject, we must feel the necessity of *working out* our own salvation.

But in what spirit is this to be done? "Work out your own salvation *with fear and trembling.*" It must be done with the most intense anxiety, just as the manslayer, in his flight to the city of refuge, would strain every nerve that he might not be overtaken by the avenger of blood, and would to the very last dread the occurrence of anything that might prevent his reaching the city. But is not the believer's salvation eternally certain? Yes, but only in the path of duty, and earnest endeavour after holiness. It is only as by "patient continuance in well-doing," we "seek for glory, and honour, and immortality," that we can hope to receive "eternal life." Besides, is it of no importance *how* we sail into glory—whether we ride in triumphantly, or upon a single plank reach the shore? Is it of no consequence in what manner we enter the everlasting kingdom of our Saviour; whether we have an entrance administered to us abundantly, or whether we are barely admitted. I trow not. Let the thought be for ever banished from our minds, and may our practice give no countenance to the idea. There is need for "fear and trembling," in this highly important work—not the fear which paralyses and the trembling that deprives of ability to work, but the fear which incites to the greater activity and the trembling that nerves to desperate effort. So be it ours to

fear and tremble in this holy employment of working out our own salvation.

II. THE ENCOURAGEMENT. — It requires no great stretch of the imagination to conceive a person, upon considering the force and extent of the exhortation we have noticed, feeling that it was useless to think of engaging so vigorously and perseveringly in the holy labour referred to, and to giving up the idea in despair. But, anticipating this objection, the Apostle adds, "For it is God that worketh in you, both to will and to do, of His good pleasure."

The believer is not called to labour alone, but God worketh in him. — Society in labour is naturally pleasant, and how exceedingly encouraging to a Christian must be the thought that in his endeavours after personal holiness, as well as in his efforts for the extension of the benefits of the Gospel to others, he is a worker together with God! That being the case, he certainly need not fear the power of his foes, but may confidently say that greater is He that is for him than all that can be against him. With God on his side, difficult as the work appears, he need not be dismayed, and great as the opposition may be, he should not be afraid of it. But the great God is more than a worker with us, if we are Christians: He worketh *in us*, and hence all that we do is based upon, and strengthened by, what He does. The fire of spirituality having been kindled in our hearts, it should certainly wax stronger and stronger, and that notwithstanding that our adversaries are seeking continually to quench it, for our God is as continually pouring thereupon the oil of His grace. Nor is this inward work altogether

a past operation, but the present tense is used. God *worketh* in believers. We need not hesitate to aspire to obedience of the exhortation which saith, "Leaving the principles of the doctrine of Christ, let us go on unto perfection," for the Divine work within us is going on unto perfection. And the wording of the passage seems to intimate that there is a sense in which the inward work may be said to correspond with the outward. In this respect, as in so many others, "the soul of the sluggard desireth and hath nothing, but the soul of the diligent shall be made fat." Let believers in Christ, then, take encouragement in their efforts after conformity to His image, from the fact that God, who has begun to work in their souls, will continue to do so, and that, whilst they seek to use the grace given them, He will bestow more grace, so that they shall go from strength to strength, and thus the human work and the Divine work going hand in hand, the former depending upon the latter, and yet the latter corresponding to the former, his path will be "as the shining light, which shineth more and more unto the perfect day."

It should afford no little encouragement to the Christian that *God's work within us is a perfect work*. He works within His saints "both to will and to do." A small amount of consideration will show how needful are both parts of God's work. How necessary it is that He should work in us to will! It might be supposed that the will to do good would always be present with the Christian, and yet he will himself confess that such is far from being the case. Before his conversion, the great obstacle to his coming to

the Saviour lay in the obstinacy of his will ; and, more or less, the same is true of his condition now, and in relation to his advancement in spiritual things. There is within him, not so much a conflict between the will and something else, as actually a division in the will itself, as though he had two separate wills, and each was striving for the mastery. He knows that it is both foolish and wicked, and yet the believer must acknowledge that he sometimes resembles the Israelites when they longed to return to the fleshpots of Egypt. And, were it not for God's grace, doubtless the will to sin would prove triumphant, and so the believer's lamp would go out in utter darkness. We are so foolishly prone to iniquity that, with regard to everything good, it is needful that God should work in us to will, as well as to do. And, on the other hand, how essential it is that He should work in us *to do* as well as to will, for it does not follow, or it would not if we were left to ourselves, even when we have given us the will to do rightly, that righteousness will be performed. The great Apostle of the Gentiles spake as a believer has often to speak when he said, "To will is present with me, but how to perform I find not." We may love the right, and yet, because of the sin that remaineth within us, sometimes do the wrong ; and because it is not sufficient that we should will the right, but necessary that we should also do it, it is essential to our spiritual welfare that God should also give us strength to do that which He has given us wisdom to will. Then, how encouraging the thought that in this sense, as in all others, God's work is perfect ! Do we feel, in spiritual things, such a deadness that we are almost with-

out desire even for that which is good ? Yet, let us labour on ; for God worketh in us to will. And do we find that when we desire to do right it is too much for our strength ? Still, let us work on cheerfully ; for the same Divine Being worketh in us also to do. How absolutely helpless are we in ourselves ; but how sufficient is the help we may obtain from God ! Wherefore, let us not be frightened at the greatness of the work to which we are exhorted to put our hands, nor at the many difficulties that beset us in its performance ; but, looking to Him from whom cometh our help, let us resolve that, in His strength, we will "press toward the mark for the prize of the high calling of God in Christ Jesus."

For, let us notice also that God does all this *of His good pleasure*. This may respect both the manner and the notice of its performance. As to the manner He does it not unwillingly, but freely and with pleasure ; and as to the motive, it is found in Himself, for it is His sovereign will and pleasure so to do. There is very much of encouragement for the Christian in each of these considerations. It is a great thing for God to work in us at all. But sometimes, and by some persons, a favour is vouchsafed in such a harsh and unkind manner that we feel afraid to ask for it, or depend much upon it. God's manner of giving is just the reverse of this. The favour He bestows is truly great, and it is all the more to be admired because of the gracious manner in which the bestowal takes place. He is actually more ready to bestow the boon than we are to ask for it, or to receive it. His heart yearns over us. He waits to be gracious to us, He rejoices over us to do us good, and it is His pleasure thus

to work in us to will and to do. Nor is the reason of this found in anything good in ourselves. Rather, the dependence is the other way. God does not work within us because He finds something good to work upon; but if there be anything good within us, it is because He has begun to work there. By all means, let us be encouraged to persevere in this blessed employment of working out our own salvation. It is God that worketh in us, and we know that His work cannot be frustrated; He worketh in us both to will and to do, so that nothing can be wanting; He does this freely, and with pleasure, so that we need never to be afraid or ashamed to look to Him for help; and the motive is found in Himself, and therefore does not change with our feelings, but abides firm and sufficient.

Of course, there is no contradiction between these two sides of Gospel truth, *the Exhortation and the Encouragement*. The Scriptures put forth the one aspect of Divine truth, not as antagonistic to the other, but as helpful to it. Whilst, then, we take all the encouragement that can be gathered from the fact that God worketh in us in the manner specified—and we have a right to this encouragement—we must also take all the responsibility which is implied in the exhortation to work out our own salvation with fear and trembling. We must work earnestly, carefully, and constantly, as though our very salvation depended upon that working, for it is certain it will not be accomplished without anxious effort on our part; but, withal, we must depend wholly upon God, acknowledging that all the good within us is the result of His working, and ascribing to Him the

glory of it all, for it is equally certain that all would be useless without His blessing.

Middleton Cheney, Banbury.

SALVATION.

THE blessed message of salvation is a matter of the greatest consideration to mortals. The message is sent to you. I do not know what you think about it; how you entertain this question affecting your never-dying soul. But this I do know, that if you neglect this great salvation you cannot escape eternal punishment. Salvation was made at a great cost, it caused the blessed Saviour His sacred life on the Cross, the agony in the garden, the great drops of blood falling to the ground for our sakes in order to redeem us from eternal ruin—from everlasting burnings. Therefore this message is one of great importance, and one which concerns us all—for “all have sinned, and come short of the glory of God.”

I know there are multitudes who heed this momentous question with indifference and neglect, but this does not alter the fact recorded in divine inspiration that “the soul that sinneth it shall die,” and “the wages of sin is death.” The question then may be thus reasonably asked, “How shall we escape if we neglect so great salvation?” The way of your escape is easy and plain. Jesus is the way, Jesus is the truth, Jesus is the life. “He is the door.” He is the only refuge. He is the only tower whereby we may be safe from the storms of this life, and a safe entry into the heavenly Jerusalem above. Alas, how many there are who spend the best portion of their history upon earth in sin; how

many there are who serve Satan and are led captive, and thus become stronger bound in the bondage of Satan's fetters! Jesus came to snap asunder those fetters, and liberate the captives from the power of sin and Satan. He died for *you*. He finished the great work of atonement for our sakes. He opened up a way for our escape. Oh, then, "flee from the wrath to come," escape for thy life. This salvation may be yours. Why will ye die? why will you

continue in sin and rebellion? Lay down your arms, and fight no longer against such a Master—such a Saviour—the Captain of our Salvation. He is ready to pardon, ready to give peace, ready to make His abode with you, ready to give you rest of soul, and at last to give you a beautiful home above, and an imperishable crown.

THOMAS HEATH,

Sunday School Superintendent.
Plymouth.

CHOICE SELECTIONS,

A SOUND discretion is not so much indicated by never making a mistake as by never repeating it.—*Boyce.*

It belongs to the nature of the Bible that it was written for all men of every time, and for all the experiences of each single human heart.

A CHRISTIAN is like a nobleman, who in going to receive his estate, is at first enchanted with the prospect; though in course of time much of this wears off, yet a sense of the value of the estate grows daily.—*NEWTON.*

It is more honour to be a scullion in Christ's kitchen than to be a peer of the realm. Better do the lowest work for Him and be poor and humble, than be a duke, a marquis, or a noble lord and yet the devil's slave.—*SPURGEON.*

NONE have more pride than those who dream that they have none. You may labour against vain-glory till you conceive that you are humble, and the fond conceit of your humility will prove to be pride in fullbloom.—*Spurgeon.*

A YOUNG convert got up in a meeting to say something for Christ in the open air. Not being accustomed to speak, he stammered a good deal at first, when an infidel came right along and shouted out, "Young man, you ought to be ashamed of yourself standing and talking like that." Now, what did the young man reply? He gave a capital answer: "Well," he said, "I am ashamed of myself, but I'm not ashamed of Christ."—*MOODY.*

NONE LOST.

BY THE REV. J. CLARK, NICTAUX, NOVA SCOTIA.

THE Lord is a Shepherd most true !
 How blest and how safe are His sheep !
 His kindness He never withdrew
 From those He had promised to keep.

His wonderful, wonderful love,
 With deepest amazement we see ;
 He came from the mansions above
 Our Saviour and Surety to be.

With treasure more precious than gold
 He bought us and made us His own ;
 The timidest lambs in His fold
 Are just as secure as His throne.

The words of His promise must stand,
 His purposes cannot be crossed ;
 And of all the dear sheep of His hand,
 Not one, not one shall be lost !

The Lord is a glorious King !
 How mighty, how gracious He is !
 His praises bright cherubim sing,
 And wealth everlasting is His.

All through the long ages of time.
 With infinite patience and skill,
 In every kingdom and clime,
 He gathers His treasures at will.

No mortal can tell us how much
 He values the great and the small ;
 With carefullest, tenderest touch
 He fashions and perfects them all.

They are ever and wholly His own ;
 Full well He remembers their cost ;
 And of all the bright gems of His crown,
 Not one, not one shall be lost !

REVIEWS.—Our notice of books we must defer until next month.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

Rev. J. R. Fawcett, of Farnsley, near Leeds, has accepted the pastorate of New Church, Middlesbrough.

Rev. Willott Rice, of Wolvey, Warwickshire, has accepted a call to the pastorate of Salem Church, Bramley.

Rev. C. Clark has resigned the pastorate at Ealing.

Rev. J. H. Jones, of Bristol College, has accepted the pastorate at Appledore.

HYDE, NEAR MANCHESTER.—Rev. H. Watts, preferring the work of pioneer pastor to that of a lengthened pastorate, has, after over eight years' service, given in his resignation with six months' notice, as pastor of the church. During that period both pastor and church have worked together in unbroken harmony, and good work has been done in the town.

Rev. T. T. B. Westlake, of the Pastors' College, has been elected to the pastorate of Parnell Road Chapel, Old Ford.

Rev. F. Norwood has resigned the charge of the churches of Epworth, Butterwick, and Crowle, having accepted the pastorate of Eastgate Chapel, Louth.

RECOGNITIONS.

Rev. R. Richard, late of Pembroke Chapel, Liverpool, has been recognised as pastor of Cotham Grove Chapel, Bristol. Rev. Dr. Culros presided; Revs. Arnold Thomas, J. H. Atkinson, R. Glover, and others cordially welcomed Mr. Richard to the neighbourhood. Rev. N. Cornford, vicar of St. Nathaniel, wrote stating that he appreciated the kind feeling of Christian fellowship which prompted the invitation to him to take part in the meeting, but, having to conduct a service at his own church, he was unable to avail himself of that oppor-

tunity of offering his earnest wishes for God's blessing on Mr. Richard's work.

Rev. Frank M. Smith, late of Hornsey Rise, has been recognised as pastor of Norfolk Street Chapel, Peckham. The sermon was preached by Rev. W. Cuff. Rev. J. T. Briscoe presided at the public meeting. Among the speakers were Revs. J. R. Wood, W. Williams, C. B. Sawday, D. Russell, T. Perry, J. A. Brown, G. Alexander, T. Carter, J. Creer, and W. C. Jones. During the evening Mr. Smith was presented with an album sent from teachers and children of the Sunday School of his former charge. Since his pastorate at Peckham Mr. Smith has admitted thirty into church fellowship.

A social gathering of the King's Road Choral Society, Reading, took place on the 15th of March at the invitation of Mr. E. P. Collier, to welcome the new pastor, Rev. C. A. Davis, as president. Mr. Collier, in his address, said, as the pastor was responsible for the whole service of the sanctuary, there ought to be the closest connection between him and the choir.

Rev. J. C. Brown, late of Wynna Road, has accepted the pastorate at Gunnersbury. On Good Friday evening a tea was held in the schoolroom, and a welcome meeting in the chapel, presided over by Dr. Underhill. The following friends took part: Revs. W. Page, W. A. Blake, E. Henderson, Dr. Weymouth, the Chairman, and Rev. J. C. Brown.

Rev. W. J. McKittrick was recognised on Friday, April 8th, as pastor of the church at Lechlade. Mr. J. Elliott, of Birmingham, presided. Addresses were given by Mr. F. Hoy, Capt. Melbourne, Revs. J. O. Stalberg, R. W. Ayres, and Messrs. Williams, Abel, and Bell.

PRESENTATIONS.

Rev. A. T. Prout, on resigning the pastorate of Longmore Street Church, Birmingham, where he has laboured for five years, was presented, on behalf of the church and school, with a purse of gold, and with an address from the young people's association.

Mr. Bertram, secretary to the choir at Solon Road Church, Brixton, has been presented with ten guineas in recognition of his services.

Rev. A. C. Chambers, previous to leaving Loose, Maidstone, for West Malling, was presented with a combination writing-table (and desk and an address.

Mr. F. G. King, an active worker in connection with the church and school at Hereford, has, on his marriage, been presented with a marble timepiece. His sister, also on her marriage, has been given a case of dessert knives and forks.

Rev. F. James, on resigning the pastorate of the church at St. Mary Gray, has been presented with a purse containing £10.

Rev. P. B. Woodgate has been presented by the Young Men's Mutual Improvement Society of Otley with a purse containing gold and silver, on the completion of the 25th anniversary of the society.

Rev. G. L. Wyard, of St. Austell, Cornwall, on returning from his wedding tour, was presented with a pier-glass and a purse containing upwards of £50.

Rev. Charles Pearce, of Tring, has been presented with a silver coffee-pot, on the 13th anniversary of his settlement.

Mr. W. H. Stumbles, senior deacon of Hope Chapel, Devonport, of which Rev. A. Braine is pastor, has been presented with a timepiece, subscribed for by the members of the congregation. Mr. Stumbles has been an energetic worker in the denomination for upwards of fifty-five years, nearly thirty-two of which he has spent at Hope Chapel, filling the offices of superintendent of Sunday-

school, church treasurer, secretary, and deacon; but, on account of age and impaired health, he has thought it to be his duty to retire from active work.

On Wednesday evening, March 30th, a meeting was held at Lake Road Chapel, Portsmouth, to welcome the pastor, Rev. T. W. Medhurst, and Mrs. Medhurst, on their return from their wedding tour. The spacious schoolroom was entirely transformed for the occasion, being carpeted and decorated with a profusion of flags, lace curtains, banners, and appropriate mottoes, such as, "We give you a hearty welcome," "We wish you every happiness," and "An accession of strength may you be unto us." Mr. James Turner, senior deacon, presided, and was supported by the deacons of the church, Revs. J. P. Williams, of Elm Grove Church, J. Kemp, of Kent Street Church, and W. J. Staynes, of Commercial Road Church. Appropriate addresses of welcome and congratulation were given by each of the ministers and deacons, and several anthems, solos, and choruses were rendered by the choir. Mr. W. R. Light, in the name of the church and congregation, presented Mrs. Medhurst with a handsome silver tea urn, bearing a suitable inscription; and Mr. J. Turner presented the pastor with a purse of gold, as an expression of the esteem of the church and congregation, and with the assurance that their prayers would unceasingly ascend for a blessing to rest upon him in the new relationship into which he had entered. The marriage took place on Wednesday, March 9th, at Glasgow. The ceremony was conducted by Rev. D. P. McPherson, B.D., and Rev. A. K. M'Callum, LL.D. The bride was Jane Emily, daughter of the late Mr. William Bowser, of Glasgow.

Amersham.—At a tea meeting held in the old meeting-house, on Good Friday, the pastor presented Miss Annie Avis with a writing desk as an acknowledgment of her services as

harmoniumist. At the public meeting in the evening, a choir of about 30 musical friends rendered the sacred song service, entitled "For the Master's Sake," in a very creditable manner to a crowded audience, when a liberal collection was taken for the Chapel renovation fund.

NEW CHAPELS.

A CHAPEL is now in course of erection at the junction of the Northcote and Wakehurst Roads, Wandsworth Common, S.W., for the congregation under the pastorate of Rev. C. E. Stone. A freehold site has been purchased for £850, and the building contract is £5,230.

The Mayor of Northampton (Mr. R. Cleaver) laid, on 29th March, one of the foundation stones of a church which is in the course of erection at Mount Pleasant, for a congregation gathered together about thirteen years ago by Rev. T. Manton. The present building holds about 200 persons. More accommodation being required, it has been resolved to erect a chapel to seat between seven and eight hundred persons. The cost is estimated at £1,500. Additional stones were laid by Rev. T. Manton, Rev. J. T. Brown (pastor), and Mr. Harris, treasurer. The proceeds of the day amounted to £340.

Memorial stones of a new chapel were laid on Saturday, the 26th of March, at Barnes Street, Accrington, by Mrs. Briggs Bury, Miss Haworth, Miss Barlow, Mrs. Hunt, and Miss Catlow. The site of the new chapel is opposite the present building, and it is proposed to convert the latter, together with the school-room attached, into a commodious Sunday School, the need of which is much felt. The expenditure is estimated at £3,500, towards which £1,565 has been raised by the church and congregation, and £425 given by friends. The amount raised at the stonelaying and evening meeting was £177.

The Coats Memorial Church, to be erected in Paisley, by his family, to the memory of the late Mr. Thomas Coats, of Ferguslie, will involve an expenditure, including site, of about £50,000.

MISCELLANEOUS.

RAMOTH, COWBRIDGE. — On Wednesday, March 9th, a tea party was given at Llanblethian school-room to the Sunday School children and friends and Band of Hope members by a few kind ladies of the church. After tea the schools walked in procession to Ramoth, and during the evening a very enjoyable entertainment was spent. The choir, led by Mr. J. D. Evans, rendered several select pieces, and some capital recitations and dialogues were given, after which the pastor, the Rev. O. Jones, distributed the usual annual presentation of reward books. It is very pleasing to find that since the branch school at Llanblethian was erected the number of scholars has already been more than doubled.

CHISWICK CHAPEL, ANNANDALE ROAD. — On Sunday, April 10th, sermons were preached by Rev. A. F. Brown, of Enfield. On Easter Monday a tea and public meeting were held, J. F. Olney, Esq., presiding. Addresses were given by Rev. W. A. Blake, of Brentford; Rev. A. F. Brown, W. Underhill, Esq., and J. Fiddament, Esq. A statement of the financial position of the church was given by the secretary, with a view to stimulate the friends of the church, in this last effort to extinguish the balance of a long existing debt. Several promises were made, including £10 from the chairman.

MERTHYR TYDFIL. — A lecture was delivered at High Street Chapel by the pastor, Rev. D. J. Hiley, on April 13th, upon "Thomas Edwards, the Scotch Naturalist," to a very large audience.

BAPTISMS.

- Aberdeen*.—April 3, Academy-street, One, by S. Garrioch.
- Abercarn, Mon.*—March 20, English Chapel, One, by E. E. Probert.
- Abersychan*.—March 6, Six, English Chapel, by J. Cole.
- Abertillery (Ebenezer)*.—March 20, Three, by J. Evans.
- Ayr, N.B.*—March 25, Fourteen, by J. Horne.
- Birmingham*.—Balsall Heath-road, March 20, Three, by J. E. Walton; Constitution Hill, February 27, Two, by J. Burton.
- Birkenhead (Ebenezer)*.—April 5, Six, by T. Lydiatt.
- Blackburn*.—March 27, Nine, by M. H. Whetnall.
- Bourton*.—On Good Friday, Two, by R. W. Mansfield.
- Brighton (Sussex-street)*.—March 31, Three, by J. O'N. Campbell.
- Burton Latimer, near Kettering*.—March 29, Eight, by T. Collings.
- Bwlchysarnau, Radnor*.—March 6, Three; March 24, Five, by D. B. Davies.
- Bethesda, Haverfordwest*.—March 16, Two, by J. J. Williams.
- Caerleon, Mon.*—April 3, Eight, by D. B. Jones.
- Caerwent*.—April 3, Three, by S. H. Jenkins.
- Camrose, Pem.*—March 27, Two, by J. J. Williams.
- Cefnpawl, Radnor*.—February 20, One; March 23, Three, by D. B. Davies.
- Chatteris*.—March 31, West Park-street, Two, by T. H. Smith.
- Chepstow*.—March 30, Three, by A. J. Davies.
- Cruckhowell, Bethabara*.—March 13, Two, by J. J. Jenkins.
- Crosskeys, Mon.*—April 3, Three, by C. H. Watkins.
- Cwmifor*.—March 19, Ten, by M. Jones.
- Dumbarton, N.B.*—March 27, One, by J. McLean.
- Dunfermline, N.B.*—March 9, Three, by J. T. Hagen.
- Esher*.—March 20, Two, by J. E. Perrin.
- Evenjobb, Radnor*.—March 13, Two, by G. Phillips.
- Franksbridge, Radnorshire*.—April 3, Eight, by T. D. Jones.
- Gelyal Pennar, Pembroke Dock*.—April 3, Three, by T. P. John.
- Gladestry*.—On Easter Sunday, Seven, by G. Phillips.
- Great Grimsby, Victoria-street*.—March 27, Four, by E. Lauderdale.
- Haslingden, Lancashire*.—March 20, Six, by W. C. Annesley.
- Hentlan, Cwmoy, Mon.*—April 17, Five, by S. J. Jones.
- Houghton Regis*.—March 27, Five, by J. T. Frost.
- Hugglescote*.—March 27, Three, by C. Hood.
- Landbeach*.—March 30, Eight, by C. T. Keen.
- Lockerley (Ebenezer)*.—April 3, Three, by J. Mizen.
- Lord's Hill, Salop*.—March 31, Two, by W. Jenkins.
- Lurgan*.—March 25, One, by F. J. Ryan.
- Macclesfield, Cheshire*.—March 27, One, by J. Hollinshead.
- Manchester, Coupland-street*.—February 27, Nine, by G. Wainwright.
- Malton*.—February 3, Six, by J. Rigby.
- Measham, Atherstone*.—March 31, Ten, by B. Noble.
- Merthyr Tydfil*.—March 20, High-street, Eight, April 17, Five, by D. J. Hiley.
- Metropolitan District:*
- Bromley-road, Lee, S.E.*—March 27, Five, by J. W. Davies.
- East-street, Walworth*.—March 27, Eight, by T. A. Carver.
- Whitechapel (Little Alie-street)*.—March 27, One, by R. E. Sears.
- Wandsworth*.—February 27, East Hill, Twenty, by J. W. Ewing.
- Woolwich (Parson's-bill)*.—March 27, Thirteen, by J. Wilson.
- New Brompton*.—April 6, Eleven, by W. W. Blockside.
- Milnsbridge, Yorkshire*.—March 5, Two, by E. R. Lewis.
- Necton, Norfolk*.—March 6, One, by T. H. Sparham.
- Newport (Duckpool-road)*.—March 20, Four, by A. T. Jones.
- Newport, Mon.*—April 10, Three, by G. Harris.
- New Radnor*.—March 27, Two, by G. Phillips.
- Neyland, Pem.*—April 3, Bethesda, One, by J. W. Edwards.
- Narbiton*.—March 27, Bunyan Chapel, Two, by J. Clark.
- Norland and Sowerby Bridge*.—March 27, Four, by H. Hughes.
- Oldham, Pitt-street*.—Seven, by W. Hughes.
- Orpington*.—March 24, Ten, by J. Scilley.
- Osett*.—March 19, Six, by E. Greenwood.
- Prestetigne, Radnorshire*.—March 13, Three; March 27, One, by S. Watkins.
- Radcliffe, Lancashire*.—April 3, Three, by G. M. Harvey.
- Redditch, Worcestershire*.—March 24, Ten, by E. W. Berry.
- Rochdale (Milnrow-road)*.—March 27, Fifteen, by D. O. Davies.
- Rock, Penybont, Radnorshire*.—March 13, One; April 10, Four, by J. Jones.
- Ross*.—March 13, One, by J. E. Perrin.
- Rugby*.—March 20, Three, by A. Morgan.
- St. Neols*.—March 20, East-street, by T. G. Gathercole.
- Sainthill*.—March 8, Two; 13th, One, by J. L. Smith.
- Soar, Llandyfan*.—March 13, Eight, by M. Jones.
- Sittingbourne*.—March 20, Park-road, Thirty-seven, by J. Doubleday.
- Southsea*.—March 27, Elm-grove, Two, by J. P. Williams.
- Sourton*.—April 3, Three, by G. J. Whiting.
- Stogumber, Somerset*.—April 10, Four, by G. Jones.
- Sutton, Pembrokeshire*.—April 3, One, by J. J. Williams.
- Swindon*.—March 2, Six, and March 30, Eight, by F. Pugh.
- Sunningdale, Berks.*—February 27, One; March 13, Two, by A. Corbet.

<i>Tonypandy</i> .—March 20, Bethel Church, Two, by D. Davies.	<i>Waterbeach, Camba</i> .—April 3, Sixteen, by F. Thompson.
<i>Tredegar</i> .—April 3, at Church-street, Two, by J. Lewis.	<i>Wendover</i> .—April 3, Two, by F. Wynn.
<i>Two Locks, Llantarnam, Mon</i> .—March 20, Twenty, by E. R. Evans.	<i>Wisbech</i> .—April 3, Hill-street, Four, by J. Cocket.
<i>Tydee, Newport</i> .—March 20, Six, by W. Owen.	<i>Yarmouth, Isle of Wight</i> .—March 31, One, by W. Dean.
<i>Upper Tooting, Trinity-road, March 17, Four, by D. Llewellyn.</i>	<i>Ynysibir, Rhondda Valley</i> .—February 27, English Chapel, Three; March 10, One; March 13, Six, by J. Protheroe.
<i>Urbridge</i> .—March 13, Four, by J. P. Chalmers.	

HYPOCRITES have nothing of the sheep but its skin.—*Proverb*.

In these lives of ours tender little acts do more to bind hearts together than great deeds or heroic words, since the first are like the dear daily bread that none can do without: while the latter are like occasional feasts, beautiful and memorable, but not possible for all to live upon permanently.

If you your lips
Would keep from slips,
Five things observe with care :
Of whom you speak
To whom you speak,
And how and when and where.

PRESIDENT WEBB, of Mississippi College, was interviewed by a young man who wanted to enter it. "Well," said the president, "what do you know?" "Nothing," was the response. "Well," said he, "you are just four years ahead of some of the other students. It takes them four years to learn what you know to start with; your prospects are fine, sir."

A CERTAIN little boy in Kansas, only seven years old, strove hard to be a Christian. Once he stood watching the servant Maggie paring the potatoes for dinner. Soon she pared an extra large one which was very white and nice on the outside, but when cut into pieces it showed itself to be hollow and black inside with dry rot. Instantly Willie exclaimed, "Why, Maggie, that potato isn't a Christian." "What do you mean?" asked Maggie. "Don't you see it has a bad heart?" was the child's reply. It seems that this little Kansas boy had learned enough of the religion of Jesus to know that however fair the outside may be, it will never do to have the heart black. We must be sound and right, *clear through*.

THE USE OF ILLUSTRATION.—"You have no '*likes*' in your sermons. Christ taught that the kingdom of heaven was *like* to leaven hid in meal—*like* to a grain of mustard-seed, &c. You tell us what things *are*, but never *what they are like*." Such was the criticism of Robert Hall on a brother minister. And the words of Christ, "Whereunto shall I liken it," brings us into the presence of a crowd whose attention was not allowed to flag, and we seem to see how it was that the people were very attentive to hear Him. And so in every age of the Church's history the most effective preachers have been those who have imitated the manner of Christ's teaching.

PRIDE AND HUMILITY.*

A SERMON BY C. H. SPURGEON.

"Before destruction the heart of man is haughty, and before honour is humility."—Proverbs xviii. 12.

ALMOST every event has its prophetic prelude. It is an old and common saying, that "coming events cast their shadows before them;" the wise man teaches us the same lesson in the verse before us. When destruction walks through the land, it casts its shadow; it is in the shape of pride. When honour visits a man's house, it casts its shadow before it; it is in the fashion of humility. "Before destruction the heart of man is haughty;" pride is as surely the sign of destruction as the change of mercury in the weather-glass is the sign of rain, and far more infallibly so than that. "Before honour is humility," even as before the summer sweet birds return to sing in our land. Everything hath its prelude. The prelude of destruction is pride, and of honour, humility. There is nothing into which the heart of man so easily falls as pride, and yet there is no vice which is more frequently, more emphatically, and more eloquently condemned in Scripture. Against pride, prophets have lifted up their voices, evangelists have spoken, and teachers have discoursed. Yea, more; the everlasting God has mounted to the very heights of eloquence when He would condemn the pride of man; and the full gushing of the Eternal's mighty language has been most gloriously displayed in the condemnation of the pride of human nature. Perhaps the most eloquent passage of God's Word is to be found towards the conclusion of the book of Job, where, in most splendid strains of unanswerable eloquence, God hides pride from man by utterly confounding him; and there is another very eloquent passage in the 14th chapter of Isaiah, where the Lord's holy choler seems to have risen up, and His anger to have waxed hot against the pride of man, when He would utterly and effectually condemn it. He says concerning the mighty king of Babylon, "Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst

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weaken the nations? For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms?" Mark how God addresses him, describing hell itself as being astonished at his fall, seeing that he had mounted so high; and yet declaring, assuredly, that his height and greatness were nothing to the Almighty, that He would pull him down, even though, like an eagle, he had built his nest among the stars. I say there is nothing more eloquently condemned in Scripture than pride, and yet there is no trap into which we poor silly birds so easily flee, no pitfall into which, like foolish beasts of the earth we so continually run. On the other hand, humility is a grace that hath many promises given to it in the Scripture. Perhaps most promises are given to faith, and love is often considered to be the brightest of the train of virtues; yet humility holds by no means an inferior place in God's Word, and there are hundreds of promises linked to it. Every grace seems to be like a nail on which precious things hang, and humility hath many a mercy suspended from it. "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted;" "Blessed are the poor in spirit;" and in multitudes of other passages, we are reminded that God loveth the humble, but that He "bringing down the mighty from their seats, and exalteth the humble and meek." Now, this morning, we shall have a word to say concerning *pride* and *humility*. May the Holy Spirit preserve us from the one, and produce in our hearts the other.

I. In the first place we shall have something to say concerning the vice of PRIDE. "Before destruction the heart of man is haughty." Pride, *what is it? Pride, where is its seat? The heart of man. And pride, what is its consequences? Destruction.*

1. In the first place, I must try to describe pride to you. I might paint it as being the worst malformation of all the monstrous things in creation; it hath nothing lovely in it, nothing in proportion, but everything in disorder. It is altogether the very reverse of the creatures which God hath made, which are pure and holy. Pride, the first-born son of hell, is indeed like its parent, all unclean and vile, and in it there is neither form, fashion, nor comeliness.

In the first place, pride is a *groundless thing*. It standeth on the sands; or, worse than that, it puts its foot on the billows which yield beneath its tread; or, worse still, it stands on bubbles, which soon must burst beneath its feet. Of all things pride has the worst foothold; it has no solid rock on earth whereon to place itself. We have reasons for almost everything, but we have no reasons for pride. Pride is a thing which should be unnatural to us, for we have nothing to be proud of. What is there in man of which he should glory? Our very creation is enough to humble us; what are we but creatures of to-day? Our frailty should be sufficient to lay us low, for we shall be gone to-morrow. Our ignorance should tend to keep pride from our lips. What are we, but like the wild ass's colt which knoweth nothing? and our sins ought effectually to stop our mouths, and lay us in the dust. Of all things in the world, pride

towards God, is that which hath the very least excuse ; it hath neither stick nor stone whereon to build. Yet like the spider, it carrieth its own web in its bowels, and can, of itself, spin that wherewith to catch its prey. It seems to stand upon itself, for it hath nothing besides whereon it can rest. Oh ! man, learn to reject pride, seeing that thou hast no reason for it ; whatever thou art thou hast nothing to make thee proud. The more thou hast, the more thou art in debt to God : and thou shouldst not be proud of that which renders thee a debtor. Consider thine origin ; look back to the hole of the pit whence thou wast digged. Consider what thou wouldst have been, even now, if it were not for Divine grace. And, consider, that thou wilt yet be lost in hell if grace does not hold thee up. Consider that amongst the damned, there are none that would have been more damned than thyself, if grace had not kept thee from destruction. Let this consideration humble thee, that thou hast nought whereon to ground thy pride.

Again, it is a *brainless thing* as well as a groundless thing ; for it brings no profit with it. There is no wisdom in a self-exaltation. Other vices have some excuse, for men seem to gain by them ; avarice, pleasure, lust, have some plea ; but the man who is proud sells his soul cheaply. He opens wide the flood-gates of his heart, to let men see how deep is the flood within his soul ; then suddenly it floweth out, and all is gone—and all is nothing, for one puff of empty wind, one word of sweet applause—the soul is gone, and not a drop is left. In almost every other sin, we gather up the ashes when the fire is gone ; but here, what is left ? The covetous man hath his shining gold, but what hath the proud man ? He has less than he would have had without his pride, and is no gainer whatever. Oh ! man, if thou wert as mighty as Gabriel, and had all his holiness, still thou wouldst be an arrant fool to be proud, for pride would sink thee from thine angel station to the rank of devils, and bring thee from the place where Lucifer, son of the morning, once dwelt, to take up thine abode with hideous fiends in perdition. Pride exalts its head, and seeks to honour itself ! but it is of all things most despised. It sought to plant crowns upon its brow, and so it hath done, but its head was hot, and it put an ice crown there, and it melted all away. Poor pride has decked itself out finely sometimes ; it hath put on its most gaudy apparel, and said to others, “How brilliant I appear !” But, ah ! pride, like a harlequin, dressed in thy gay colours, thou art all the more fool for that ; thou art but a gazing stock for fools less foolish than thyself. Thou hast no crown, as thou thinkest thou hast, nothing solid and real, all is empty and vain. If thou, O man, desirest shame, be proud. A monarch has waded through slaughter to a throne, and shut the gates of mercy on mankind to win a little glory ; but when he has exalted himself, and has been proud, worms have devoured him, like Herod, or have devoured his empire, till it passed away, and with it his pride and glory. Pride wins no crowns ; men never honour it, not even the menial slaves of earth ; for all men look down on the proud man, and think him less than themselves.

Again pride is *the maddest thing* that can exist ; it feeds upon its own vitals ; it will take away its own life, that with its own blood it may make a purple for its shoulders ; it sappeth, and undermineth its own house that it may build its pinnacles a little higher, and then the whole structure tumbleth down. Nothing proves men so mad as pride. For

this they have given up rest, and ease, and repose, to find rank and power among men ; for this they have dared to risk their hope of salvation, to leave the gentle yoke of Jesus, and go toiling wearily along the way of life, seeking to save themselves by their own works, and at last to stagger into the mire of fell despair. Oh ! man, hate pride, flee from it, abhor it, let it not dwell with thee. If thou wantest to have a madman in thy heart, embrace pride, for thou shall never find one more mad than he.

Then pride is a *protean thing* ; it changes its shape ; it is all forms in the world : you may find it in any fashion you may choose, you may see it in the beggar's rags as well as in the rich man's garment. It dwells with the rich, and with the poor. The man without a shoe to his foot may be as proud as if he were riding in a chariot. Pride can be found in every rank of society—among all classes of men. Sometimes it is an Arminian, and talks about the power of the creature ; then it turns Calvinist, and boasts of its fancied security—forgetful of the Maker, who alone can keep our faith alive. Pride can profess any form of religion ; it may be a Quaker, and wear no collar to his coat ; it may be a Churchman, and worship God in splendid cathedrals ! it may be a Dissenter, and go to the common meeting-house ; it is one of the most Catholic things in the world, it attends all kinds of chapels and churches ; go where you will, you will see pride. It cometh up with us to the house of God ; it goeth with us to our houses ; it is found on the mart, and the exchange, in the streets and everywhere. Let me hint at one or two of the forms which it assumes. Sometimes pride takes the doctrinal shape ; it teaches the doctrine of self-sufficiency ; it tells us what man *can* do, and will not allow that we are lost, fallen, debased, and ruined creatures, as we are. It hates divine sovereignty, and rails at election. Then if it is driven from that, it takes another form ; it allows that the doctrine of free grace is true but does not feel it. It acknowledges that salvation is of the Lord alone, but still it prompts men to seek heaven by their own works even by the deeds of the law. And when driven from that, it will persuade men to join something with Christ in the matter of salvation ; and when that is all rent up, and the poor rag of our righteousness is all burned, pride will get into the Christian's heart as well as the sinner's—it will flourish under the name of self-sufficiency, teaching the Christian that he is "rich and increased in goods, having need of nothing." It will tell him that he does not need daily grace, that past experience will do for to-morrow—that he knows enough, toils enough, prays enough. It will make him forget that he has "not yet attained ;" it will not allow him to press forward to the things that are before, forgetting the things that are behind. It enters into his heart, and tempts the believer to set up an independent business for himself, and until the Lord brings about a spiritual bankruptcy pride will keep him from going to God. Pride has ten thousand shapes ; it is not always that stiff and starched gentleman that you picture it ; it is a vile creeping, insinuating thing, that will twist itself like a serpent into our hearts. It will talk of humility, and prate about being dust and ashes. I have known men talk about their corruption most marvellously, pretending to be all humility, while at the same time they were the proudest wretches that could be found this side the gulf of separation. Oh ! my friends, ye cannot tell how many shapes pride will assume ; look sharp about you, or you will be deceived by it,

and when you think you are entertaining angels, you will find you have been receiving devils unawares.

2. Now, I have to speak of *the seat of pride*—the heart. The true throne of pride everywhere, is the heart of man. If, my dear friends, we desire, by God's grace to put down pride, the only way is to begin with the heart. Now let me tell you a parable, in the form of an eastern story which will set this truth in its proper light. A wise man in the east, called a dervish, in his wanderings, came suddenly on a mountain, and he saw beneath his feet a smiling valley, in the midst of which there flowed a river. The sun was shining on the stream, and the water as it reflected the sunlight, looked pure and beautiful. When he descended, he found it was muddy, and the water utterly unfit for drinking. Hard by he saw a young man, in the dress of a shepherd, who was with much diligence filtering the water for his flocks. At one moment he placed some water into a pitcher, and then allowing it to stand, after it had settled, he poured the clean fluid into a cistern. Then, in another place, he would be seen turning aside the current for a little, and letting it ripple over the sand and stones, that it might be filtered, and the impurities removed. The dervish watched the young man endeavouring to fill a large cistern with clear water; and he said to him, "My son, why all this toil?—what purpose dost thou answer by it?" The young man replied, "Father, I am a shepherd; this water is so filthy that my flock will not drink of it, and therefore, I am obliged to purify it little by little, so I collect enough in this way that they may drink, but it is hard work." So saying, he wiped the sweat from his brow, for he was exhausted with his toil. "Right well hast thou laboured," said the wise man, "but dost thou know thy toil is not well applied? With half the labour thou mightest attain a better end. I should conceive that the source of this stream must be impure and polluted; let us take a pilgrimage together and see." They then walked some miles, climbing their way over many a rock, until they came to a spot where the stream took its rise. When they came near to it, they saw flocks of wild fowls flying away, and wild beasts of the earth rushing into the forest; these had come to drink, and had soiled the water with their feet. They found an open well, which kept continually flowing, but by reason of these creatures, which perpetually disturbed it, the stream was always turbid and muddy. "My son," said the wise man, "set to work now to protect the fountain and guard the well, which is the source of this stream; and when thou hast done that, if thou canst keep these wild beasts and fowls away, the stream will flow of itself, all pure and clear, and thou wilt have no longer need for thy toil." The young man did it, and as he laboured, the wise man said to him, "My son, hear the word of wisdom; if thou art wrong, seek not to correct thine outward life, but seek first to get thy heart correct, for out of it are the issues of life, and thy life shall be pure when once thy heart is so." So if we get rid of pride, we should not proceed to arrange our dress by adopting some special costume, or to qualify our language, by using an outlandish tongue, but let us seek of God that He would purify our hearts from pride, and then assuredly if pride is purged from the heart, our life also shall be humble. Make the tree good, and then the fruit shall be good; make the fountain pure, and the stream shall be sweet. Oh! that God might grant us all, by His grace, that our hearts may be kept with diligence, so that pride may

never enter there lest we be laughty in our hearts, and find that afterwards cometh wrath.

3. This brings me to the other point, which is, *the consequence of pride*—destruction, a fact that we can prove by hundreds of instances in Scripture. When men have become proud, destruction has come upon them. See you yon bright angel chanting the loud anthem of praise before his Maker's throne? Can anything tarnish that angel's glory, rob him of his harp, despoil him of his crown? Yes, see there enters a destroyer whose name is pride. He assaults the angel, and his harp strings are snapped in twain. His crown is taken from his brow, and his glory is departed, and you falling spirit descending into hell is he who once was Lucifer, son of the morning. He has now become Father of nights, even the Lord of Darkness, Satan, the Fallen one. See you again that happy pair walking in the midst of luscious fruits, and flowery walks, and bowers of Paradise? Can aught spoil Eden, and ruin those happy beings? Yes, pride comes in the shape of a serpent, and asks them to seek to be as gods. They eat of the forbidden fruit, and pride withers their paradise and blasts their Eden. Out they go to till the ground, whence they were taken, to beget and to bring forth us who are their children—sons of toil and sorrow. Do you see that man after God's own heart, continually singing his Maker's praise? Can aught make him sad? Can you suppose that he shall ever be laid prostrate on the earth, groaning, and crying, and asking "that the bones which God hath broken may rejoice?" Yes, pride can do that. It will put into his heart that he will number his people, that he will count the tribes of Israel, to show how great and mighty is his empire. It is done, and a terrible pestilence sweeps o'er his land on account of his pride. Let David's aching heart show how destruction comes to a man's glory when he once begins to make a god of it. See that other good and holy man who, like David, was much after God's own heart. He is rich and increased in goods. The Babylonian ambassadors are come, and he shows them all he has. Do you not hear that threatening, "Thy treasures shall be carried away, and thy sons and thy daughters shall be servants to the king of Babylon?" The destruction of Hezekiah's wealth must come because he is proud thereof. But for the most notable instance of all, let me show you yonder palace, perhaps the most magnificent which has ever yet been built. In it there walks one who, lifting up his head on high, as if he were more than mortal man, exclaims, "See ye this great Babylon that I have builded?" Oh! pride what hast thou done? thou hast more power than a wizard's wand! Mark the mighty builder of Babylon creeping on the earth. Like oxen he is devouring grass; his nails have grown like birds' claws, his hair like eagles' feathers, and his heart has gone from him. Pride did all that, that it might be fulfilled which God hath written, "Before destruction, the heart of man his haughty."

Is thine heart haughty, *sinner*, this morning? Dost thou despise God's sovereignty? Wilt thou not submit thyself to Christ's yoke? Dost thou seek to weave a righteousness of thine own? Art thou seeking to be or to do something? Art thou desirous of being great and mighty in thine own esteem? Hear me then, *sinner*, destruction is coming upon thee. As truly as ever thou exaltest thyself, thou shalt be abased? thy *destruction*, in the fullest and blackest sense of the word, is hurrying on to

overwhelm thee. And oh ! Christian, is thine heart haughty this morning ? Art thou come here glorying in thy graces ? Art thou proud of thyself, that thou hast had such high frames and such sweet experiences ? Mark thee, brother, there is a destruction coming to thee also. Some of thy proud things will be pulled up by the roots, some of thy graces will be shattered, and thy good works, perhaps, will become loathsome to thee, and thou wilt abhor thyself in dust and ashes. As truly as ever thou exaltest thyself, there will be a destruction come to thee, O saint—the destruction of thy joys and of thy comforts, though there can be no destruction of thy soul.

Pride, you know, is most likely to meet with destruction, because it is too tall to walk upright. It is most likely to tumble down, because it is always looking upward in its ambition, and never looks to its feet. There only needs be a pitfall in the way, or even a stone, and down it goes. It is sure to tumble, because it is never contented with being where it is. It is always seeking to be climbing, and boys that will climb must expect to fall. Pride is foolhardy, and will venture upon scaling any rock. Sometimes it holds on by a brier, and that pricks it ; sometimes by a flint, and that cuts it. There it goes, toiling and labouring on, till it gets as high as it can, and then from its very height, it is likely to fall. Nature itself tells us to avoid high things. Who is he that can stand upon an eminence without a reeling brain, and without a temptation to cast himself down ? Pride when most successful, stands in slippery places. Who would choose to dwell on a pinnacle of the temple ! That is where pride has built its house, and verily it seems but natural that pride should down if pride will up. God will carry out this saying, "Before destruction, the heart of man is haughty." Yet beloved, I am persuaded that all I can say to you, or to myself, can never keep pride from us. The Lord alone can bolt the door of the heart against pride. Pride is like the flies of Egypt ; all Pharaoh's soldiers could not keep them out ; and I am sure all the strong resolutions and devout aspirations we may have cannot keep pride out unless the Lord God Almighty sends a strong wind of His Holy Spirit to sweep it away.

II. Now, let us consider briefly the last part of the text, "BEFORE HONOUR IS HUMILITY." So then, you see our heavenly Father does not say that we are not to have honour. He has not forbidden it ; He has only forbidden us to be proud of it. A good man may have honour in this life. Daniel had honour before the people ; Joseph rode in the second chariot, and the people bowed the knee before him. God often clothes His children with honour in the face of their adversaries, and makes the wicked confess that the Lord is with them in deed and in truth. But God forbids our making that honour a cloak of pride, and bids us seek humility which always accompanies as well as precedes true honour

1. Now let us briefly inquire, in the first place, *what is humility ?* The best definition I have ever met with is, "to think rightly of ourselves." Humility is to make a right estimate of one's-self. It is no humility for a man to think less of himself than he ought, though it might rather puzzle him to do that. Some persons, when they know they can do a thing, tell you they cannot ; but you do not call that humility ? A man is asked to take part in some meeting. "No," he says, "I have no ability ;" yet if you were to say so yourself, he would be offended at you. It is not humility

for a man to stand up and depreciate himself and say he cannot do this, that, or the other, when he knows that he is lying. If God gives a man a talent, do you think the man does not know it? If a man has ten talents he has no right to be dishonest to his Maker, and to say, "Lord, Thou hast only given me five." It is not humility to underrate yourself. Humility is to think of yourself, if you can, as God thinks of you. It is to feel that if we have talents, God has given them to us, and let it be seen that, like freight in a vessel, they tend to sink us low. The more we have, the lower we ought to lie. Humility is not to say, "I have not this gift," but it is to say, "I have the gift, and I must use it for my Master's glory. I must never seek any honour for myself, for what have I that I have not received?" But, beloved, humility is to feel ourselves lost, ruined, and undone. To be killed by the same hand which, afterwards, makes us alive, to be ground to pieces as to our own doings and willings, to know and trust in none but Jesus, to be brought to feel and sing—

"Nothing in my hands I bring,
Simply to Thy cross I cling,"

Humility is to feel that we have no power of ourselves, but that it all cometh from God. Humility is to lean on our Beloved, to believe that He has trodden the winepress alone, to lie on His bosom and slumber sweetly there, to exalt Him, and think less than nothing of ourselves. It is in fact, to annihilate self, and to exalt the Lord Jesus Christ as all in all.

2. Now, what is *the seat or throne of humility*? The throne of humility must be the heart. I do hate, of all things, that humility which lives in the face. There are some persons who always seem to be so very humble when you are with them, but you can discover there is something underneath it all, and when they are in some society, they will brag and say how you told them your whole heart. Take heed of the men who allow you to lay your head in their lap and betray you into the hands of the Philistines. I have met with such persons. I remember a man who used to pray with great apparent humility, and then would go and abuse the servants, and make a noise with all his farming men. He was the stiffest and proudest man in the church, yet he invariably used to tell the Lord, in prayer, that he was nothing but dust and ashes, that he laid his hand on his lip, and his mouth in the dust, and cried, "Unclean, unclean." Indeed he talked of himself in the most despairing way, but I am sure if God had spoken to him, he must have said, "O, thou that liest before My throne, thou sayest this, but thou dost not feel it; for thou wilt go thy way and take thy brother by the throat, exalt thyself above all thy fellow creatures, and be a very Diotrephes in the church, and a Herod in the world." I dislike that humility which rests in outward things. There is a kind of oily, sanctimonious, proud humility, which is not the genuine article, though it is sometimes extremely like it. You may be deceived by it once or twice, but by-and-by you discover that it is a wolf dexterously covered with sheep's clothing. It arrayeth itself in the simplest dress in the world; it talks in the gentlest and humblest style; it says, "We must not intrude our own peculiar sentiments, but must always walk in love and charity." But after all, what is it? It is charitable to all

except those who hold God's truth, and it is humble to all when it is forced to be humble. It is like one of whom, I dare say, you have read in your childish books,—

“ So, stooping down, as needs he must
Who cannot stand upright.”

True humility does not continually talk about “dust and ashes,” and prate about its infirmities, but *it feels* all that which others say, for it possesses an unwrought feeling of its own nothingness.

Very likely the most humble man in the world won't bend to anybody. John Knox was a truly humble man, yet if you had seen him march before Queen Mary with the Bible in his hand, to reprove her, you would have rashly said, “What a proud man !”

Cringing men that bow before everybody, are truly proud men ; but humble men are those who think themselves so little, they do not think it worth while to stoop to serve themselves. Shadrach, Meshach, and Abednego, were humble men, for they did not think their lives were worth enough to save them by a sin. Daniel was a humble man ; he did not think his place, his station, his whole self, worth enough to save them by leaving off prayer. Humility is a thing which must be genuine ; the imitation of it is the nearest thing in the world to pride. Seek of God dear friends, the gift of true humility. Seek to have that breaking in pieces by the Holy Spirit, that breaking in the mortar with the pestle which God Himself gives to His children. Seek that every twig of His rod may drive pride out of you, so that by the blueness of your wound, your soul may be made better. Seek of Him, if He does not show you the chambers of imagery within your own heart, that He may take you to Calvary, and that He may show you His brightness and His glory, that you may be humble before Him. Never ask to be a mean, cringing, fawning thing ; ask God to make you a man—those are scarce things now-a-days—a man who only fears God, who knows no fear of any other kind. Do not give yourselves up to any man's power, or guidance, or rule, but ask of God that you may have that humility towards Him, which gives you the noble bearing of a Christian before others. Some think that ministers are proud when they resent any interference with their ministry. I consider they would be proud if they allowed it for the sake of peace, which is only another word for their own self-seeking. It is a great mercy when God gives a man to be free from everybody, when he can go into his pulpit, careless of what others may think of him. I conceive that a minister should be like a light-house keeper ; he is out at sea, and nobody can suggest to him that he had better light his candles a little later, or anything of the kind. He knows his duty, and he keeps his lamps burning ; if he were to follow the opinions of the people on shore, his light might be extinguished altogether. It is a merciful providence that they cannot get to him, so he goes on easily, obeys his regulations as he reads them, and cares little for other people's interpretation. So a minister should not be a weather-cock, that is turned by the wind, but he should be one who turns the wind ; not one who is ruled by others, but one who knows how to stand firm and fast, and keep his light burning, trusting always in God ; believing, that if God has raised him up, He will

not desert him, but will teach him by His Holy Spirit, without the ever-changing advice of men.

3. Now, in the last place, *what comes of humility?* "Before honour is humility." Humility is the herald which ushers in the great king; it walks before honour; and he who has humility, will have honour afterwards. I will only apply this spiritually. Have you been brought to-day to feel, that in yourself you are less than nothing, and vanity? Art thou humbled in the sight of God, to know thine own unworthiness, thy fallen estate in Adam, and the ruin thou hast brought upon thyself by thine own sins? Hast thou been brought to feel thyself incapable of working out thy own salvation, unless God shall work in thee, to will and to do of His own good pleasure? Hast thou been brought to say, "Lord, have mercy upon me a sinner?" Well, then, as true as the text is in the Bible thou shalt have honour by-and-by. "Such honour have all the saints." Thou shalt have honour soon to be washed from all thy guilt; thou shalt have honour soon to be clothed in the robes of Jesus, in the royal garments of the King; thou shalt have honour soon to be adopted into His family, to be received amongst the blood-washed ones who have been justified by faith. Thou shalt have honour to be borne, as on eagles' wings, to be carried across the river, and at last to sing His praise, who has been the "death of deaths and hell's destruction." Thou shalt have honour to wear the crown, and wave the palm one day, for thou hast now that humility which comes from God. You may fear that because you are now humbled by God, you must perish. I beseech you do not think so; as truly as ever the Lord has humbled you, He will exalt you. And the more you are brought low, the less hope you have of mercy: the more you are in the dust, so much the more reason you have to hope. So far from the bottom of the sea being a place over which we cannot be carried to heaven, it is one of the nearest places to heaven's gate. And if thou art brought to the very lowest place to which even Jonah descended, thou art so much the nearer being accepted. The more thou knowest thy vileness; remember the blacker, the more filthy, the more unworthy thou art in thine own esteem, so much the more right hast thou to expect that thou wilt be saved. Verily, honour shall come after humility. Humble souls, rejoice; proud souls, go on in your proud ways, but know that they end in destruction. Climb up the ladder of your pride, you shall fall over on the other side and be dashed to pieces. Ascend the steep hill of your glory; the higher you climb the more terrible will be your fall. For know you this, that against none hath the Lord Almighty bent His bow more often, and against none has He shot His arrows more furiously than against the proud and mighty man that exalteth himself. Bow down, O man, bow down; "Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him."

THACKERY once said to a visitor, "I read very few novels. I am a pastry cook. I bake tarts and sell them. I do not eat them myself; I eat bread and butter."

Peter Marvel, the Modern Puritan.

BY A LOVER OF ANCIENT THOUGHT.

CHAPTER VI.—A WHOLESOME CHANGE.

It was with a somewhat sad heart that Mr. John Byron bade farewell to his genial host and daughters as he stepped on board *The Queen*, now bound for Liverpool. Such a fortnight's enjoyment, after such an inauspicious commencement, he had never spent in his life; and he left the Island with wonderfully different feelings to those that swayed him when, for the first time, he trod on its shores. On the previous evening he had felt compelled to have two private interviews, one with Miss Annie Abbott, and the other with her esteemed father, and what transpired at those interviews the shrewd reader will easily guess. Suffice it for the present to say that they were not altogether unsatisfactory to the chief party concerned; but as so much depended on the future, which left the position exceedingly doubtful, he could only strive to buoy himself up with the hope that all might turn out right at last.

As long as he could after the parting he strained his eyes towards the quay, until the distance of the vessel rendered it impossible for him any longer to perceive individuals upon it; and then, as it was evident that a smart gale was rising, he began to pace the deck, in the hope of keeping off sea sickness, and of suppressing melancholy feeling. All the passengers

proved total strangers to him, and as he passed the spot where he sat reading "Oliver Twist," and thought of the manner in which he had there and then been taken in by the "Artful Dodger," an involuntary imprecation on that clever individual escaped his lips, and he could not help wishing that he had him there, only just for five minutes, for the benevolent purpose of pitching him over-board, in order to give him a salutary ducking. But increasing sea sickness soon made him think of other personal matters; and as hours passed on before he could obtain even a measure of relief, he arrived at the landing stage both pale and exhausted, his legs tottering beneath him, and his head swimming as he called for a cab to take him to Lime Street Station. Booking first-class for Lynborough, he slept most of the night, and therefore, feeling refreshed thereby, arrived in a better condition at an early hour of the morning at his paternal home. As soon as breakfast was over, in a straightforward manner he acquainted his parents with all that had transpired, and both of them, seeing that he had evidently learned some useful lessons, contented themselves with merely giving him good counsel as to his future conduct, and wisely abstained from dropping a single word that might bear the appearance of reproach.

It was not until the afternoon that he went to the office and he

was observed by all to be in a more than usually meditative mood. What this mood boded was indicated in the evening, when for the first time for many months he was seen at the week night service. Mr. Marvel, as usual, occupied the desk, and gave an admirable and pointed address on the benefits of decision. The text selected was Isaiah xlv. 5, "*One shall say I am the Lord's,*" and in the course of its delivery he told a thrilling incident of a converted Jew, whose experience in leaving all for Christ was embodied in the following beautiful lines :—

And they renounce me ! and alone
I wander o'er the earth,
A stranger from the shelt'ring roof
Of those who gave me birth.

My father hates me,—me, his son,
And once his highest pride ;
He, who, in loving tenderness,
With all my wish complied.

My mother, too, she weeps the loss
Of one she mourns as dead ;
The son she still so fondly loves,
Brings anguish on her head.

And I have caused this bitter grief,
And I have caused her tears ;
Oh, break my heart ! I've broken hers
Who watched my earliest years.

And I am in a stranger land,
I suffer here unknown ;
Poor and forsaken, mocked and
scorned,
And friendless and alone !

Oh, not alone ! He leaves me not,
For whom I bear this grief
My sighing is not hid from Him,
And He will give relief.

He will not always hide his face,
He *will* preserve my way ;
'Twas in the riches of His grace
He found me while astray.

My Saviour ! scorn may be my lot,
And cruel grief and shame ;
But welcome shall be every wrong
I suffer for Thy name.

Thou art my Rock, in Thee I trust,
And none shall pluck me hence ;
Thou art my hope, I trust alone
In Thy omnipotence.

Thou, Israel's God ! protect my
friends,
Forget not Abraham's race,
Oh, save them, Lord, they long have
borne
The terrors of Thy face.

Make them to know Thy saving
truth,
Reveal to them Thy Son,
Teach them their Saviour's blessed
name,
Jesus, the Holy One.

Then shall they glorify Thy name,
Then all shall sing Thy praise,
And Israel's sons shall tell aloud
How wondrous are Thy ways.

"Here," said the preacher, "is decision. Here is one who said 'I am the Lord's.' Picture the dear Israelite, cast off by all, wandering up and down, counting, like Paul, 'all things but loss for the excellency of the knowledge of Christ Jesus the Lord,' and yet amid all his sorrows and persecutions, like the same great apostle, burning with intense anxiety for the salvation of the souls of his race, and you have what I call out and out decision for Christ. No temporising here ! No holding back for fear of earthly scorn, or ridicule, or shame ! A man content to be 'a stranger and a pilgrim on the earth,' so that he might in this world, like Enoch of old, 'have this testimony that he pleased God,' and at last hear his dear Master say : 'Well done, good and faithful servant, enter thou into the joy of thy Lord.' This, my friends, is the kind of decision both the Church and the world calls for in the present age, and shall not we feel it to be our highest honour to give it for Christ's sake ?" As this

telling appeal was made, the Holy Spirit carried it home to more than one heart with power. In the relation of the incident John Byron could not help but feel what an undecided life his had hitherto been. How far behind this self-sacrificing Jew was he, and yet how much greater his privileges! A Christian father, a Christian mother, and a Christian home! Brought up in the Sunday School and in the house of the Lord! Possessing every spiritual privilege that could fall to his happy lot! What a contrast to the position of this exiled son of Abraham! As he thought of it, and of his recent life, his heart swelled, the tears sprang in his eyes, and he fairly broke down. From that moment his decision was taken. He would be no longer a mere professor of religion and a sham. The language henceforth of his whole life should be "*Christ for me!*" He would, so far as God should give him grace, make it known that he counted it to be a high and noble honour to bear the Christian name. If he had never been converted before, he felt that he was now. Behold, "old things had passed away, and all things had become new."

"May I come home with you to-night, Mr. Marvel?" he asked at the close of the service, as that gentleman shook hands with him. "Certainly, Mr. Byron; come with me to my study. I am very glad to see you back again. I hope you have thoroughly enjoyed your outing!"

"I have, very much, sir. But I have had a strange experience, and I want to relate it to you in private."

"Then you shall have the opportunity. Come along, spend a quiet hour with me, and then go home after supper."

Seated in the minister's quiet study, without any reservation John Byron related all his recent adventures to his interested auditor. As the reader is familiar with them they need not be repeated. It is enough for our present purpose to learn that when the young man closed his narrative with detailing the effect that the address had had on his mind that night, the face of the worthy minister was radiant with joy; and knowing now in every respect how matters stood, he could do nothing else but grasp his youthful narrator by the hand, and exclaim: "God bless you, my dear young friend, and prosper you in your way!"

"Amen to that, sir; but I have not done yet. Would you not like to know how it was that I first began to turn aside?"

"I should indeed, Mr. Byron."

"Well, I will tell you all about it. It was through what occurred in our school-room."

"In our school-room?"

"Yes, you may stare, sir; but it was really what transpired there that was the original means of leading me astray. But it was some time before you came, and I think you ought to know all about it."

"Please go on."

"Here then, sir, is my statement. Brought up in a Christian household and the Sunday School, I always thought I should like to be a Christian. But I did not decide to join the Church until a mission was held under the auspices of our former pastor about six years' ago. It was not an excitable affair at all, but carried out, I think, in a Scriptural manner, and it led to some nineteen or twenty of us young people joining the Church. We went on very well till our minister left, and then, in

a measure unwatched and neglected, most of us began gradually to fall away from our steadfastness. Then, in connection with the Unitarian body in this town, a Dramatic Society was formed for the ostensible purpose of promoting what was called "the purified Drama;" and some of the young people who had joined it—my companion, Fred Spriggs, being one of them—proposed that we should borrow the scenery and have plays acted in our own school-room. This, in spite of protests from some of the older members, was done, and we got crowded audiences to witness our performances. Money was wanted both for the trust fund and the Sunday School, and, so to give both aid, and specially to stop the mouths of opposing Church members, we got rare collections for both objects, and then the opposition largely gave way. But a few stout opponents declined taking the money, saying that to get funds in such a manner was 'doing evil that good might come,' and they left the church in consequence: as you, sir, are in the habit of saying, they 'came out, and would not touch the unclean thing.' Almost up to the time you came we had occasional performances; and when the long nights come you may possibly find that some of the young people will want to have them again. But note their effect on us. They just trained us for theatre-going. We wanted to see the same plays performed by celebrated actors, and whenever they came to the town, of course we were there to see and hear them. The taste grew on what it fed, and so finally we cared a great deal more to witness theatrical performances even than to get up such performances ourselves. But when once I got the

taste, away went all relish for spiritual or even religious services; and it was just the same with others. Any night I would have preferred going to the theatre rather than to the house of God; and as to attending a prayer-meeting, of course I never could find time for that! The result you have seen; but thank God at last my eyes are opened; and I do most heartily thank you for those three sermons that you preached, which, however angry they made me at the time, have done me such good in the long run."

"I was not aware, Mr. Byron, that such theatrical performances had taken place in our school-room, and I am not at all surprised at the result. Should the thing however be attempted again, I think I know how to deal with it. In the meantime act up to the light that God has mercifully given you, and you will be both happy and useful. Here is our rule, and we shall not err if we walk according to it: *'Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.'* Let me give you a true incident. A young professing Christian man, like yourself, had been led away by the pursuit of worldly pleasure. He mixed up much with gay companions in a giddy whirl of excitement. With them in high spirits he tramped up and down, and highly delighted them with his tales and jokes and foolish jests. But when standing once in the market-place listening to the music of a band, God's voice reached him. He seemed to hear something whisper in the depths of his heart, *'Is it for this that I have chosen you out of the world?'* In an instant all around him appeared

changed. The music, he tells us, waxed louder and louder, but it could not still that reproachful whisper. The spell was instantly broken. Ashamed of his conduct, he lifted up his heart in prayer that the Lord would induce his companions to return home instead of seeking fresh scenes of amusement. His prayer was answered; a separation took place; and from that hour that young man consecrated his time, his talents, and his wealth to the Lord. Now this is just what is wanted in the present day. Instead of professing Christians asking themselves with regard to this amusement or with regard to that, 'Is there any harm in it?' they should ask themselves the far

more proper question, 'Is it for this that the Lord has chosen us out of the world?' Is it not for something higher, nobler, and far more elevating than to live a gay, fluttering, butterfly life, revelling in the delights of sense? To live as His witnesses; to serve Him every day in the secular life as well as in the spiritual; to make all around us feel the better for our Christ-like influence; and to serve the Lord most heartily in any humble way His providence and Word may indicate—this, my dear young friend, is the life that above all others is worth living, and most earnestly do I pray to Him that this splendid life may be yours."

(To be continued.)

Essays and Papers on Religious Subjects.

A CALL TO COMMUNION.

BY W. J. STYLES.

"O my dove, that art in the clefts of the rock, in the secret places of the stairs (or the hiding-place of the cliff or precipice), let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely."—Solomon's Song, ii. 14.

The Lord is here the speaker. He addresses believers, seeking a response to His own great and active love from those for whom He died, and for whose welfare He is ever occupied at His Father's right hand.

Our text contains a simile, a summons, and a secret. These shall briefly engage our attention.

* I. A Simile.—The believer is

likened to a dove sheltered in the clefts of a rock.

The emblem is obvious. The dove is noted for her gentleness, innocence, inoffensiveness, and her uncomplaining spirit. She is, therefore a fitting symbol of what should be the spirit of the disciples of Him who was holy, harmless, undefiled, and separate from sinners; who was meek and lowly of heart, and who, when reviled, reviled not again. Would that His professed followers displayed more of the mind of Christ!

The dove has wonderful eyes. She can see farther than any other bird, and if carried from home and liberated, quickly sights her distant dwelling and makes for it with all speed. The eye of faith resembles "dove's eyes." It can

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pierce beyond the firmament, and gaze on Him whom the eye of sense hath not seen. It can scan the future. It can contemplate the beauties of the inheritance laid up for it in heaven. It can linger fondly on the glories of the place which Jesus hath gone to prepare for His people.

The dove is very defenceless. She is not swift of wing. She hath no artifices by which to elude her foes. She hath no power of resistance if once she fall into their clutches. In this she is a fitting picture of the child of God, powerless in himself to withstand the artifices of the "old serpent" or the rage of the "roaring lion," or the many foes that are ever seeking to injure and destroy him.

The dove in our text is seen in a place of security—"in the clefts of the rock"—"a hiding-place" in the recesses of some lofty "cliff," where, hidden both from the rage of the elements and the cruelty of her enemies, she may abide in safety. The children of God have also their hiding-place. Taught by the sovereign grace of the Holy Spirit of their insufficiency and guilt, they are made sensible of their need of a Saviour. They are drawn to Jesus. They are led to cry—

"Rock of Ages, cleft for me,
Let me hide myself in Thee;"

and safe indeed is the refuge that the poor sin-stained and wounded soul finds in His pierced side—the cleft in the Rock of Ages. Oh, that we all, like a poor wounded and weary dove, may find refuge and rest in that blessed hiding-place! Here may we abide till "the calamity be overpassed," till "the strife of tongues" has ceased, and He that began the good work by bringing us to the hiding-place,

"present us faultless before the presence of His glory."

II. *The Summons*.—"Let me see thy countenance: let me hear thy voice." Here the Lord is calling believers to draw nigh and hold intercourse with Him. He invites their intimacy. He solicits their friendship. He courts their communion. Come to Jesus with an upturned face. Let Him see your countenance.

This implies, firstly, *nearness*. Come close to Him. I may call to another from a distance, but unless I draw very nigh he cannot see my face. Jesus invites His loved ones to come near to Him. He has brought them nigh. They stand in grace before God through His finished work as saved sinners, purged worshippers and dear children. They have boldness to enter into the holiest through His blood. And if they estrange themselves and remain outer court worshippers they fall short of the designs of His grace. Jesus loved to be approached when on earth. Mary was near Him when she sat at His feet. The penitent was near Him when she bent over His feet and laved them with the hot tear-drops of sorrow and affection. John was near Him when he reclined on His bosom. And we, too, may draw as nigh in spirit still. If we draw nigh to Him, He will to us. Oh, to learn to draw nigh—closer and yet closer to our Saviour in heaven.

Again. An upturned face imports *affection and confidence*. From those whom we fear and shrink from, we naturally avert our faces. We are willing only to display our countenance to those whom we implicitly trust. Faith should boldly confide in Christ. His love toward us should cast out fear; His goodness inspire us with per-

fect trust; His mercy dispel every doubt. If suspicious thoughts of Him cross our mind, our communion is at once interrupted and marred. Confidence is the basis of all friendship. Oh, for more *simplicity* in our intercourse with Him! Oh, for more trustful love!

"The light of love is round His feet;
His paths are never dim,
And He comes nigh to us when we
Dare not come nigh to Him.

"Let us be simple with Him, then,
Not backward, stiff, or cold,
As though our Bethlehem could be
What Sinai was of old."

It imports yet again *attention*. Turn your full face (so to speak) toward Jesus. Give Him not a mere momentary glance, but dwell fondly and longingly on His features. Gaze lingeringly, like the disciples who looked steadfastly toward heaven—as He left them to go to His father. Consider Him till your soul is absorbed and your heart is ravished by the sight. Look at Him till your eyes meet His, and the promise "I will guide thee with Mine eye" is realised in your experience.

It implies also *candour*. He that is speaking untruthfully knows that his countenance would not verify his words, and shrinks from observation. Truth loves the light—loves to be looked at, an upturned face betokens a truthful and ingenuous heart. Jesus calls us to outspoken communion with Him. He wants the truth from us, however humbling it may be for us to tell it. Pour out your hearts before Him. The Lord is nigh unto all them that call upon Him in *truth*. Many are self-deceivers in prayer. They come with some of their wants; others they never mention to Him at all. They confess some of their sins; others they

dare not disclose to Him. They have secrets from Jesus. They do not turn their full faces to Him that He may *read* them, and try their hearts and see if there be any wicked way in them. Oh, for *sincerity* in our dealings with Him! This, then, should be the *attitude* of the disciple when seeking fellowship with his Lord. He should come with an upturned face.

Then his *action* is specified. Let ME hear thy voice. Put all your thoughts, all your feelings, all your desires, and all your difficulties into words for Jesus to hear. We are anxious enough at times to get some one to listen to us. We hunger in our loneliness for a human friend to whom we may tell out the pent-up burden of our hearts. Jesus says, "Let Me hear thy voice. I love you better than any on earth. I understand you better. I shall meet you more kindly. I am better able to help you. Come, then, and talk to Me. Come close, and whisper your secrets to Me. You give loving glances at others. Let Me see thy countenance. You speak confidentially to frail and failing friends. Open your heart to Me also. Let Me hear thy voice."

A friend was reading the seventeenth Psalm to a dying man. At the sweet supplication of the sixth verse, "Incline Thine ear unto me and hear my speech," the sufferer said, "He must bend very low to hear me now, for I am very weak." Jesus does bend "very low," so low that He is near us now.

"Oh, may my Jesus teach me how
I may in Him abide;
From wandering save my foolish
heart,
And keep it near Thy side."

III. *A Secret*. — "Sweet is thy voice, and thy countenance is

comely." Such is the appreciation of Jesus for those for whom He died. He loves to see their faces upturned in affection and confidence towards Him. He loves to have them near Him. He loves to "hear their voice." Too often we think only of communion with Jesus as profitable and comforting to the Christian. This, however, is but one aspect of the question. Shall a mother delight to listen to the prattle of her babe? Shall a bridegroom dwell with rapture on the soft sweet face of the woman he adores? Shall a friend find joy in the communion of some kindred spirit? and the heart of Jesus be unmoved, when one whom He loves with a vehemence that death could not quench, draws nigh to Him? Truly it is a secret—a mystery for faith only to fathom. As the Son of God, "dwelling in the light which no man can approach unto," and worshipped by myriads of angelic beings, His bliss is infinite—ineffable; but as the Son of Man, aforesaid the Man of sorrows, and "the same yesterday, to-day, and for ever," His *human* heart can receive gratification from the fealty and affection of those He loves so well. We are told that He anticipates a day in which He shall behold the whole company of the elect before Him, "and see the travail of His soul and be satisfied." Borne up by the anticipation of this, "for the joy that was set before Him He endured the cross and despised the shame." It will be with exceeding joy that He will present us faultless before the presence of His glory, and can we doubt that He solicits our fellowship because He now loves to have us near Him. We can give Him *now* a foretaste of His future joy. This He asks of us. Shall we not seek nearer com-

munion with Him, not only for our own good, but in response to the tender appeals of the verse we have been considering?

HOPE FOR THE WORST; OR, NEVER DESPAIR.

BY REV. W. POOLE BALFERN.

"A bruised reed shall He not break, the smoking flax shall He not quench!"—Isaiah xlii. 3.

WHAT can be more worthless than a bruised reed, or weaker than a piece of smoking flax? And yet it is written that Christ will not break the one nor quench the other, and how beautifully Christ illustrated the fact by His death; not only did He die to put away the sins of such, but in the act of dying He saved the dying thief. "Lord, remember me when Thou comest in Thy kingdom," said the poor outcast, bruised and weak, his eyes all but glazed in death, and dying for his own sin. "To-day shalt thou be with Me in paradise" was the loving reply: He did not break the bruised reed nor quench the dimly burning flax. No, the most perfect and holy Being that ever lived is the most infinitely perfect in His love, tenderness, and sympathy for the self-condemned, ruined, and lost. He will not despise nor reject those who are weak under the power of temptation, nor cast out the worst who have been crushed and broken, defiled and made useless by actual sin! To all such He still speaks in accents of mercy, and His language is still as of old, "Come unto Me all ye that are weary and heavy laden, and I will give you deliverance and rest." For such, indeed, He bled and died, that He might heal and make them whole. Oh!

listen to His words, ye bruised and broken ones. He invites you to come; come, then, and rest upon His blood for cleansing, His righteousness for justification, and upon His Spirit to sanctify and save you from the power and dominion of sin. Come at once; come as you are in your true character, as sinful, worthless, broken, deserving only hell, renouncing all hope in self, and trusting only in Christ for your acceptance with God, and He will save you; your little spark of hope He will fan to a flame of joy through a free and full forgiveness, and blessed assurance of interest in His love and work; and where you are weak He will, by His grace and love, make you most strong to resist and overcome all sin. And oh! ye consciously bruised, doubting and fearing ones, hear the loving words of Christ especially to you. He says He will not break you; then He will receive and heal you. Be content, then, to come to Him in your true character as bruised and broken, and now receive at once by faith the free and full

salvation He invites you to take, and rejoice in His love. Come, then, to Christ, just as thou art.

Just as thou art, though guilt oppress,
Rugged thy path, and comfortless,
To plead the Saviour's righteousness,
O sinner, hear and come!

Just as thou art, with all thy woes,
In spite of all thy sins and foes,
In Christ alone to find repose—
O sinner, hear and come!

Just as thou art, with all thy fears,
Making no merit of thy prayers,
Nor trusting to thy cries and tears—
O sinner, hear and come!

Hopeless thyself thy state to mend,
And righteously by law condemned,
To find in Christ thy only friend—
O sinner, hear and come!

Dream not that better thou wilt be,
But come at once, to Jesus flee,
He loves to save, and why not thee?
O sinner, hear and come!

O come, believe! O trust, and live!
Truly thy sins Christ will forgive,
All thou can'st need He waits to
give—
O sinner, hear and come!

WHEN John Landels was a student, his prayer was that he might become "an uncommon Christian, and it is our joy to-day to know that this prayer was largely answered.—DR. LANDELS.

It is recorded of Epaminondas that when he was appointed by the opposite faction to some menial office at Thebes, he said, "It is the man that dignifies the office and not the office the man."

IN the East some converts were apprehended and unjustly put in prison. One of the party was the native preacher. They were kept in prison several days. The Sabbath came round, and though shut up like Paul and Silas they determined to worship God in the jail. They sang aloud the praises of God. Their keepers came to forbid and scold them, but the native preacher to their surprise began to preach to them. At length the chief officer of the Zemindhar was obliged to set them at liberty, saying, "What can we do with these people? If we imprison them they sing; if we scold them they preach and argue."

Reviews.

The Treasury. A companion Tune Book to Psalms and Hymns for public, social, and private worship. Compiled and edited by JOSEPH B. MEAD, and published by the Trustees, 25, Bouverie Street, Fleet Street.

WE congratulate the trustees on their success. They have produced for the use of the churches a very timely book; the demands for it were earnest and frequent, and it was needed to give completeness to psalms and hymns, so that we might have in our possession suitable compositions for the many sweet and beautiful hymns contained in our hymn-book of peculiar metre. We perceive the musical selections are taken from most of our best composers, both ancient and modern, and it contains a good sprinkling here and there of the old favourites. The editor has done his work well, and our grateful thanks are due to him. The index arrangements are convenient. The music print is remarkably distinct, and we have before us a very complete and worthy publication.

Specific Unbelief, England's greatest Sin. By ANDREW SIMON LAMB, Barrister-at-Law of the Inner Temple. James Nisbet & Co., 21, Berners Street.

IN his preface the author says: "Man is justified only on account of the righteousness of God." Of that righteousness we hear comparatively little, and yet the absence of submission to it, no matter how religious we may be, we are not yet believers in GOD'S WAY OF SALVATION though we may be nominally Christians. To aid in advancing the best interests of his native land, by seeking to stimulate to reflection on this solemn truth, this little

volume is sent forth. We are quite in sympathy with spirit and aim of the writer. His words are weighty and scriptural, and at the end of each of the seven chapters we can say, "This is the good old way: walk ye in it, and ye shall find rest for your soul." We sincerely wish for it a large number of readers.

The Age to Come; or, The Millennium.

By Rev. WILLIAM FRITH, minister of Hornton Street Chapel, S.W. Partridge and Co., 9, Paternoster Row. By the same author, *Daily Bread; or, our Communion with Jesus*: A courteous dissuasion from reliance on Ritualistic sacraments. Also, *Why Worship the Virgin?* A unanswerable challenge.

ON the outside page we have an extraordinary queer-looking picture of the Virgin and Child, representing the Worthing Madonna. Our friend Mr. Frith has had many a battle with Popery and its too successful imitations as found in the Ritualistic teachings of many of the clergy of the Church of England, who luxuriate on Protestant incomes, but do their best to lead the people into the Romish Church. We should like to know that the two tracts before us are having a large circulation. We are glad to see that the *Why Worship the Virgin Mary?* has rapidly required a second edition. Of the volume *The Age to Come* we have to say the writer has made prophetic subjects his special study, and at all times expresses his meaning clearly. Whether he carries to his readers conviction or not, you will sure to have the advantage of thought free and independent, and by no mean statement of views. And if the writer has a doubt as to the scope or intention of some scripture, he has the

courage to avow it. In the book we have an instance of this, in his answer to the question, Who is Gog, and who is Magog? To all who are interested in unfulfilled prophecy on the latter day glory, we advise a careful perusal of this book.

The Preacher's Pilgrimage: A study of the Book of Ecclesiastes. By Rev. J. HUNT COOKE. Elliot Stock, Paternoster Row.

IN twelve well-written chapters we get here the substance of the book of the Preacher. The pilgrimage of the inspired writer, and the design or outcome of the pilgrimage are brought out most vividly and impressively, beginning with the palace of delights and finishing with a glance at the grave and the conclusion of the whole matter. In reading we were forcibly reminded of a work called "The Royal Preacher," written by the late Dr. Hamilton, 1851, and which has taken its place amongst some of the best treatises of modern times on the Ecclesiastes, and we think Mr. Hunt's book is to become its companion volume.

Drum Taps, by ELIZABETH REEVES SWIFT, 8, and 9, Paternoster Square.

THIS work will no doubt please all who favour the doings of what is called the Salvation Army, because it is a slavish defence of all and everything done by that body of people. It is, however, not according to our mind; perhaps we have not so much objection to the drum, though we can tell of dying persons whose last days have been shamefully disturbed by such noisy proceedings. But, apart from this, we stand by the fact that the Captain of our Salvation has caused a Church to be formed, a Ministry and a Diaconate to be appointed; and by His own Word and His own example instituted two ordinances, which are to be observed till He come—and when these things are set on one side for the pleasure of some irresponsible

agent, we shall be valiant for the truth, and loyal to our Master.

Thirty-six Reasons for Believing in Everlasting Punishment, by DAVID PONTING HENDY, Bishop's Stortford. Marshall Brothers, 3, Amen Corner, Paternoster Row.

THIS clear and scriptural view of a most solemn and tremendously important subject may be had for three-pence from any booksellers. We cannot conceive an answer to it, except an evasive one. We say to the Law and to the Testimony, Who and what shall guide us if we cut ourselves adrift from the Word of God? We never knew of thirty-six reasons being required in proof of the Eternity of Heaven. Is it because in many cases persons feel they are on the broad road, and would fain persuade themselves that there will somehow come an end to the distraction to which it leads?

The Local Preacher's Magazine for January has a very telling paper from the pen of our worthy friend Major Smith, entitled "Wood and Field,—a drive for life: an incident of the Indian Mutiny."

The Ragged School Quarterly contains a letter from Windsor Castle giving leave from the Queen for her autograph to be used on the cards given to the prize takers in our Ragged schools.

Courage in Evil Times. Argument against the fear of man. Notes of a sermon by Jeremiah Burroughs, M.A., and delivered in the house of the Earl of Warwick, May 4th, 1638, reprinted for the use in this day of evil rulers. With introductions, quotations, and notes by William Willis, Q.C., 13, Whitefriars Street, E.C.

WE thank Mr. Willis for this reprint, also for his notes, &c. We fear the times and ways of some of our rulers show that there is much need for the faithful warnings and rebukes

contained in this sermon of former days.

J. Rennie, of Hitchin, has sold no less than £8,777 of books: 134,217 bound books, 218,535 small books, and 2,127,000 tracts. He is also sending out "The Little Pilgrim" series of tracts at half price, in packets 1s. 6d. and upwards. Specimens sent for two stamps.

The Religious Tract Society have added No. 50 and 51 to their second series of Present Day Tracts: the one on the Day of Rest in relation to this world and the world that is to come, the other on Christianity and Ancient Paganism. It is impossible to speak too favourably of these issues. They ought to be in the hands of every thoughtful man and woman of this country. They are healthful, vigorous, logical, convincing. We wish them God-speed. The Penny Biographical series gives a summary of the life of Alderman Kelly, Lord Mayor of London, at the accession of Queen Victoria.

We acknowledge the following good publications:—*Bible Work*, a record of bible women, nurses, etc.; *Evangelical Christendom and News of the Churches*, *Fifty-sixth Annual Report of the Trinitarian Bible Society*. We

regret the necessity for this society, but as such necessity exists, we wish it from our heart of hearts every blessing. *The British Flag, Life and Light, The Voice of Warning*, some Jubilee verses by Dr. Cowdy, and favourably received by Her Majesty the Queen; a Sermon by the late A. Fuller, Salvation through a meditator consistent with sober reason. This is published by the Religious Tract Society, and is a good, sound discourse.

OUR OWN MAGAZINE.—The *Sword and Trowel* gives an outline of the life of John Stanger, of Bessels Green, Kent. Should our *Messenger* reach any of the Stangers of Maidstone or Sandhurst, we advise them to get the May copy. Hymn and hymn writers in the *General Baptist* takes Robert Robinson for his sketch this month. The *Baptist Magazine* is more than usually good. The second article, by Dr. Trestrau, "Recollections of Thomas Binney," deserves a reading. In no part of the year are we so forcibly reminded of the value of our denominational papers as in April and May. The *Freeman* and the *Baptist* are full of the good things done and said at our meetings.

CHOICE SELECTIONS.

THE grand old missionary, Robert Moffat, was when a young man asked by a lady at Norwich to write some lines in her album. He complied with the request and wrote the following beautiful verse indicative of the purpose of his life:

"My album is the savage breast
Where darkness broods and tempests rest,
Without one ray of light
To write the name of Jesus there.
Then point to worlds both bright and fair,
And see the savage bend in prayer
Is my supreme delight."

And how he proved it to be so in his splendid life-long work in South Africa!

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. H. F. GOWER, of Tring, has accepted the pastorate of Manvers Street Church, Bath.

Rev. J. W. Townsend has resigned the pastorate at Townhope.

Rev. J. Chadwick, of North Finchley, has accepted the pastorate of the chapel recently erected at South Norwood by the London Baptist Association, under the presidency of Rev. J. W. Todd, D.D. A large congregation has been already gathered.

LIVERPOOL.—At a largely-attended meeting of the members of the Myrtle Street Church, held on Monday evening, the 9th ult., it was unanimously and cordially resolved that the Rev. D. P. McPherson, B.D., of Glasgow, be invited to accept the pastorate.

Rev. R. A. Bellman has accepted the pastorate of Bouverie Road Chapel, Stoke Newington, vacant by the resignation of Rev. G. H. Malins, who sails next Tuesday to undertake a pastorate at Kingston, Ontario.

Rev. R. V. Hobbs, who has been minister at Tenbury for nine years, has accepted the pastorate at Helston.

RECOGNITIONS.

REV. C. PAYNE, received public recognition as pastor of Enon Church, Burnley, on the 27th of April. Mr. E. Heap presided, and addresses were delivered by Revs. W. Gray, J. E. Barton, R. Ensoll, and Mr. J. Riley (senior deacon).

Rev. G. P. Mackay has been recognised as pastor of Park Chapel, Yarmouth. Revs. J. H. Shakespeare, W. Woods, G. Seaman, and C. Stowell, took part in the proceedings.

Rev. T. B. Field, late of Appledore, North Devon, was recognised on the

8th of April as pastor of the churches of Cheddar, Winscombe, Rooksbridge, Allerton, Crickham, and Rodney Stoke. The pastor is assisted by lay helpers. Revs. E. Moore, J. Clark, and E. Edginton took part in the services.

Rev. T. Brimley was recognised, on the 12th of April, as pastor at Braunston. Rev. J. T. Brown presided; Revs. W. Edwards, W. Pratt, W. Fidler, W. H. Wilcock and W. Stoye delivered addresses. "During the six months Mr. Brimley has had charge of the church," writes a correspondent, "the congregation has increased fourfold. The chapel has been renovated and a capital harmonium purchased."

Rev. T. B. Field has received recognition as pastor at Winscombe.

Rev. D. Muxworthy, late of Swansea, has been recognised as pastor at Lumb-in-Rossendale. Rev. John Howe, as the oldest Nonconformist minister of the district, gave the right hand of fellowship to the pastor in the name of his brethren.

On Wednesday, 4th May, recognition services were held in the Naunton Baptist Chapel, in connection with the settlement of Rev. W. E. Goodman as pastor of the Baptist Church at Naunton and Guiting. Rev. Thos. Bentley, secretary of the Oxfordshire Association, took the chair at the afternoon meeting. Addresses were given: to the minister, by Rev. Jas. Dann, of Oxford; to the church and congregation, by Rev. Mr. Longhurst, of Cheltenham; and to the teachers and parents, by Rev. J. Backaby, of How. The senior deacon, Mr. Thomas Comely, stated the reasons that had led to the call being given, and Mr. Goodman referred to his acceptance of the call. Tea was afterwards served in the National

School, kindly lent by the trustees and the Vicar of Naunton.

The public recognition of Rev. Arthur C. Chambers, as pastor of the church at West Malling, Kent, took place on Wednesday, 27th of April. A large company sat down to tea in the schoolroom, which was tastefully decorated for the occasion. The evening meeting in the chapel, over which Mr. Robert Barling, of Maidstone, presided, was addressed by Revs. J. H. Blake, of Luton; Clarence Chambers, of Perth, Robert Laver, of Herne Bay, James Dunk, of Aylesford, and M. D. Morgan, of West Boro, Maidstone, and Messrs. Ennals and Payne.

Rev. J. S. Wyard was recognised on the 3rd May, as pastor of the newly formed church at Grovelands, Reading. The sermon was preached by Rev. C. B. Sawday. At the meeting which followed, the chair was taken by Mr. A. W. Sutton, who has erected the building, and handed it to the Baptist denomination. Revs. J. T. Wigner and C. A. Davis were among the speakers.

The recognition service in connection with the settlement of Rev. W. H. Stanbury, as pastor of the church at Wainarlywydd, took place on Monday, May 9th. The service was a departure from the old routine. The following ministers delivered two sermons: Rev. D. Davies, (York Place, Swansea, Chairman of the Glamorgan Association) and Rev. W. J. John (Carmarthen Road Chapel) in Welsh. On the Sunday previous the anniversary services of the church were held, when the following ministers took part: Revs. W. J. John, W. Davies, and Mr. B. Morgan. All the services were well attended, and encouraging signs of future prosperity to the church and pastor have already taken place.

PRESENTATIONS.

Rev. G. M. McELWEE, M.A., B. Sc., previous to leaving Dumfries to enter upon the co-pastorate of Mansfield road Church, Nottingham, was pre-

sented by the congregation with eighteen volumes, and by the Sunday school with a copy of Emerson's works.

Miss King, organist of the chapel at Warminster, has, on the occasion of her marriage, been presented with a Davenport by the members of the church and congregation.

Miss Fowler has been presented by the Working Men's Sick Benefit Society in connection with the chapel at Acton with a gilt-mounted work-box, in recognition of help rendered. From the mothers' meeting Miss Fowler, at the same time, received a work-basket.

Rev. W. H. Elliott, of South Side Church, Glasgow, has been presented by the members of his Bible-class with a Parallel Bible.

Rev. J. R. Fawcett, on leaving Farsley, near Leeds, was presented, at a valedictory meeting, with £50 as a token of regard. Mr. Briggs Priestley, M.P., presided. Mr. Henry Shaw, of Leeds, offered prayer, and Revs. S. Wright, J. Whitaker, and W. Golding delivered addresses. During the three and a half years of Mr. Fawcett's pastorate, 40 members have joined the church, and £1,000 has been laid out on the chapel property.

Miss Harding, a valued worker in the school at Bradford on Avon, has, on leaving the town, been presented by her fellow teachers with an illustrated teacher's Bible.

Mr. G. H. Salmon, before leaving Rugby, was presented with a marble timepiece by the teachers and scholars of the Sunday school under the pastorate of Rev. A. Morgan, in recognition of his services as superintendent.

Rev. E. W. Berry, on his return from his wedding tour, was presented at a welcome meeting held in the church at Redditch, with a study Bible, a gift from the Mutual Improvement Society. Mrs. Berry received an album from the teachers and scholars of the Sunday school. Miss Berry, who is leaving the town

was presented, on behalf of the ladies sewing meeting, with a walnut work-box.

NEW CHAPELS.

NEW CHURCH, WEST BRIGHTON.—Up to the present time there has been no building erected specially for the Baptist denomination in the extensive district of West Brighton, or Hove, though Brighton proper can boast of four. An exceedingly handsome and commodious Baptist Church is being erected (at his own cost) by Mr. Geo. Thos. Congreve, of West Brighton and London. The site (freehold) adjoins that of the Young Women's Christian Institute in Holland Road, close to the main thoroughfare of the Western Road, and occupies a central position. The chapel is 72 feet 6 inches long, and 42 feet 6 inches wide, with additional width at the transept. The external walls are of Box Ground rock-faced stone, with doorways, windows, and dressings of Monks' Park stone. The window behind the rostrum, and circular window at the south end (the former especially), are of handsome design, and are filled in with richly coloured stained glass, all the other windows being glazed with cathedral glass. The pew fittings are in pitch-pine, and the galleries (which occupy two sides and the south end) have an open front with ornamental ironwork and crimson-lined footboard. The rostrum is of beautiful design, and behind it is the orchestra with richly panelled front, over which is a lofty arch resting on marble columns, supported by carved Bath stone corbels. An organ suitable to the building is being erected by Messrs. Harper Brothers, of Ship Street. The tower is square and 110 feet high, having the main entrance to the chapel under it, leading to a spacious vestibule. There are vestries and class-rooms, and a handsomely fitted lecture hall or schoolroom, 45 feet by 28 feet, also a caretaker's house. Heating (with hot water) and ventilating arrangements have

been well provided, and in all respects the comfort and convenience of worshippers have been carefully studied. It is expected that the building will be ready for opening in July next. The architect is Mr. John Wills, of Derby, and the builder Mr. A. Cresswell, of Brighton. We believe that no minister has as yet been appointed.

A new chapel was opened on the 27th ult., at West Bromwich, by the Rev. Dr. Landels, of Edinburgh. The building is estimated to accommodate 500 persons, and its erection has cost about £3,500. At a luncheon which followed the opening, the treasurer (Mr. G. Garratt) announced that £1,551 4s. 10d. had already been raised, in addition to which £350 was due for the land upon which the old chapel stood, and compensation for damage done by mining operations. About £80 was raised at the opening services.

The congregation under the pastorate of Rev. G. T. Gillingham, have opened on a freehold site in Ripple Road, Barking, an iron chapel to seat 350 persons. Revs. J. T. Briscoe, G. D. Hooper, C. Spurgeon, J. Young, and W. Taylor took part in the opening services.

LONDON: THORNTON HEATH.—On the 3rd of May, Rev. C. H. Spurgeon celebrated the 37th anniversary of his baptism by opening his new Jubilee Baptist Chapel, in the Crescent, Thornton Heath. The chapel is near Mr. Spurgeon's private residence, and will at present be used as a mission station in connection with the Metropolitan Tabernacle, the Rev. J. W. Harrald superintending the work. It seats 300 persons, and is practically a school chapel, placed at the back of the site, so as to leave room for a larger structure when needed. On the opening day a prayer meeting was held at 6 a.m., at which Mr. Spurgeon was present, in addition to the Rev. J. A. Spurgeon, W. Hobbs, J. W. Harrald, and about 150 other friends. In the afternoon Mr. Spurgeon preached from Isa. liii. 5. After tea, to which about

180 sat down, a public meeting was held, under the presidency of Mr. T. W. Stoughton. Addresses were delivered by the Rev. J. A. Spurgeon, W. Hobbs, E. S. Neale, R. J. Beecliff, J. W. Harrald, and others. By the help of his friends, Mr. Spurgeon was able to present the chapel and ground entirely free of debt, and the collections for the day, which amounted to £18, were devoted to the general expenses of the work.

MISCELLANEOUS.

PORTSMOUTH.—The church at Lake Road has undertaken mission work in a hall at Elm Road, Buckland, with the view of ultimately forming a new Baptist Church in that densely populated part of Portsmouth. The hall is leased for seven years. On Thursday evening, May 12th, a tea meeting was held to inaugurate the mission in connection with the Church. After tea, the church choir, under the leadership of Mr. W. E. Green, gave John Farmer's oratorio, "Christ and His soldiers." The pastor, Rev. T. W. Medhurst, presided. This mission has been worked during the past year by members of Lake Road Church, and has already been so successful that the church is encouraged to hope that now its permanent success is secured. A Sunday school, with 336 scholars on the rolls, is already in good working order, and the Sunday evening evangelistic services are well attended. The schools in connection with Lake Road Church now number a total of 1,601 scholars and 78 teachers. During the past year 21 scholars were added to the fellowship of the Church.

REV. W. H. PAYNE celebrated on Sunday the eleventh anniversary of his pastorate at Lyndhurst, and the twenty-fifth of his ministry, having been previously pastor of the churches in Presteign, Worstead, and Bugbrook.

LUTON, Park Street.—The annual sermons for the Sunday schools were preached on Lord's Day, May 8th,

by the Rev. J. V. Charlesworth, morning and evening; and an address in the afternoon to the young, by the Rev. J. Connell. On Monday, 9th, the annual meeting was held, presided over by the pastor, and the Mayoress, Mrs. Blundell, distributed the prizes. The collection amounted to £52.

RECENT DEATHS.

THE Baptist Church in Lindley, Huddersfield, has suffered a severe loss in the somewhat sudden departure of Mr. Edwin J. Sykes. The deceased was born at Ilkley on December 27th, 1827. When but fifteen years of age he was baptised at Golcar by the Rev. Wm. Colcroft, and joined the church. At the age of twenty he became a schoolmaster at Linthwaite, and did good service in this useful vocation. In the year 1872 he was appointed vaccination officer to the Huddersfield Union, and subsequently its Relieving Officer. Soon after joining the church at Golcar he became its secretary, and in 1860 was appointed as one of its deacons. At this time the Rev. H. Watts was pastor, and during the whole of his pastorate he found the new deacon to be a most efficient helper, a wise counsellor, and a trustworthy friend. After holding this honourable office for thirteen years he removed to Lindley where he was again chosen as a member of the diaconate and served the church faithfully in this department for twelve years longer. While in the act of relieving the poor he was seized with paralysis and after a week's illness, during the latter part of which he was deprived of the power of speech, he peacefully departed this life on April 7th, aged 59 years. He was interred in the Huddersfield Cemetery, the funeral cortege including many friends connected with the district churches, and several of the Guardians, together with Mr. Hall the Clerk of the Union. An official letter from the Guardians, sent to his widow spoke, in eulogistic terms of his integrity and of the value

they set on him as a public servant : also of the peculiar qualities that rendered his dealings with the poor so exceedingly beneficial to all concerned : kind and firm to the one, he was conscientious with the money of the other. This was seen by the fact that many of the poor were greatly affected at his death, one pauper from the workhouse following the funeral procession all the way, and another of the same class coming to view the dead body as it lay in the house. Poor widows who found in him a sincere friend have since testified of the kindness of his dealings with them. A high tribute was likewise paid to his memory by the Clerk of the Guardians, who affirmed him to be "one of the most faithful and conscientious officers that he ever had the privilege of working with, and that his loss to the Huddersfield Union would be great." Similar tributes were also given by the Rev. W. Gay, [at Golcar, and the Revs. H. Watts and George Duncan, D.D., at Lindley, the latter of whom preached before a large congregation an impressive funeral sermon from 1 Cor. xv, 20 (R.V.), "Them that are asleep." The deceased leaves a widow and three sons.

It is with very deep regret we record the death of our highly-respected friend and brother, Mr. William Hill, which took place at his residence in South Laws Street, Pembroke Dock, April 30th, at the age of 64. The deceased had been for many years a most diligent and faithful member of the Baptist Church, Bush Street, in connection with which he had also filled the office of deacon for a long period. His mortal remains were laid to rest on the following Thursday afternoon in the new cemetery, in the presence of a large number of sorrowing friends, who evinced by their deep emotion how much they loved him. On Sunday evening, May 8th, a memorial service was held in the chapel, when the pastor

(Rev. R. C. Roberts) selected the very appropriate words as the basis of his discourse, "He was a faithful man, and feared God above many."—Neh. vii. 2. "I know not," he said, "of any description more applicable to our devoted departed brother than the one contained in the text. Every one who knew him will at once perceive how these words so pertinently exhibit his character. 'He was a faithful man, and feared God above many.' If we summed up his life in a few words, those few words would be the text. His unflinching adhesion to the cause of Christ is known to all who attend this place of worship. His devotion, which was free from fits and starts, was constant and unwearied. No one was more regular, more attentive, more to be relied upon. He was no talker, but a faithful, diligent worker, one who clung to his post through thick and thin, who had too much manliness to run away in a storm, or turn his back in the day of battle. We could almost always calculate upon his presence at the different services, and never was he known to shirk any duty that lay in his path. In the Sunday school he was a faithful teacher for many years, respected and loved by all his fellow-workers. His name, together with several other honoured brethren and sisters, who once worshipped here with us, but who are now before the throne of God—these names will long live in our memories. We thank God that we have ever known them. We bless the Author of all good for the grace that was manifest in their lives—keeping them faithful to the end. Our brother will be greatly missed from among us. When good, faithful, diligent workers are taken away they are missed. The Church of Christ can ill afford to lose them. But our loss is his gain. To him has been addressed from the throne of God those cheering words, 'Well done, good and faithful servant; thou hast been faithful in a few things, I will make

these ruler over many things; enter thou into the joy of thy Lord.'

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

BAPTISMS.

- Ayisham*, Norwich.—May 1, Fourteen, by G. Fring.
- Ayr*, N.B.—May 6, Seven, by J. Horne.
- Bradfield*, Suffolk.—January 1, One; May 1, Four, by W. Dixon.
- Bassaleg*, Bethel.—April 24, Four, by W. Maurice.
- Bethesda*, Haverfordwest.—Easter Sunday, Two, by J. Jenkins.
- Bradford*, Heaton.—April 27, Five, by R. Howarth.
- Blaenavon*.—King Street, on April 21, Nine, by O. Tidman.
- Brynyn*, near Wigan.—On Easter Sunday, Fifteen, by W. C. Taylor.
- Bwlth Wells*.—April 17, Ebenezer, Three, by W. H. Prosser.
- Burnley* (Mount Pleasant).—April 24, Two, by R. Ensoll.
- Cambuslang*, Glasgow (Argyle Hall).—April 10, five; April 17, Four, by D. Lewis.
- Camrose*.—April 24, One, by J. J. Williams.
- Cardigan* (Mount Zion).—April 3, One, by G. Hughes.
- Carmarthen*.—April 13, Ten, Tabernacle, by J. Thomas.
- Chatham*.—On April 27, Three, by T. Hancocks.
- Cinderford*.—April 13, Thirty-three; April 27, Fifty-one; April 30, Sixteen, by W. Thomas.
- Crook*.—May 8, Two, by R. Scott.
- Cutsdean*.—March 31, Three; April 28, Three, by C. Sirett.
- Dunfermline*.—April 13, Three, by J. T. Hagan.
- Eastbourne*.—April 25, Ceylon-place, Thirteen, by J. Morgan.
- Erwood*, Hephzibah.—April 17, Twenty-one, by W. Osborne.
- Exeter*, South-street.—April 24, Two, by E. C. Pike, M.A.
- Frankstridge*.—May 1, Four, by T. D. Jones.
- Frodsham* (Union Church).—April 24, Two, by J. W. Varley.
- Forton*, Gosport.—April 24, Three, by C. Philp.
- Gosport*.—May 8, Tabernacle, Four, by J. E. Barley.
- Gladestry*.—May 1, Seven, by G. Phillips.
- Golcar*.—May 1, Five, by W. Gay.
- Great Marlow*, Bucks.—May 1, One, by D. Whitton.
- Latchford*, Cheshire.—April 3, Three, by J. W. Varley.
- Lee*.—May 1, Bromley-road, Five, by J. W. Davies.
- Leigh*, Lancashire.—April 26, Fourteen, by J. W. Wise.
- Leicester*.—May 4, Dover-street, Twelve, by W. Ashby.
- Kingston*.—April 24, Five; 27, Three.
- Little Kingshill*, Bucks.—April 27, Two, by J. Robinson.
- Llangyplach*, Swansea.—May 1, Fifteen, by E. W. Davies.
- Long Eaton*.—May 1, Two, by H. Wood.
- Longton*.—April 24, Five, by C. T. Johnson.
- Loughwood*, Devon.—May 1, Three, by R. Bastable.
- Lord's Hill*, Minsterley, Salop.—April 28, Two, by W. Jenkins.
- Lurgan*.—May 7, One, by F. J. Ryan.
- Luton*.—April 28, Seven, by James H. Blake.
- Lymington*.—April 24, Four, by J. Collins.
- Manchester*: Grosvenor-street.—Two, by F. Oliver.
- Maesbyrllan*.—May 1, Eighteen, by H. Llewelyn.
- Manchester*.—March 27, Coupland-street, Four; April 24, Three, by G. Wainwright.
- Machen*, Mon, April 13, One, by J. Morgan.
- Merthyr Tydfil*.—April 17, High-street, Five, by D. J. Hiley.
- Millom*, Cumberland.—April 13, One, by J. G. Anderson.
- Modbury*.—April 24, Eight by J. Carvath, Metropolitan District:
- Hampton Court*.—April 13, Four, by A. Hall.
- Norbiton*.—April 24, Three, by J. Clark.
- Penge Tabernacle*.—April 20, Four, by J. W. Boud.
- Peckham*, Gordon-road.—April 27, Three, T. H. Court
- Teddington*.—April 24, Two, by A. Greer.
- Woolwich*: Queen-street, April 27, Two, by T. Jones.
- Neath*.—Orchard-place, May 8, Four, by A. F. Mills.
- Necton*, Norfolk.—April 24, Two, by T. II. Sparham.
- Newport*, Mon.—April 17, Two, by A. T. Jones.
- Oswestry*.—May 1, Two, by G. Archer.
- Okehampton*.—April 17, Two, by —Whiting.
- Oldham*, King-street.—April 27, One, by W. F. Edgerton.
- Paignton*, Devon.—April 24, Two, by G. Hider.
- Penbroke Dock*.—April 17, Bush-street, Two, by R. C. Roberts.
- Pound*, Maesyrhelem, Radnorshire.—April 24, One, by T. D. Jones.
- Pill*, Somerset.—April 10, One; May 1, Three, by F. E. Smythe.
- Portsmouth*.—April 27, Lake-road, Four, by T. W. Medhurst.
- Prestegyn*, Radnorshire.—April 27, One; May 1, One, by S. Watkins.
- Ramah*.—May 8, Six, by J. Morgan.
- Raudon*, Leeds.—April 27, Thirteen, by A. P. Fayers.
- Rowley*, co., Durham.—April 14, Four; April 17, Fifteen, by E. W. Jenkins.
- Sardis*, Pem.—April 17, One, by J. Johns.
- Street*, Somerset.—May 3, Four, by J. Bartlett.
- St. Helens*.—April 20, Park-road, Ten, by W. C. Taylor.
- Sunningdale*.—April 24, One, by A. Corbet.
- Syston*, Leicester.—Nine, by C. F. Aked.

THE SEARCH AFTER HAPPINESS.

A SERMON BY C. H. SPURGEON.

There be many that say, Who will show us any good? Lord, lift thou up the light of Thy countenance upon us."—Psalm iv. 6.

THIS is a text which, by the rich assistance of the Holy Ghost, may serve as a touchstone to try our state. See, here are two classes of men! the *many*, panting after the good of this world, and the *few*, turning the eye of faith to their God, and begging that He would "lift up the light of His countenance upon them."

I. Let us contemplate with sadness, and with searching of heart THE MANY—trembling lest we should find ourselves among the number.

"THE MANY!" what a thousand thoughts rise around these two words! The million-peopled city, the populous town, the wide spread country, this isle, kingdoms, empires, continents, the world, all seem to issue forth like armies from the hundred-gated Thebes, at the mention of the words, "The many." Here we see the toiling peasant and his lordly squire, the artisan and the princely merchant, the courtier and the king, the young, the old, the learned and the unlearned, all gathered within the compass of a word.

And all these—all this vast gathering of human souls—are joining in one cry, all moving in one direction. Oh! thought at which the faithful well may weep; their cry is SELF, their course is SIN. Here and there are the chosen few struggling against the mighty tide; but the masses, the multitude, still, as in the days of David, are hurrying their mad career in search of a fancied good, and reaping the fruit of the futile search in disappointment, death, and hell. Oh, my reader! art thou like the dead fish, swimming with the stream; or art thou, by constraining grace, drawn onward to the bliss prepared for the elect? If a Christian, I beseech thee pause and admire the grace which hath made thee to differ. If thine heart is right with God, I know thou wilt confess that there is no intrinsic natural goodness in thee, for like thy friend, the preacher, I doubt not that thou art made to groan over a strong propensity within, which often tempts thee to join in the world's chase, and leave the "fountain of living waters for the 'broken cisterns' of earth."

I know thou wilt join with him and sing:—

"'Tis all of free grace we were brought to obey,
While others were suffered to go
The road which by nature WE chose as our way,
Which leads to the chambers of woe."

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No. 344. NEW SERIES.

Come, then, with me, and behold the evil and the folly of the world ; listen to their never-ceasing cry, " Who will show us any good ? " Mark—

1. Its *sensual* character : " Who will show us any good ? " The world desires something which it may see, and taste, and handle. The joys of faith it does not understand. We, by Divine grace, do not walk by sight, but the poor sons of earth must have visible, present, and terrestrial joys. We have an unseen portion, an invisible inheritance ; we have higher faculties and nobler delights. We want no carnal showman to bid the puppet joys of time dance before us ; we have seen the " King in His beauty," and spiritually we behold " the land which is very far off." Let us pity the worldling who is seeking water where there is none in a salt land, a thirsty soil ; let us earnestly intercede for poor short-sighted man, that he may yet have the " wisdom which cometh from above," and the eye-salve of Divine illumination ; then will he no more seek for his happiness below, or look for pleasure in things of sense. Take care, my reader, that thou dost not suffer under the same delusion. Oh ! ever pray that thou mayest be kept from hunting in the purlieu of sense, and fixing thine affection on earthly things : for be sure of this, that the roses of this world are covered with thorns ; and her hives of honey, if broken open, will surround thee with stinging remembrances—but not a drop of sweetness will they afford ; remember to lay to heart the words of a holy poet—

" Nor earth, nor all the sky,
Can one delight afford,
No, not a drop of real joy,
Without Thy presence, Lord."

2. Notice yet again its *indiscriminating* nature—" Who will show us ANY good ? " The unregenerate mind has no discernment in its choice. One good is to it as desirable as another. Men easily allow toleration here. The cup is the god of the wine-bibber, the indulgence of lust is the object of the voluptuary, gold is the miser's god, and fame or power the choice of the ambitious. To most men, these are all good in their way ; if not esteemed good morally, they are looked upon as forbidden fruits, only untasted because of the penalty, and not abhorred because of a real distaste. Oh, my reader, hast thou a judgment to see that *any* good will not suit thee ? Hast thou made an election of " solid joys and lasting pleasures," and are the dainties of time tasteless to thee ? Thou art not like the bee, which can find her food in nettles and poisonous weeds ; the " Rose of Sharon " is the flower of thy choice, and the " Lily of the Valley " is to thee the perfection of beauty. No longer canst thou ask for ANY good, for thou hast found *the* One, the only good ; and in Him is such a fulness, an abundance, that thy song will ever be—

" God is my all-sufficient good,
My portion and my choice ;
In Him my vast desires are filled,
And all my powers rejoice."

3. Remark attentively the *selfish* nature of the question, " Who will show *us* any good ? " Here the poor man of this world is seeking for

himself and his fellows, but not for God, or the good of others. He has no fear, nor love, nor reverence of God; let but his barn be stored, his purse filled, his body fed, his senses gratified, and the great Maker and bounteous Giver may be forgotten. What cares he whether there be a God, or whether he be worshipped or no; to him Venus, or Brahma, or Wodin, or Jehovah, are alike. He cares not for the living and true God; he lets others have religion; to him it would be a weariness and a labour. Or, if he put on the outward guise of religion, he is but a Gideonite in the temple, "a hewer of wood and drawer of water;" selfish even in his worship—selfish in his praises and his prayers.

But we, beloved reader, are, we trust, no longer lovers of self; we have become adorners of God, and, purely from gratitude, we pay our glad homage at His throne. We do not now put self foremost; we wish to experience a self-annihilation—a death to self; we have learned to sacrifice our own desires on the altar of Divine love, and now one passion concentrates our power, and truly we exclaim—

"Christ is my light, my life, my care,
My blessed hope, my heavenly prize;
Dearer than all my passions are,
My limbs, my bowels, or my eyes."

4. Observe also the *futility* of the inquiry: "Who will show us any good?" Echo might answer, Who? Where lives the fortunate discoverer? where the man who has stumbled on this pearl of price unknown? Ah! sinner, call again, like the priests of Baal, for there is neither hearing nor answering. Go to those Arcadian groves of poetry, and find them a fiction; taste the nectar of the epicure, and find it gall; lie on a bed of down, and loathe the weakness which effeminacy engenders; surround thyself with wealth, and learn its powerlessness to ease the mind; aye, wear a royal crown, and mourn a king's uneasy head. Try all; like the preacher of wisdom, open each cabinet in the palace of pleasure, and ransack each corner of her treasure-house. Hast thou found the long-sought good? Ah! no. The joys, like bubbles, have dissolved by the touch, or like the school-boy's butterfly, have been crushed by the blow which won them.

Pause here, and realise the emptiness of sublunary joys. Entreat the Spirit of all grace to reveal to thy soul the hollowness of terrestrial baubles. Take the earth, and as Quarles has it, "*Tinnit inane*,"—it sounds, because it is empty. Despise the world, rate its jewels at a low price, estimate its gems as paste, and its solitudes as dreams. Think not that thou shalt thus lose pleasure, but rather remember the saying of Chrysostom, "Contemn riches, and thou shalt be rich; contemn glory, and thou shalt be glorious; contemn injuries, and thou shalt be a conqueror; contemn rest, and thou shalt gain rest; contemn earth and thou shalt gain heaven!"

Here may you and I close our review of the foolish multitude, by learning the three lessons spoken of by Bonaventure: "The multitude of those that are lost, the small number that are saved, and the vanity of transitory things."

II. A happier sight now awaits us. Yonder is a company whose constant utterance is widely different from the inquiry of the many.

These are THE FEW ; not so many as the moralist or formalist believe them, and at the same time not so few as Bigotry in her narrowness would make them, for God has His hidden thousands whose knees have never bowed to Baal.

They *seek* not a good, for they have found it ; they ask not a question but they breathe a prayer ; they apply not to mortals, but they address their God, " Lord, lift Thou up the light of Thy countenance upon us."

Let us tarry on the very threshold of these words, and devoutly ask for Divine searching, lest we should be deceived in our belief that this is our prayer ; let us not take the words lightly on our unhallowed lips, lest we ask for our own damnation. Perhaps, my reader, if the light of God's countenance were at once to shine upon you, your heart is so far from God, so full of hatred to Him, that it would suddenly destroy you—for remember He is a " consuming fire."

Let us, however, if the answer of conscience and the inward witness are agreed to give us hope, behold the countenance of our God.

1. For it is a *reconciled* countenance.

" Though Thou wast angry with us, Thine anger is turned away, and Thou comfortest us." " I will never be wrath with Thee, nor rebuke Thee." The anger of God towards the believer in Jesus is for ever appeased ; they are so perfect in the righteousness of Christ, that " He seeth no iniquity in Jacob, neither perverseness in Israel."

Though of " purer eyes than to behold iniquity," He doth yet regard poor sinners with affection ; and towards thee, my Christian readers, He hath no sentiments but those of unmingled love.

Think of thy glorious condition, reconciled ! beloved ! adopted !

" On such love, my soul, still ponder,
Love so great, so rich, so free ;
Say, whilst lost in holy wonder,
Why, O Lord, such love to me ?
Hallelujah !
Grace shall reign eternally."

2. It is a *cheering* countenance.

The smile of a fond friend will nerve us to duty ; the approving glance of a wise man will give us courage in trial ; but the looks of God, the smiles of our Father which is in Heaven, these are better than the applause of a colossal audience, or the shouts of an empire of admirers. Give me the comforts of God, and I can well bear the taunts of men. Let me lay my head on the bosom of Jesus, and I fear not the distraction of care and trouble. If my God will give me ever the light of His smile, and glance His benediction—it is enough. Come on foes, persecutors, fiends, ay, Apollyon himself, for " the Lord God is my sun and shield." Gather ye clouds, and environ me, I carry a sun within ; blow, wind of the frozen north, I have a fire of living coal *within* ; yea, death, slay me, but I have another life—a life in the light of God's countenance.

3. Let us not forget another sweet and precious consideration. It is a peculiar countenance, from the fact that it is *transforming*, changing the beholder into its own likeness. I gaze on beauty, and may be myself deformed. I admire the light, and may yet dwell in darkness ; but if the light of the countenance of God rests upon me, I shall become like unto

Him ; the lineaments of His visage will be on me, and the great outlines of His attributes will be mine. Oh, wondrous glass, which thus renders the beholder lovely ! Oh, admirable mirror, which reflects not itself with its imperfections, but gives a perfect image to those who are uncomely ! Oh, my reader, may you and I so fix our contemplations upon Jesus and the persons of the Godhead, that we may have our unholiness removed, and our depravity overcome. Happy day when we shall be like Him : but the only reason of it will be, that when "we shall see Him as He is." Oh, could we look less to the smile and favour of man, and more to the regard and notice of Heaven, how far should we be in advance of what we are ! Our puny spirits would become gigantic in stature, and our feeble faith would, through grace, wax mighty. We should no longer be the sport of temptation, and the pliant servants of our corruptions. Oh, our God ! amid our folly and our sin we turn to Thee with strong desire, crying out, "Lord, lift Thou up the light of Thy countenance upon us."

4. We will only note, in concluding our brief but instructive musings, that His countenance is *unchanging*. The light may seem to vary, but the face is the same. Our God is the immutable Father of lights. He does not love *now*, and cast away in the *future*. Never did His love begin, and never can it cease. It is *from* eternity, and shall be *to* eternity. The things of time are mutable, confessedly and constantly so ; but the things of eternity are the same. Away with the horrid suggestion, that God may forget and forsake His own children. Oh, no ! the face which was once radiant with love, is not now beclouded with wrath ; the heart which overflowed with affection, is not now filled with anger ; great as my sins have been, they are not so great as His love ; the file of my back-sliding shall not be permitted to divide the golden links of the chains of His mercy.

"Did Jesus once upon me shine,—
Then Jesus is for ever mine."

Did He once assure me that my name was enrolled among the sons of Zion, then the powers of darkness cannot raze the everlasting lines. Go, poor menial of Satan, pursue thy weary drudgery ; go seek the unsteady will-o'-the-wisp of carnal delights ; but I have a surer joy, a substantial happiness beyond your reach.

"Turn then, my soul, unto thy rest !
The merits of thy great High Priest
Speak peace and liberty.
Trust in His efficacious blood,
Nor fear thy banishment from God,
Since Jesus died for thee."

A GENTLEMAN who attended the late Rev. Thos. Binney during his last illness, said that the last words he could remember the dying minister uttering were those : "Sir, it is a grand thing to have been a Christian minister ; but if I had my ministry again I should preach one thing more than ever I did, and that is *righteousness of life*." It is a very striking thing to find how as men draw near to the home where all are holy, the soul sees righteousness to be supreme and essential.

Peter Marvel, the Modern Puritan.

BY A LOVER OF ANCIENT THOUGHT.

CHAPTER VII.—THE MERRY DANCE !

"So you have got back, Jack ! Glad to see you again. What sort of an outing have you had ? Has it been a good one, old fellow ?"

"It has, indeed, Fred. I do not know that I ever enjoyed myself more in my life. It has really been splendid."

"Delighted to hear it. Well, I expected as much when I learnt that you were going to the Isle of Man. I have only been there once, and that was three years ago ; but I have had a longing to go again, and therefore felt sorry that I could not go with you. But I'm off in two or three weeks, I expect, for Paris, with two young gents, who have been before, and they say that there's no place like it. All that you need, they tell me, is a good long purse, and you can enjoy yourself in a thousand ways to your heart's content. I am looking forward to it with eager expectation, I can assure you. But let us know what you have been doing. How have you spent your time ? Have you been to any theatres ?"

"Only to one, and it would have been a good job for me if I had not gone to that. Most of my time has been spent in boating, in rambling about the island, and in making excursions with newly-found friends. We had fine weather almost the whole time, and the oxygen imparted to my blood by the pure sea air has made me feel like a new man. You see how much better I look !"

"I do, indeed. But why do you regret going to the theatre ?"

"I will tell you perhaps some other day. But what have you been doing, old boy, while I have been away ? I hear you have formed a dancing class, hired a room, and also engaged a dancing master to drill you all in the various exercises and manœuvres. Is it true ?"

"It is true enough, Jack, and we want you to join it ; we have met two nights already, and jolly times we had. Professor Dandidilli is a first-rate teacher and a good violinist, too. You should only hear him play ; and watch his graceful movements when he shows us how to take the steps and dance fashionably and elegantly ; it would really charm you. Have you heard when we are to have our next meeting ?"

"I have not ; nor do I know either where you meet."

"Well, that's a secret at present, except to the initiated few—the elect, as our Puritan parson would call them. We felt that in carrying out this movement we had better be cautious or else, perhaps, if the thing became publicly known we should have a few more puritanical sermons hurled at our heads, and then there would be a hub-bub among the saintly lot. So I will tell you what we did. The affair was started by our Lucy, who is, as you know, very fond of dancing, and has taken private lessons for some time. She had given her jolly experience to most of us who sent the parson that letter, and so we thought 'if we could have a room

of our own, and keep the thing select and quiet, no harm would be done. She saw her dancing-master, Professor Dandidilli, and told him what we wanted, and, of course, he fell in with it at once. He took a house in his own name in a back street at the west end of the town, next to a house that is to let, and as the two are built at some distance from the other houses, we need not fear being interfered with, and we can stay as late as we like. The street is called Brixton Street, and it is quite a new one. We have engaged to meet at nine o'clock next Tuesday evening, when, of course, you will join us !”

“Of course, Fred, I shall not.”

“Why ?” asked Mr. Spriggs, with evident surprise.

“Because I have another engagement.”

“Ah ! I see,” said Mr. Spriggs, with prophetic instinct, “a young lady, perhaps ?”

“No ; nothing of the kind. You are wrong there. Don't you know that it happens to be the night fixed for the church meeting ?”

“Oh ! I see now. Our case is coming on, and so you are going to witness the fun and stand up for us. Well, that is kind, for we want a champion there. You know it will not do to let these puritanical folk have it all their own way.”

“You are wrong again, Fred. I am going to the church meeting for an entirely different purpose. Have you not heard that I have turned Puritan myself ?”

“I should think not. That would be a go ! Surely, Jack, you are joking ?”

“Was never more serious in my life, Fred. Thank God I've experienced a real change since I went to the Isle of Man, and the result is that I intend, with Divine help, to turn over a new leaf. No more

theatre-going for me, and as to dancing it is out of the question. Henceforth, the Puritan parson and myself are going to work together hand in hand ; and I shall go to the church meeting and give him all the help I can.”

Had a thunderbolt fallen at the feet of Mr. Frederick Spriggs, he would not have looked more astonished. For a few moments he stared at his companion as if he doubted whether he had not suddenly been bereft of his senses. At last he found language sufficient to exclaim :

“Have you gone mad, Jack ?”

“No, Fred ; on the contrary, like the prodigal of old, I have come to myself.”

“And what has brought this wonderful change about ?” asked Mr. Spriggs, in a sneering tone, slightly recovering his self-possession.

“The grace of God, Fred ; nothing more and nothing less than that. Some day I may tell you all about it, but I have not time now, for I am wanted at the office. But one thing I wish you to do, and if you will do it I shall esteem it a special favour. I want you, if you please, to tell all you meet with whose signatures were appended to that letter which we sent to Mr. Marvel, that Jack Byron has asked the Puritan parson to draw a line with his pen across his name, and that he would seriously advise all who were foolish enough to sign that document to ask Mr. Marvel to do a similar act of kindness for them. Will you please do me this favour ?”

“I will tell them what you say,” said Mr. Spriggs sulkily, “but I must confess that I am very sorry.”

“Sorry for what ?”

“Why, that you have so soon turned coward. I should just as soon have expected the heavens to

fall as your turning round in this strange fashion."

"You can call me coward or any other appellation you like, Fred; but I dare to tell you to the face that it has required more moral courage for me to take this decisive step than I have ever exercised in my life. You know well that whatever I am, I am not afraid at all costs to do what I believe to be right. At any rate, I have not played the sneak by taking secretly a room in a back street at the far end of the town to carry out performances of a questionable character, which I am either ashamed of or afraid to make public for fear of the consequences. Pardon me for giving you the retort, but if there is cowardice at all, I think it lies in that direction. But I must go. Old friends like ourselves must not quarrel. Give us your hand, Fred, for if we part ways we need not part foes, and I earnestly trust the time will soon come when you will see as I see, and therefore act as I am acting."

"Not very likely," said Mr. Spriggs, taking the proffered hand, and shaking it coolly. Then, turning on his heel, both wended their way in different directions.

The reader may imagine the consternation that Mr. Byron's message, faithfully conveyed by Mr. Spriggs with diverse adverse comments, produced amongst the dancing group. Traitor! was deemed by most of them to be too good a name for him, and even his youthful cousin, Charles Byron, who had been led astray chiefly through his influence, joined in the chorus of savage condemnation. It was evident that few gave him credit for sincerity or purity of motive, and it was perhaps well for him that he was not at hand to hear their vindictive speeches. Suffice it to say

that instead of doing them good, his "defection," as they called it, served still further to harden their hearts, and make them more determined than ever to carry out their frivolous pursuits.

The Tuesday evening that followed was destined to be memorable for two reasons. On that evening two meetings were held, for totally different ends. The first meeting was held in the lecture room of the Baptist Chapel, when the letter of resignation was read by Mr. Marvel, and a full gathering of church members took it into consideration and gave it a fair discussion. Prior, however, to this meeting, the deacons had met and again turned the matter over, the result being that four of the deacons recommended that each of the young people who had signed the document should be visited separately and urged to leave off their worldly courses, under penalty of exclusion: the remaining two deacons—Messrs. Spriggs and Buzzard, of course—strenuously maintaining that it was best for all concerned to let the matter die out! It was evident, however, that the church by a large majority, was in no mood to dally with the question, and went so far as heartily to cheer Mr. John Byron, when he stood up and publicly confessed his sorrow at having appended his signature to the letter, and avowed it to be his determination, as God might help him, to seek pleasures of a more solid and enduring kind. The upshot of the discussion therefore was that the motion was carried with only two dissentients, brethren Spriggs and Buzzard alone voting in the minority.

The other meeting, held just as the first meeting was breaking up, was, as the reader will have surmised, a smaller one, convened by Professor

Dandidilli, in Brixton Street. It consisted of about eighteen ladies and gentlemen, most of whom were members of the Church, and the remainder members of the choir and congregation. At their head were Mr. Frederick and Miss Lucy Spriggs, both of whom seemed in their element, as they chatted gaily with every comer, and took the lead in following the Professor's instructions as they tripped round on the light fantastic toe. And really no company could have been more jolly. The music was charming to the ear, and the waltzes and polkas selected were just such as were fitted for beginners learning the initiatory exercises. Mistakes were met with peals of laughter, and compliments were banded on all sides when success rewarded individual efforts. With brief intervals for refreshments—specially alcoholic drinks and lemonade—the merry group whirled round and round until the hour of midnight was passed. One or two of the younger ladies, who evidently feared being called to an account by their anxious guardians at home, suggested that it was time to break up, but Miss Spriggs pleaded for at least an hour longer, and that indefatigable lady won the day. But well would it have been for one young lady, at least, if she had resisted the pressure brought to bear upon her to stay the additional hour. Had a medical man been present, who occasionally visited that young lady's home on account of her somewhat delicate state of health, he would have remonstrated with her for mixing with such an assembly at all. As it was, her parents had no knowledge of her whereabouts, and supposed that she

was simply engaged at a party of the ordinary festive kind. But a shock awaited them of which they little dreamed. One half of the extended hour had hardly elapsed ere a scene occurred that put a stop to the merry rounds. With his arm round her waist and her arm round his, Mr. Frederick Spriggs was tripping rapidly in the circle when he observed his partner's arm fall, her face turn pale, her eyes glare, and ere he could catch her, with a fearful shriek she fell on the floor, and then appeared to have fainted away. In a moment the music and the dancing ceased. All present gathered round the prostrate body, and did their best to restore animation. Water was applied to the face, brandy poured down the throat, and hands and feet were assiduously rubbed. "Surely she will come round," they cried, "surely she will!" What was their horror, however, to find that that eagerly desired prediction was never destined to be verified. In spite of all their restoratives and efforts, the breathing gradually ceased, and without the slightest sign of consciousness, Miss Rose Talbot, the only child of dotingly fond parents, and one of the sweetest singers in the Chapel choir, had through an affection of a palpitating heart, suddenly passed away. The "merry dance" had proved to be to her "the dance of death," and so, without a moment's warning, in the midst of all this worldly revelry, she was ushered into the presence of God, the Judge of all, there to render up her account, whatever that account might be.

(To be continued.)

Essays and Papers on Religious Subjects.

THE REVERENCE DUE TO THE SON OF GOD.

By REV. G. PHILLIPS.

"But last of all he sent unto them his Son, saying they will reverence my Son."—Matt. xxi. 37.

THE parable of which our text is a part sets forth the Jewish church as God's husbandry—His vineyard. God is represented as the proprietor or master, and the Jews as His servants or stewards. God, having blessed His ancient people with many advantages and facilities to bring forth fruit, sent His servants one after another to visit this part of His dominions in order to seek fruit. But His servants, instead of receiving due respect, were shamefully treated; they killed some, stoned others, and beat others. Isaiah, Jeremiah, and Zechariah, were instances of this cruel treatment. God sends other servants more than the first; they were treated in a similar manner. What is the next step that Jehovah takes? Let heaven wonder, let earth be astonished! "Last of all He sent unto them His Son, saying they will reverence My Son." Now, there is a sense in which professors of religion and all those who live under the sound of the gospel may be termed God's husbandmen and stewards. God has blessed us with many privileges and advantages of a social, intellectual, moral and religious character. He has also sent us His servants, and especially has He visited us all in the gift of His Son. Hence He fully expects us

to bring forth fruit to His glory—adequate to our exalted privileges—not merely the green leaves of an outward profession, but real fruit from a true heart, and a holy life. He expects us to honour His Son as supreme with all our powers. We observe

I. THAT IT IS REASONABLE THAT ALL MEN SHOULD REVERENCE THE SON OF GOD.

1. *On account of the Dignity and Authority of the father.*

"They will reverence My Son." Much is contained in the pronoun. Is He not the Eternal Father, Self-existent, Independent, the Almighty, the Creator and Sustainer not only of the world we inhabit, which may be but a very "little speck in the map of universal nature," but also of ten thousand worlds that may revolve in space? By His fiat the whole creation sprang into existence. The period may have been very remote, as the modern science of geology indicates, yet "in the beginning God created the Heavens and the earth." Himself ever in existence, "from everlasting to everlasting," He is incomprehensible to finite minds, "that God how great!" He who has given us a being and endowed us with capacities to know Him, to love Him, and serve Him, who is King of Kings and Lord of Lords, the High and Lofty One who inhabiteth Eternity—

"That made the mountains rise,
Whospread the flowing seas abroad,
And built the lofty skies."

2. *It will appear reasonable if we*

consider the approximate relationship.

His being God's Son. The servants of royalty command esteem, how much more the Son! The servants of God were cruelly treated; He now sends His Son: surely they will honour Him. He is emphatically *the Son of God* in a sense only applicable to Himself. Angels are the sons of God by creation, Saints are his sons by adopting grace, but Christ is His "only begotten Son," His beloved Son, "the brightness of His glory and the express image of His person"; all the attributes applied to the Father are equally applicable to the Son. God in the same Holy Scriptures strictly prohibits the worship of any creature, yet commands the worship of Christ: "when He bringeth in the first begotten into the world He saith, and let all the Angels of God worship Him." The eternal sonship of Christ is a great mystery which we cannot comprehend, yet should devoutly accept the fact, and render Divine homage to the Son.

3. *On account of His inherent excellencies.*

What He is in Himself. Many sons, destitute of virtues or qualities themselves worthy of esteem, may be respected on account of their benevolent fathers or ancestors. But with regard to the Son of God, He possesses charms and qualities which command our heart's esteem. "He is altogether lovely." We cannot but admire the graces and virtues shining so beautifully in God's servants, but they have their dark shades and imperfections, and even failed in those virtues for which they were the most distinguished. We admire the meekness of Moses, but he failed when he spake unadvisedly with his lips at the waters of strife. We admire the patience of Job, but his patience was clouded

when he cursed the day of his birth. We admire the devotion of David, but it was darkened when he placed Urias in the front of the battle to secure his evil design. We admire the wisdom of Solomon, but even there we find traces of folly. We admire the courage of Peter, but the damsel caused him to swear he knew not his Lord and master. We admire the loving heart of John, but even he failed, when he wished fire to come down from heaven to consume his enemies. These eminent men, with their commanding virtues, had their imperfections. Would you wish to see all those virtues meeting together, in their perfection, in the same person? We are happy to point to the Son of God as the person in whom all excellencies concentrate and shine with surpassing lustre. He never did anything amiss: Judas was compelled to confess, "I have sinned in that I have betrayed innocent blood." Had there been anything wrong in the private character of our Lord, Judas would have known. Pilate pronounced Him faultless; the centurion affirmed certainly this was a righteous man; the Devil said, This is the holy one of God; and God Himself repeatedly declared, "This is My beloved Son in whom I am well pleased." Heaven, earth, and hell testify that He was faultless; not only so, but He is possessed of all positive beauty and loveliness, the "chief among ten thousand." He is the Rose of Sharon, the Lily of the Valley, the Plant of Renown, the Bright and Morning Star, and a brilliant Sun without a spot.

"All human beauties, all divine,
In my beloved meet and shine."

The human mind is so constituted as to love things that are lovely, hence objects are imagined to be

lovely ere they are loved. Christ is really and truly ten thousand times more lovely than we can describe, therefore He should be revered and adored with all our hearts. As if God were to say, He needs only to be seen to be admired. It will appear reasonable if we consider

4. *What He has done for us.*

We may conceive of persons possessing talents, benevolence, and virtue, without their being brought to bear directly on our welfare; we exult in the philanthropy of a Howard and a Wilberforce, though not directly benefited thereby. But with regard to the Son of God, He has remembered us in our low estate, has come to emancipate, redeem, and to set at liberty by opening the prison doors; He hath devised and accomplished a plan for our present and everlasting welfare. The enmity in the sinner's heart against the Holy God is slain, and a medium obtained through which "dry stubble" can approach the consuming fire without being consumed. The love of the Son was so great that He left the mansions of glory and came down to earth in order to accomplish the scheme of our redemption. The enterprise involved much labour, sacrifice, and suffering: none but himself could have accomplished the eternal plan of mercy; none could open the seals, but the "Lion of the tribe of Judah." After due preparation through the dispensation of types, shadows, and symbols, for the space of four thousand years, the Son became incarnate, and many a weary step he took to bring us back to God; he was thirty-three years carrying out the grand design, which involved privation, pain, and agony, which no human, nor angelic tongue can describe; he had a stupendous

bridge to construct over the current of depravity, from the sandbank of fallen humanity to the rock of exalted Deity; with determined will and powerful arm He succeeded in spanning the mighty chasm. Clothed in our nature, Himself sinless, He laid down a solid foundation in the garden of Gethsemane, though it cost Him intense anguish of soul, causing Him to sweat great drops of blood; He persevered with the Arch of Salvation, ascending the scaffolding of the Cross, firmly placing the keystone in the centre, cementing it with the blood of His heart, and cried, "It is finished," then bowed His head and died: but He died to live again, He died a Victor, crushed the dragon's head, conducting home the penitent thief as a trophy in His triumphal Car to Paradise, thereby testing the bridge of the Atonement, the efficacy of His blood, and defeating Hell in rescuing a ringleader from the Devil's army, and snatching him as a brand from the burning.—

"I'll sing my Saviour's wondrous death,

He conquered when He fell;
'Tis finished, said His dying breath,
And shook the gates of Hell."

The work is now complete, full atonement made, all the claims of Law and Justice met, God's moral Government honoured, man redeemed, Satan conquered, Death swallowed up in victory by our Lord's resurrection, the cold grave perfumed for the Christian, the dark portals illuminated with the lamp of life and immortality, and an earnest given of the redemption of the bodies of all the saints from the power of the grave. If the Son hath thus opened a new and living way consecrated with His blood, the just suffering for the

unjust, so that the vilest sinner, in penitence and faith, may return to God, welcomed not only by His love and mercy, but also by His holiness and justice, ought we not to reverence and adore His holy name, as if God were to say, "They will reverence My Son, the scenes of Gethsemane and Calvary; His dying love will melt their hearts and constrain them to love Him in return"? We should honour Him.

5. *On account of what He is still doing for us.*

He ever liveth to intercede for us in Heaven, as those who profess the religion of Jesus. How fruitless have we been in the vineyard of our God! God has been long expecting fruit adequate to our high profession, but in vain; we have been barren and fruitless, yea, cumberers of the ground, yet we are spared. The reason is obvious. Jesus our *Parakletos* has been pleading, "Let it alone another year." Hearers of the Gospel, you have received innumerable religious privileges, the sweet invitations of mercy have often sounded in your ears, still you do not honour Christ, but are His avowed enemies, devoting your time, talent, and energies to oppose His interests, notwithstanding mercy has been extended; you are this evening in the house of God: we ask, is God deaf that He cannot hear? Is His arm weakened that it cannot destroy? Why is it ye are not cut down? Ah! this is the grand cause: that Saviour you have slighted has been pleading, "Father, forgive them, for they know not what they do." Aged sinner, hardened in sin, you are verily guilty, having lived upon God's bounty and served Satan, often reproved, but in vain, for you have hardened your neck, have trampled upon the blood of Christ,

still hitherto you are spared, notwithstanding your rebellion; why are you left upon the land of hope? Why not cut down? Is God regardless of His holiness and rectitude? Is the sword of justice blunted? Nay! nay! God has a two-edged flaming sword, His arm is girt with omnipotence, whilst His holiness and justice cry aloud for vengeance; why then, careless sinner, are you spared in your sins? This is the sole reason: a Friend has stood before the dazzling throne on high, and, exhibiting His bleeding hands and wounded side, has cried, "Father, spare the sinner—give him space to repent!" You are spared, for Jesus has been pleading. Therefore you ought to reverence Him with your whole heart. We observe

II. THE HONOUR RENDERED THE SON.

Having endeavoured to show that the Son is worthy of all honour, we trust that every conscience present responds to the truth that He ought to be revered; let us then examine how the matter stands between us and the Son. How was it with regard to the Jews? It is true they destroyed the servants one after another, but what honour did the Son receive? In what stately palace was He born? In what golden chariot did He ride? What royal personages attended His train? Ah! the story of the Man of sorrows is a humble one:

"His birthplace was a stable,
And His softest bed was hay."

And as He passed through life hear Him exclaim, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." The judgment hall of Pilate, the purple robe, the mock sceptre, the crown

of thorns, the rusty nails, the soldier's spear, Gethsemane and Calvary, all testify as to the reverence, or rather the *ir*reverence, paid Jesus. You cry shame upon the Jews for their wicked conduct. Yet, may we not ask, is not the same principle prevalent still amongst us? How often are God's messages disregarded?

1. *There is the Goodness of God.*

Sent to visit us and designed to lead us to repentance. Think how God's goodness hath glided around your pathway like a running stream. He hath blessed you with vigorous health, food and raiment, talents, social enjoyments and religious privileges, all intended to lead you to His footstool in penitence. But what has been the result? The heart has been hardened, God forgotten. That Isaiah sent to visit you has been staved away.

2. God sends you another *Servant*, a *weeping Prophet*, it may be. After the sunshine of prosperity, the storm of adversity, God lays you upon a bed of pain, or probably takes your near friend from your side, a father, mother, brother, sister, partner or child; you follow the remains of those you love so fondly to the silent tomb, and many tears are shed over the cold clay of a tender parent or dear relative. Thoughts fill the mind of seeking a Saviour and embracing true religion, many vows and promises made, but weeks pass away, the tears dry, conscience soothed to slumber, the heart hardened through the deceitfulness of sin, all the goodness pass away like the "morning cloud and the early dew," and a Saviour's love slighted. What is this but stoning the Servant of the living God? Killing that Jeremiah.

3. *With regard to the Heir himself.*

You are ready to say this cannot apply to us, for if we had been visited by Him we would have honoured Him. Had we gazed upon that lovely countenance and seen His kind look when He said "let the little ones come unto Me," how we would have loved Him. Ah! Christ has come to you in that neglected Bible at home seldom read, and whose teachings are totally disregarded; as you treat that Bible so you would treat Him. In many a sermon to which you have listened, Jesus has been standing and knocking at the door of your heart. His spirit has been striving with you, but you have said to the chief conviction you have ever experienced, "Go thy way for this time." What is this but in effect saying "Here is the Heir; come, let us kill Him"? The chief convictions are thus stifled, the most solemn thoughts dismissed and banished from the mind of the soul's danger of death, of judgment, and the great realities of the eternal world. Presuming there may be no retribution hereafter, or if there should be, we may find God's mercy on a death-bed. What is all this, but trampling under foot the precious blood of the Son of God? Still, is it not to be feared that such is the case with many in this enlightened age of the Gospel day? We remark

III. THE DOOM OF THOSE WHO DISREGARD THE SON.

1. *In relation to the Ancient Jews who persisted in their rebellion.*

They did not escape the vengeance of an offended God, their punishment came upon them. The doom of Jerusalem was awful indeed. When the city was densely filled with inhabitants from all parts of the country, who had come to celebrate the Feast of the Passover, Titus, with the Roman army, sur-

rounded the city; though he thought three months would be needed to effect an entrance, he took it in three days, and declared it was not by virtue of his "men or machines, but by the power of God." God had given the inhabitants up to destruction. History says the flaming sword was seen for months glittering in the air above Jerusalem, previous to the siege. When the storm came, no less than eleven hundred thousands perished, thousands died of famine, and tens of thousands slain by the sword, while multitudes threw themselves over precipices, or crept into the common sewers and subterranean chambers of the city. Josephus gives a most heartrending account of the horrors occasioned by the destruction, mothers forgetting nature's ties with regard to their sucking children. The Jewish historian gives an instance, unparalleled among Greeks or Barbarians, of a woman of wealth and respectability who had come from the country, cut off from all supplies and exposed to famine: she had prepared her sucking child for food, when the seditions entered her dwelling and perceived food had been prepared, they demanded it, otherwise would destroy her life. She replied she had reserved a portion for them, then uncovered what was left of her son and urged them to eat, and not to be more tender than a mother. Hereupon the men were seized with horror and amazement, and went out trembling and much affrighted. No wonder that the Saviour, foreseeing the storm that was about bursting upon Jerusalem, should weep over the devoted City, and exclaim, "Woe to them who give suck in those days." The torrents of Divine wrath thus descended upon the guilty city, for causing the innocent blood of Jesus

to flow in their streets, and killing the Prince of Life.

2. *So all those who now reject the offers of mercy and disregard the Son of God, will not escape punishment.*

Whether they are openly profane and presumptuous sinners, or morally upright before the world, yet if they reject the Son as their only Saviour, their sin will surely find them out, the storm will gather around them, sin which now may appear trifling to the sinner, only as a little cloud no bigger than the human hand, yet that cloud will overspread the heart and darken the firmament of the soul, and at last burst like a thunder cloud to the awakening of conscience from its slumber, and terrifying the soul with its portentous contents, it may be on the death-bed, then to all Eternity. How awful will be the doom of the careless hearers of the Gospel? If they do not fall on this stone as their foundation, the stone will fall upon them and grind them to powder, the machinery will be revolving for ever in Hell; a "living death," for ever burning without being consumed. Conscience as a worm that never dies and memory as a true mirror presenting the past, will doubtless form the elements of torment together with the flames of Divine wrath, the just indignation of an offended God poured out without mixture, upon the lost to all Eternity. God forbid that such should be the case with any now listening to the glorious Gospel, but may we all embrace the Son "lest he be angry, and ye perish from the way."

IV. WE NOTICE THAT CHRIST SHALL BE REVERENCED.

We now look at our text *as the embodiment of a Prophecy.* As if God were to say, He shall be

reverenced; His mission to our fallen world is not to be in vain; the pains He endured from Bethlehem to Calvary are not to be for naught; He *shall* be very highly esteemed. But Judas will betray Him, Pilate condemn Him, the Jews will cry, Away with Him, the Roman soldiers will have no better diversion than to nail Him to the tree, whilst Satan and his legions will rejoice at the cruel scene. Be it so, He *shall* be revered notwithstanding all. The fishermen of Galilee will reverence Him, the hundred and twenty with one accord will honour Him. The three thousand on the day of Pentecost will adore His name. But there shall be ten fiery Persecutions under the Roman Emperors, the rack and the flames shall witness awful scenes, great havoc shall be made of the followers of the Lamb. Nero shall amuse himself in besmearing Christians with pitch and burning them like torches in his garden at night. Domitian shall inscribe on his metal, "the name of Christians extinguished." Yet, in spite of the dire persecutions and martyrdoms, the name of Jesus is still honoured the more, the ashes of the martyrs make the Church more fruitful, the blood of the saints supply oil to the wheels of the Gospel Chariot, causing it to roll on with greater speed, so that before the close of the third century the name of Jesus was adored throughout the length and breadth of the Roman Empire—wherever the Roman Eagle was uplifted, there the banner of the cross was unfurled. Even in the dark ages, the valleys of Piedmont echoed forth the prayers and praises of the faithful, who for a long period there honoured the Saviour's name. But Henry VIII. and Queen Mary will try to extinguish the honour given Jesus, the devil will stir up the

malice of tyrants to crush Christianity; vast numbers shall burn at the stakes of Smithfield, or be tortured upon the racks and wheels of the Inquisition. Yet the waters of persecution, instead of extinguishing Christian devotion, prove to be as oil augmenting the flame, for many like John Lambart, while the flames coil around them and light up their figures like so many candles, will shout, "*None but Christ, none but Christ!*" The pen as well as the stake has been employed to oppose the honour of Jesus, but in vain. Gilbert West and Lyttleton agreed to write down Christianity, the former taking the resurrection of our Lord as the pivot on which to place his engine to subvert the Christian system, the latter the conversion of St. Paul, but failed in the attempt. Both were convinced of the realities of the great truths, hence employed their powers in able treatises to advance the glory of the Redeemer. The daring opposition of Hume, Bolingbroke, Paine, Voltaire, and other infidels were utterly in vain, though Tom Paine vauntingly asserted that he had gone through the Scriptures as the woodman through the forest, and with his sharp-pointed axe had cut down the prophets on the one hand and the Apostles on the other, so that if again planted they would never grow. Whilst Voltaire closed his letters to his infidel friends with the presumptuous and blasphemous expressions, "Crush the Wretch! Crush the Wretch!" meaning thereby the Saviour and Redeemer of our souls. But we ask, where are those vile opponents now? They have been crushed by the sceptre of the King of Terrors, the axe of death has cut them down, and they have had to appear before God as their Judge. What

of the Blessed Redeemer? His name is revered by ten thousand hearts and voices. His followers are numerous; they are flourishing like the palm tree and the cedars in Lebanon. Many thousands in the great metropolis reverence the Son in heart and life, together with multitudes throughout the British Empire, on the Continent of Europe and America, through the missionary enterprise and the noble exertions of men like Dr. Carey, Marchman, and Ward, Knibb, and John Williams, the martyr of Eromanga, the Cross has been uplifted among the teeming millions of India. The word of life has issued forth from the Serampore press and made warfare with the heathen gods. The name of Jesus is revered and adored by the sable sons of Africa, in China, and the distant islands of the sea. As the Son *has* been revered during the *past* notwithstanding the most violent opposition, and *is* revered at *present* by the tens of thousands throughout Christendom, we infer that *He shall be revered through all the future*. Moral proportion must demand adequate results. In the plan of infinite wisdom the outlay has been so great, and the results shall correspond. The agony of soul in the garden, the pouring out of the Heart's blood on the cross, the depositing of the Redeemer's body in the tomb as a "grain of wheat in the earth," shall be crowned with an abundant and glorious harvest in the salvation of souls which shall satisfy the Redeemer for all His travail and sufferings. The Holy Spirit shall be copiously poured down, and multitudes will be made willing to honour the Lord in the day of His power. The future is bright with hope; the progress of art and science prepares the way for the

spread of the Gospel. The promises of God cannot be broken. Christ shall have the "heathen for His inheritance and the uttermost parts of the earth for His possession." "The earth shall be filled with the knowledge of the Lord." "The kingdoms of this world shall become the kingdom of our Lord and of His Christ." What a glorious period shall dawn upon our world! The idols shall be utterly abolished, the Shasters of the Hindoos and the Brahmins shall be thrown away, the Koran of Mohammed laid aside, and the blessed Bible read in every family, all bowing at the shrine of King Emanuel. Heathenism, superstition, and all false forms of religion shall vanish away like mist before the rising sun. Popery shall sink like a millstone in the flood to be found no more. Dagon shall fall before the ark of the Lord. The little stone cut out of the mountain without hands shall smite in pieces the heterogeneous image of gold, silver, iron, and clay, and its dust shall be scattered to all the points of the compass, and the stone itself shall increase in magnitude until it becomes a great mountain and fills the whole earth. Then shall the praise of Jesus ascend on the four winds of heaven and be wafted to the skies, whilst angels and glorified spirits, in the mansions of bliss, in exalted strains shall celebrate His honour and glory, and

"The whole Creation join in one,
To bless the Sacred name
Of Him that sits upon the throne,
And to adore the Lamb."

May all the professed friends of Jesus love Him more and serve Him better. May our heart's sympathy, our earnest prayers and our liberal contributions aid in bringing the heathen nations to a knowledge of

salvation through His blood, and to crown Him Lord of all. And may those who have abused their Gospel privileges, and hitherto rejected His claims, be induced to reverence the Son *in time*, by committing the care

and keeping of their souls to Him as unto a faithful Creator. May the Lord bless His word for His name-sake. Amen.

Evenjobb, Radnor.

CHOICE SELECTIONS.

ONE of the greatest hindrances to the contemplative religious life in the present age is the constant temptation to indulge in worldly pleasure. There are pleasure parties at home—and these may be either good or evil; entertainments in the place in which we live in which the nonsensical is the pervading element, and pleasure trips abroad, not only on the week-day, but on the Lord's-day, and thus we meet with proffered worldly pleasure on every hand. But let us beware of these enticements. In the majority of cases they are only traps set by the evil one to ensnare us, and enemies that would steal away our spiritual desires and feelings. To tamper with these things is to act as the little fish does with the bait. The fisherman baits his hook and casts it into the stream. The little fish spies it, and swims round and round. At first it is suspicious, but after a while it ventures to nibble at it once, twice, a third time, and then it darts back with a feeling of pain; but alas! it is too late, the hook is in its jaws, there is a jerk of the line, then a strong pull and the poor fish, struggling for life, is taken out of its natural element to lie on the grassy bank to die. Thus the deceitful angler for souls doth fish for us. Worldly pleasure is his bait, and patiently he waits until it is nibbled at and seized; then we find the hook in our jaws, and, instead of swimming joyously in our own spiritual element, we lie on Satan's territory gasping for breath.

In all the changes of life Christ will always be the same to His people—His love and friendship will never vary. What then does it matter to us if other professed friends fail? A rich man unites himself to a wealthy lady. Suddenly he is brought down to adject poverty. Suspected of evil, he is ill-treated by the mob. Amid their execrations he is hauled to prison. Now it matters not to the world whether his wife deserts him, and casts him off or not, but it is everything to him if she turns her back upon him; if she refuses to grant him her loving help, how great will be his sufferings! But suppose, on the other hand, that, instead of forsaking him, she, with true conjugal affection, stands by him, wards off the assaults of the mob, follows him to prison, and even takes up her abode with him there, do you not think that the man will be made happy in knowing that his wife is the same to him amid all changes? Her faithfulness will cheer him greatly, and enable him to endure with fortitude his various hardships. This is but a faint picture of what Christ is to us. Do we love Him and cling to Him? Then amid all the adverse changes of this mortal life, we shall prove Him constantly to be to us "Jesus Christ—the same yesterday, and to-day and for ever."

All Church members who want to aid their own cause should take a lesson from the bee hunter. The bee hunter puts a piece of honeycomb into a box

and catches a bee. He then covers the box, and the bee, left alone, very soon fills himself with honey. Being let loose he finds his way home, and in a little while returns, but not alone. He brings his companions with him, and in turn they bring theirs, till the box is filled with a full swarm of bees. Surely here is a good lesson for us. If we have tasted the good Word of God in God's house, and found it to be "sweeter than honey or the honeycomb," then let us bring our friends and companions too with us, that they likewise may feast upon it, and the house of the Lord may be filled.

In Norman Macleod's Journal we find that great and good man entertaining this humble opinion of himself: "Intellectually I am weak; in scholarship nothing; in a thousand things a baby. He knows this, so He has led me and greatly blessed me, who am nobody, to be of some use to my Church and fellow-men. How kind, how good, how compassionate art Thou, O God!" The truly great are ever the most humble.

In the late Henry Ward Beecher's "Familiar Talks," he relates the following good story about his father and a bedridden Christian woman. He tells us that his father went to see a poor woman in East Hampton who was confined to her bed, and who mourned to him because she was so useless! She had not been for months or years to church, and there she lay. "Useless!" he said. "Oh, no; you are the most useful woman in my congregation." "Why, Doctor Beecher what do you mean?" she asked. "I know," he said, "that you are praying for me all the time, and I believe the Lord hears your prayer, and it does me more good to have persons talk to God for me than to have them talk *with* me." "Well," said she, "I do pray for you every single day. And that is not all; I pray for all the folks; I go into the house and pray for all that are there; and then I go into the next house and pray for all that are there." (It was an old-fashioned village where everybody knew everybody). "I pray," she said, "down one side of the street and up the other side; and then, if I'm not too tired, I go over the whole ground again." And so Doctor Beecher often said she was the most useful person he had in his society. This poor Christian woman did all this on her bed. God only knows how much the Church of Christ is indebted to the prayers of bedridden believers. They cannot meet with us, but they can pray for us; and their prayers may often do more good than their personal attendance. Let this thought encourage those who are compelled by physical infirmity to abide long in the sick chamber.

An American writer tells us that on the day before his death Mr. Webster called his friend and biographer, Mr. George Ticknor Curtis, to his bedside, and said to him: "I had intended to prepare a work for the press to bear my testimony to Christianity, but it is now too late; still, I should like to bear witness to the Gospel before I die." Writing materials were brought, and he dictated the following words to Mr. Curtis: "Lord, I believe; help Thou my unbelief! Philosophical objections have sometimes shaken my reason with regard to Christianity, especially the objection drawn from the magnitude of the Universe contrasted with the littleness of this planet; but my heart has always assured me, and re-assured me, that the Gospel of Jesus Christ is Divine reality." And these words are carved on the marble that rests over the dust of the great statesman.

"TO WHOM SHALL WE GO?"

John vi. 68.

To whom, dear Saviour, shall we go,
 When clouds are gathering round,
 When darkness overspreads our path,
 Nor comfort can be found?

To whom shall we,
 Dear Saviour, go, but unto Thee?

When in dark error's path we stray,
 Perplexities increase,
 When we have none to point the way
 To happiness and peace.

To whom shall we,
 Dear Saviour, go, but unto Thee?

When trouble on our threshold stands,
 And homes are filled with care,
 When evil tidings vex our souls,
 And drive us to despair.

To whom shall we,
 Dear saviour, go, but unto Thee?

When dire diseases lay us low,
 And fever heats the brain;
 When groaning 'neath affliction's rod,
 And nought can ease our pain.

To whom shall we,
 Dear Saviour go, but unto Thee?

When friends no succour can impart,
 And heart and flesh shall fail,
 When earth is passing from our view,
 And doubts and fears prevail.

To whom shall we,
 Dear Saviour, go, but unto Thee?

In darkness, error, and distress,
 Thou lightest up our path,
 Thou only can'st relief afford,
 In sickness and in death.

To whom shall we,
 Dear Saviour, go, but unto Thee?

J. DORE.

Reviews.

The Life of the Soul in this World: Its nature, needs, dangers, sorrows, aids, and joys. A book of spiritual reading and meditation for thoughtful men and women. By F. C. WOODHOUSE, M.A. Society for Promoting Christian Knowledge.

It contains forty-six chapters connected with the best and most solemn interests of the soul. Among others, we have the soul searching for God; the soul in sorrow, weariness, doubt, temptation; the sympathy of Christ with the soul in the trials of life, &c., &c. It is full of instruction, given in a somewhat original strain. The style is thoughtful and devout, and is calculated to elevate the mind to the contemplation of the great mysteries of the soul's redemption. An excellent book, but marred here and there by such passages as these: page 15, "God's true children have received the Spirit, whereby they cry, Father. Have you received it? GOD BEGAN THE WORK FOR YOU AND IN YOU AT YOUR BAPTISM. He took the first step. What steps have you taken to know your Heavenly Father, whom to know is love?"

Commentaries for Bible Classes and Senior Sabbath Scholars. The Gospel of St. Luke, chapters 13 to 24, with introduction maps and notes. Second Part. By T. M. LINDSAY, D.D. Blackie & Son, Old Bailey.

A VALUABLE handbook. We have called attention to previous ones. They are all good, and the small sum of fourpence will put in pos-

session of the teacher a most excellent treasure.

New and Improved Edition of Bunyan's Pilgrim's Progress, with nearly 300 illustrations. Marlborough & Co., Old Bailey, London.

The *Magazine of Art* says of the illustrations: "The author of these wonderful little pictures may lay claim to their being the best illustrations of Bunyan. They are not only good illustrations, like so many others, but they are like so few good illustrations of Bunyan. It is a marvel of cheapness. A copy of this beautiful book may be had for one shilling."

Israel, A Prince with God: The Story of Jacob. Re-told by Rev. F. B. Meyer, B.A. Morgan & Scott, Paternoster Buildings.

WE had the privilege a few months since to call attention to a well-written work by the same author—*The Life of Joseph from the Pit to the Throne.* We have had considerable pleasure in reading this book on the Life of Jacob. Mr. Meyer has great descriptive power. He can tell a narrative well. The subject in his hand glows with life, and the scenes and events in the history of his hero pass vividly before you, and are ever being used to force home on the readers some great and important principle. The volume is prettily got up, well bound, good letterpress, and embellished with frontispiece and illustrations.

Victoria, Queen and Empress. A Jubilee Memoir. By G. HOLDEN

PIKE. Third edition. Thirtieth thousand. S. W. Partridge & Co., Paternoster Row.

THOUGH so many issues on the same subject, yet we are not surprised at the demand for a third edition of Mr. Pike's work. It is so well done, such interesting pictures, and the descriptive parts of it in Mr. Pike's usual taking style—all this, and a price which puts it within the reach of the millions. Baptists will smile at two of the pictures, in which a baby-christening is taking place.

The Kingdom of Heaven, and Dives and Lazarus. By ANGLICANUS. Elliot Stock, Paternoster Row.

A NEW interpretation of our Lord's parable of the Rich Man and Lazarus. Whether the correct one we shall not pronounce, but advise our readers to study the book, and judge for themselves. The author says, in answer to the question, Who was Dives and who was Lazarus? the parable was addressed to the Scribes and Pharisees. We now take the writer's own words: "It is not difficult to recognise in the certain rich man the *Jewish Hierarchy*. The rich man was clothed in purple, which is emblematical of royal or governing power; fine linen, which is emblematical of the priesthood. He was therefore, according to his dress, a chief priest and ruler, and his daily sumptuous fare was the provision made under the Levitical law; viz., tithes and offerings. The certain beggar (page 82), that Lazarus (the Help of God) who was so intimately associated with the rich man's gate and the work of God, was that despised and rejected One who gave His life for the world, but was raised from the dead by the power of God. For this rejection the certain rich man was responsible, and was to be degraded by the Lord of the vineyard, and be stripped of the purple and fine linen, and deprived of the sumptuous provision attached to his

office, and to be cast into outer darkness without remedy." We have no room for further quotation, but hasten to say that the work is worthy of serious perusal.

The True Explanation of the Mystery which was kept Secret since the World Began. By JAMES JOHNSTONE, Theologian, Electrician and Engineer. Published at the author's office, 8, Dalhousie Terrace, Edinburgh. We cannot follow the teaching of this writer, as we have so frequently to take exception to his statements. On the subject of Baptism we think him quite at sea.

THE JUBILEE.

The Leisure Hour for June contains a fine hymn by the Rev. S. J. Stone, M.A. *The Cottager and Artisan* has for a frontispiece a good likeness of the Queen, with Imperial crown, &c., and gives the chief events of her reign, also an article and picture of the childhood of the Queen. *The Tract Magazine* for June has article number two, by James Macaulay, Esq., M.A., M.D., "Jubilee of Victoria, Queen and Empress." Rev. J. Briscoe, has published a Jubilee Sonnet. *The Sunday at Home*, besides a Jubilee Hymn, by Mary Rowles, has some good reading about the Queen's childhood, and her accession to the throne of England. Jubilee and other Rhymings, patriotic and domestic, in English and Scotch, by a Lothian Justice. Elliot Stock. Price Fourpence.

The Baptist Magazine furnishes us with a very fine likeness of our friend, Archibald Brown, and a brief sketch.

The Sword and Trowel presents its readers with a good likeness of the Rev. J. A. Spurgeon, who attained to his 50th year on the 8th of June. The leader is the Inaugural Address by C. H. Spurgeon, at the twenty-third Annual Conference of

the Pastors' College. Subject: Stewards. *The General Baptist*, falling in with the Jubilee spirit of the day, contains chapter number one, by Dr. Clifford, on "the Religious Life of England during the reign of Queen Victoria.

We have received a number of Tracts and Magazines, but our space is limited. We must ask that notices of these be deferred to another month.

A GOOD OPPORTUNITY FOR SUNDAY SCHOOL TEACHERS.—*The Teacher at*

Work, a useful volume, which contains a great deal of valuable help for teachers, is, by the kindness of a friend, offered to teachers, for short time, at *half price*. Early application should be made for copies to F. B., care of Mr. Elliot Stock, 62, Paternoster Row, London, E.C., as a limited number only will be available; 12 stamps should be enclosed; where the volume has to be sent by post 5 stamps should be sent in addition.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. H. BAXLEY has tendered his resignation as pastor at New Barnet.

Rev. F. W. Walker, of Park Street Church, Thaxted, Essex has intimated his intention to resign the pastorate.

Rev. W. Satchwell, of Harpole, Northampton, has accepted the pastorate at Attleborough, Nuneaton.

Rev. A. Johnson, of Swansea, has accepted the pastorate of Providence Chapel, Westbury Leigh, Wilts.

Rev. W. Stevenson, of Irvine, has accepted the pastorate of White's Causeway Church, Kirkcaldy.

Rev. R. A. Burrows, of Farnworth, has accepted the pastorate of the church at Inskip, Poulton-le-Fylde.

Rev. A. Harrison has intimated his intention of resigning the charge at Scapegoat Hill, Golcar.

Rev. W. G. Hailstone, of Falmouth, has accepted the pastorate of Wycliffe Church, Reading.

Rev. W. E. Glanville has resigned the pastorate at Coate.

Rev. A. T. Prout, of Birmingham, has accepted the pastorate of the church at Gosford Street, Coventry.

Rev. W. V. Robinson has intimated his intention of resigning the pastorate of Union Church, Stretford.

Rev. E. Mason, has intimated his intention of resigning the pastorate of London Road Church, Lowestoft.

Rev. Stuart Caldwell, of Brighton Grove, College, Manchester has accepted the pastorate at Clayton-le-Moors, near Accrington.

Rev. Jabez Kitchener, of York Road Church, Leeds, has accepted the pastorate at Mirfield.

RECOGNITIONS.

REV. G. HUGGELL received public recognition as pastor of Castle Street Church, Calne, in succession to Rev. F. J. Steward, on the 10th of May. The proceedings commenced with a luncheon, after which fraternal addresses were delivered by two former pastors of the church (Revs. W. H. J. Page, of Chelsen, and F. J. Steward, of Corsham) and Revs. W. Burton and H. Moore. At the recognition service which followed, Mr. T. Harris presided, and the charge to the church was given by Rev. W. Burton.

Rev. W. Dickins was recognised on the 31st May as pastor of the church at Herne Bay. The sermon was preached by Rev. A. G. Brown. Revs. G. Stanley, W. Pettman (late pastor), W. P. Cope, W. Townsend, R. Laver, S. H. Phillips, E. Roberts, and T. Hancock took part in the proceedings.

Rev. John Harper, late of Sutterton, has been recognised as the first pastor of the church at Chesham, Bury. Mr. H. Webb, J.P., presided. Revs. C. Williams, R. Ensoll, G. M. Harvey, E. Alford, R. Harding, W. Townend, and G. Coates delivered addresses.

Rev. G. F. Owen has been recognised as pastor of the churches at Marlborough and Salcombe. Revs. J. H. Kelly, R. Sampson, J. Flew, and J. Carvath took part in the proceedings.

Mr. Joseph Farquhar, M.A., has been ordained to the pastorate of George Street Church, Paisley.

Rev. Z. T. Downen, has been recognised as pastor of Wynne Road Chapel, Brixton.

Rev. J. G. Skelly has been recognised as pastor at Eye. Rev. G. Cobb gave the charge to the pastor, and Rev. T. M. Morris addressed the church.

PRESENTATIONS.

MR. G. H. SALMON, late superintendent of the Sunday School at Rugby, which has just celebrated its 84th anniversary, and numbers 160 scholars and 20 teachers, has been presented, on his leaving the town, with a dining-room timepiece, as a token of the teachers' and scholars' esteem. The Misses Salmon and Mr. Luck, a teacher who is also leaving the town, had presentations made to them.

Rev. H. F. Gower, who is leaving Tring for Bath, held his valedictory meeting at New Mill Chapel. The deacons, and Revs. G. T. Edgley, H. Spufford, and C. Pearce bore testimony to the success of Mr. Gower's ministry in Tring, and a purse of gold was presented to him.

Rev. W. Bull, on the occasion of the fiftieth anniversary of the commencement of his ministry at The Tabernacle, Wellingborough, has been presented with an illuminated address, a pair of gold spectacles and case, and a watch-guard.

Rev. W. J. Mathams, has been

presented by the church at Falkirk with a timepiece, Mrs. Mathams at the same time received a gold bracelet.

Rev. R. E. Sears, of Little Alie Street, Whitechapel, has been presented by the members of his Bible-class with a set of gold studs and solitaires.

COTTON STREET BAPTIST CHAPEL, POPLAR.—A "Welcome Home."—On May 24th a tea and public meeting was held in connection with Cotton Street Chapel, to welcome the pastor, Rev. W. H. Broad, and his wife on their return from their wedding tour. The schoolroom was suitably decorated in honour of the occasion. The chair was taken at the public meeting by Rev. C. B. Sawday, of Vernon Chapel, King's Cross. Mr. Mortimer, the senior elder, in the name of the church and congregation, presented Rev. W. H. Broad with a watch and a purse of gold, at the same time offering their hearty congratulations to him. Other interesting addresses were given by the officers and friends of the church, and solos were sung at intervals by members of the choir and others.

NEW CHAPELS.

THE foundation stone of a church to be erected in Oxford Road, Moseley, Birmingham, was laid on the 11th of May by Mr. S. A. Daniell. The new edifice will be the first Nonconformist place of worship in Moseley, and though it will be held in trust for the denomination, the constitution will be of such a character as will admit to the privileges of church membership all Evangelical Christians. The site was transferred by the late Mr. W. Middlemore to the Cannon Street trust, and from the funds of that body a grant of £3,000 was made towards the cost of building the church. The structure is estimated to accommodate upwards of 600 worshippers, and the total cost will be nearly £8,000, towards which £4,833 has already been subscribed.

Three memorial stones of the new building now being erected by the congregation recently worshipping at Soho Chapel, Oxford Street, were laid on Tuesday, May 24th, on the freehold site which has been secured by them in Shaftesbury Avenue, in the presence of a large gathering of friends and of ministers of the Strict Baptist Association. The church was founded in 1791, by a "community of godly persons" under the pastorate of Richard Burnham, in Edward Street, Soho. In 1825 the church removed to Oxford Street, George Combs being the minister; and in 1835 a new building was erected. The congregation continued to worship there until 1885 under the successive pastorates of George Wyard, John Pells, and John Box, the present minister. The present site was secured from the Metropolitan Board of Works for £3,750. A contract for the erection of a building, from the plans of Mr. G. Scott, for £5,600 has been accepted, and the sums raised and promised left a balance of £3,800 still needed. Mr. J. S. Anderson, the president of the Association, presided at the gathering. The memorial stone of the school-room was laid by Mr. J. S. McMaster, the treasurer of the Baptist Tract Society, and the two for the chapel by Mr. C. Wilson and Mr. J. Box (the pastor). A handsome silver and ivory trowel was presented by Mr. J. Falkner, the secretary, on behalf of the ladies of the congregation, and a mallet and plumb-line by the scholars to Mr. Box. The offerings on the stones amounted to £543 6s. 3½d., many of the churches in London and the country sending contributions. The ministers taking part in the afternoon's engagement were Messrs. F. Shaw, P. Reynolds, G. W. Thomas, J. H. Cooke, J. Johnson (Gravesend), J. H. Lynn, W. K. Dexter, and Bush.

Memorial stones of a new chapel and Sunday school in course of erection at the corner of Tollington

Park, for the church in Wedmore Street, Upper Holloway, under the pastorate of Rev. H. Boulton, have been laid by the pastor and twelve children of the Sunday school, each child having his or her initial cut on the stone laid. The cost of the whole building, which will give accommodation for between 400 and 500 persons, is estimated at £1,000.

A new Welsh chapel was opened in Edge Lane, Liverpool, on March 20th, and the following Sundays sermons were preached on the occasion by Rev. Principal G. Davies, B.A., E. Evans, John Thomas, D.D., R. Lewis, E. E. Walter, C. Davies, W. Williams, W. Samuels, Jos. Davies, D. Phillips, L. W. Lewis, and B. Thomas. The church and congregation for whom the chapel was built formerly worshipped in a mission room at Mount Vernon Street, Edge Hill. The building, including the land, cost £1,283. Seats are provided for nearly 200. A tea party in connection with the opening was held on March 22nd, when about 300 persons were present, the proceeds of which, together with the collections at the opening meetings, amounts to about £30, leaving a debt still remaining on the chapel of £800.

MISCELLANEOUS.

THE annual meetings of the Bedfordshire Union of Christians (founded 1797) were held on Wednesday, May 25th, at Luton. In the morning Rev. Dr. Clifford preached in the Park Street Baptist Chapel. The public meeting was held in Union Chapel in the afternoon, and addresses given by Revs. J. Brown, W. P. Irving, A. S. Howell, H. Collings, J. C. Burnett, F. J. Feltham, T. G. Atkinson, J. H. Blakc, T. Watts, and others; also by Messrs. G. Carruthers, and R. Goodman, junior. In the evening Rev. J. Ossian Davies preached in the Congregational church.

SCARBOROUGH. — Owing to the altered character of the neighbourhood, and other causes, Ebenezer

Church, which formerly flourished under the pastoral care of the late Dr. Benjamin Evans, has been for many years in a declining state. At the resignation of their late minister, the members agreed to amalgamate with the Albemarle Church, under the pastoral care of Rev. W. J. Packer. A condition of the amalgamation is that the united body shall carry on the cause at Ebenezer as a mission station, for which it is admirably situated. Extensive internal alterations to adapt it to this purpose will be commenced forthwith. With the aid of the Yorkshire Association Committee, funds have been provided for the support of a mission pastor; and Mr. J. H. Smith, of Aylsham, Norfolk, has just accepted an invitation to this post.

The memorial-stone of a mission hall on the Waltham Abbey side of Epping Forest was laid on Monday by Mr. C. F. Allison, of the Metropolitan Tabernacle. Rev. W. Jackson gave an encouraging report of the progress of the mission which is connected with his church at Waltham Abbey.

REV. C. H. SPURGEON AT BROMLEY, KENT.—Mr. Spurgeon preached at the Congregational Chapel, on Tuesday night, May 10th, in connection with the Rev. A. Tessier's twentieth anniversary. So great was the demand for tickets that the Baptist Chapel would not accommodate nearly the number of applicants, and under the circumstances the Rev. R. H. Lovell and the deacons of the Congregational Chapel kindly placed their chapel at the disposal of the pastor and deacons of the neighbouring chapel, and thus the wish of all who wished to hear Mr. Spurgeon again was gratified. The large chapel was filled. Mr. Spurgeon selected his text from Isaiah liii., and part of the 5th verse, "With His stripes we are healed." Before pronouncing the benediction, Mr. Spurgeon took the opportunity of thanking Mr. Lovell for kindly granting the use of his beautiful chapel that

evening to help his brother Tessier. The collection amounted to £46 10s.

THE BAPTIST CAUSE IN JERSEY.—AN APPEAL.—At the present time in the whole of Jersey with a population of 58,000 there is but one small Baptist Church in St. Helier. For a long time it had to encounter many difficulties and discouragements. Indeed, but for assistance rendered by the Baptist Home Mission, the cause could not have survived. Brighter days, however, dawned with the advent of the late Rev. H. Wallace who settled in 1880. During his ministry very marked improvement was effected. The congregations grew, the membership increased, and the Church became entirely self-supporting. A mission station was also opened in a very neglected neighbourhood (Town Mills), and a Chapel Building Fund was started, which before Mr. Wallace's decease in 1885 amounted to £150. Under the blessing of our Almighty Father, prosperity has continued to attend the Church, and at the present time we may safely say that the position and prospects of the Baptist cause in Jersey are more hopeful than they have been for many years. The membership of the church is now 116, a higher figure than has ever previously been attained. Every available seat in the Chapel, which accommodates only 200 persons, is let; and new applications for sittings have had to be refused. The finances of the Church are in a healthy state; and the Building Fund now amounts (including promises) to £400. The mission station at Town Mills is in a flourishing condition, and the Home Sunday School has altogether outgrown the capacity of the present schoolroom. Under these circumstances further growth was felt to be almost impossible until other and larger premises could be secured. The Lord, however, knew our need, and supplied it in a marvellous way. Quite unexpectedly, and without any solicitation on our part, the French Congregationalist

friends, worshipping at the Chapelle Evangélique, Vauxhall, sent us word a few weeks ago that their pastor having resigned, their Church was on the point of dissolution, and that as a consequence their place of worship would have to be sold. Knowing that their Baptist brethren were in need of more room they generously offered us their premises—consisting of a Chapel accommodating 800 persons, a large day-light schoolroom, and a cottage for the chapel-keeper, together with all fixtures, including an organ, &c., for the nominal sum of £700! In addition to the purchase price, viz., £700 (which will be reduced to £670 if we can pay cash on taking possession), it will probably be necessary to expend about £600 in alterations, renovations, and repairs, thus making a total of £1,300 or less. Towards this sum we have already, in cash and promises, £400; so that if aided by the generosity of English friends, we can raise £900 before next Michaelmas (when we hope to enter upon the use of the building), our hopes will be realized and we shall be able to open the new Baptist Chapel, *free of debt*. The present pastor, Rev. C. A. Fellows, whom we have long known and respected, is now in London seeking aid to enable the friends to complete the purchase of the chapel. We trust he may meet with encouragement.

BAPTISMS.

- Abercorn*, Mon.—May 15, English Chapel, One, by E. E. Probert.
- Aberdeen*.—May 29, Academy-street, One, by S. Garrioch.
- Aylsham*, Norwich.—May 29, Eighteen, by G. Fring.
- Balsall Heath-road*, Birmingham.—May 18, Three, by J. B. Walton.
- Bardwell*, Suffolk.—May 22, One, by G. F. Wall.
- Barwood*.—May 8, Two, by J. Parrish.
- Bideford*, Devon.—May 16, Four; June 1, Twelve, by W. Gillard.
- Brighton*.—Sussex-street, June 2, Two, by J. O'Neill Campbell.
- Cierleon*, Mon.—May 29, Five, by D. B. Jones.
- Crickhowell*.—May 8, One, by J. Jenkins.
- Cwmifor*.—May 29, Two, by M. Jones.
- Dorking*.—May 29, Junction-road, Two, by A. G. Everett.
- Edenbridge*.—June 1, Two, by R. H. Powell.
- Elin*, Craigefern-park.—May 3, Fourteen, by E. W. Davies.
- Faversham*.—June 5, Six; June 7, Two, by the pastor.
- Ferndale*.—May 15, English Chapel, Three, by G. G. Cule.
- Garway*.—May 8, Three, by W. Price.
- Gladestry*, Radnor.—Whit Sunday, Two, by G. Phillips.
- Gosport*.—May 29, Tabernacle, Five, by A. G. Barley.
- Great Marlow*.—June 5, One, by D. Whitton.
- Great Yarmouth*.—May 23, Wellesley-road, Four, by T. B. Curry.
- Hamsterley*.—May 4, Three, by A. G. Barton.
- Hastingden*.—June 5, Bury-road, Two, by G. T. Bailey.
- Hull*.—May 22, Tabernacle, Three, by F. Russell.
- Ipswich*, Stoke Green.—May 15, Six, by Caleb Longhurst.
- Kirton-in-Lindsay*.—May 20, Seven; May 31, One, by H. Saunders.
- Leeds*.—April 24, Hunslet Tabernacle, Six; June 2, One, by A. E. Greening.
- Leicester*.—May 22, Friar-lane, Seven, by G. Eales.
- Little Leigh*.—May 22, One, by W. H. M. Lord.
- Liverpool*: The Brook.—May 22, One, by W. Jones.
- London*: Little Alle-street.—May 22, Five, by R. E. Sears.
- Berkley-road*.—February 13, Four; April 24, Four, by G. Scudamore.
- Chiswick*.—June 2, Five, by A. F. Brown.
- Clapham*.—May 29, Grafton-square, Four, by T. Hanger.
- Lee*.—May 22, Bromley-road, Five, by J. W. Davies.
- Vernon-square*.—May 29, Seven, by C. B. Sawday.
- Woolwich*.—May 26, Parson's-hill, Ten, by J. Wilson.
- Longmore-street*, Birmingham.—June 2, Seven, by A. T. Greening.
- Lord's Hill*, Salop.—May 29, Two, by W. Jenkins.
- Lumb-in-Rossendale*.—May 1, Eight; May 29, Six, by D. Musworthy.
- Maesteg*, Bethel.—May 8, Two, by E. E. Lovell.
- Marlborough*, South Devon.—May 31, Nine, by G. F. Owen.
- Manchester*: Coupland-street.—May 29, Eight, by Geo. Wainwright.
- Manchester*, Eccles.—Three, by E. K. Everett.
- Minsterley*, Salop.—June 2, Lord's Hill, Two, by W. Jenkins.
- Nantynaol*, Glam.—Horeb English Church, May 15, Seven, by T. D. Matthias.
- Neath*.—June 5, Orchard-place, Five, by A. F. Mills.
- Newport*, Mon.—May 29, Four, by A. J. Jones.
- New Radnor*.—May 8, Four, by G. Phillips.

- North Curry*, Somerset.—May 16, Four ; 22, Seven ; 31, Three, by W. Fry.
Orcop.—May 15, One, by W. Price.
Oscestry.—May 15, Two, by G. Archer.
Plumstead.—May 29, Conduit-road, Three, by C. W. Townsend.
Ramoth, Cowbridge.—May 15, Ten, by O. Jones.
Risca, Mon.—May 22, Bethany, Two, by T. Thomas.
Rock Pennybont, Radnorshire.—May 8, Two, by J. Jones.
Salen, Blaina, Mon.—May 19, Seven, by C. Rees.
Soar, Llandyfan.—June 5, Five, by M. Jones.
South Molton.—May 22, One, by T. Yauldren.
Speen, Bucks.—May 26, Three, by C. Saville.
Staincliffe, Yorkshire.—May 29, Three, by J. Kendall.
Stratford-on-Avon.—March 30, Three, by J. Pugh.
Summingdale.—May 15, Two ; May 29, Three, by A. Corbet.
Smyrside, Rawtenstall.—May 15, Seven, by J. H. Jenkins.
- Swansea* (Memorial Chapel).—April 24, Five ; June 1, Five, by W. S. Jones.
Tamworth.—May 15, Three, by T. Bartie.
Tirzah.—Seven, by W. H. Davies.
Thaxted, Essex.—May 17, Park-street, Five, by F. W. Walker.
Tottlebank, near Ulverston.—April 12, Three April 15, Three.
Tunbridge Wells.—April 27, Fourteen, by J. Smith.
Tydee, Newport. — May 16, Three, by W. Owen.
Waterhouses.—May 9, Two, by A. G. Barton of Hamsterley.
West Row, Mildenhall.—May 26, Three, by J. Sage.
Westbury Leigh.—May 1, Three, by T. J. Hazzard.
Wick, N.B.—May 1, One ; June 5, One, by A. Hewlett.
Wisbech.—May 1, at Hill-street, Five ; June 5, Three by J. W. Campbell.
Worstead.—May 1, Four, by J. Jackson.
York Town, Surrey.—April 24, Five, by J. W. Spear.

SPEAKING at a great missionary meeting, the late Rev. J. P. Chown in glowing language thus indicated his desire for the extension of the kingdom of Christ. "He remembered," he said, "reading how Dr. Watts in his early days, when walking amongst some noble trees near Southampton Water, saw some initials carved on a trunk, giving names and dates, and sundry other marks. When he read and contrasted them, his soul caught fire and he said—

'I'll carve my passion on the bark,
 And every wounded tree
 Shall drop and bear some mystic mark
 That Jesus died for me.
 The swains shall wonder when they read,
 Inscribed on all the grove
 That heaven itself came down to bleed
 And win a mortal's love.'

We also pray that we may catch that spirit, and say we will write it on the broad plains of China ; we will write it amid the hoary traditions of India ; we will write it upon the rocks of the African desert ; we will write it in distant lands, till Christ shall look down upon the world that bears His name, and shall see of the travail of His soul and be satisfied."

AT an evangelistic meeting in Dublin for men only, young men were invited to stand up and tell what God had done for their souls. One young man rose to give his testimony. And what was it ? " A month ago he said he loved nothing in the world so much as the theatre, the racecourse, and playing such like, but, he added, " to-day, thank God, I hate them all." That had the true ring about it. " The fear of the Lord is to hate evil." Another young man next rose and said " he belonged to a house of business where the employes used to spend the evening in smoking and playing, and foolish conversation ; but nine of them had been converted by means of three evangelistic services, and they spent their evenings now in prayer, and the study of the Scriptures. What a blessed change !

FALSE PROFESSORS SOLEMNLY WARNED.*

A SERMON BY C. H. SPURGEON.

“For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.”—Philippians iii. 18, 19.

PAUL was the very model of what a Christian minister should be. He was a *watchful* shepherd over the flock; he did not simply preach to them, and consider that he had done all his duty when he had delivered his message; but his eyes were always upon the Churches, marking their spiritual welfare, their growth in grace, or their declension in godliness. He was the unsleeping guardian of their spiritual welfare. When he was called away to other lands to proclaim the everlasting gospel, he seems always to have kept an eye upon those Christian colonies which he had founded in the midst of heathen darkness. While lighting other lamps with the torch of truth, he did not fail to trim the lamps already burning. Here you observe he was not indifferent to the character of the little church at Philippi, for he speaks to them and warns them.

Note, too, that the apostle was a very *honest* pastor—when he marked anything amiss in his people, he did not blush to tell them; he was not like your modern minister, whose pride is that he never was personal in his life, and who thus glories in his shame, for had he been honest, *he would have been personal*, for he would have dealt out the truth of God without deceitfulness, and would have reprovèd men sharply, that they might be sound in the faith. “I tell *you*,” says Paul, “because it concerns you.” Paul was very honest; he did not flinch from telling the whole truth, and telling it often too, though some might think that once from the lip of Paul would be of more effect than a hundred times from any one else. “I have told you often,” says he, “and I tell you yet again that there are some who are the enemies of the cross of Christ.”

And while faithful, you will notice that the apostle was, as every true minister should be, extremely *affectionate*. He could not bear to think that any of the members of the churches under his care should swerve from the truth, he wept while he denounced them; he knew not how to wield the thunderbolt with a tearless eye; he did not know how to pronounce the threatening of God with a dry and husky voice. No; while he spoke terrible things the tear was in his eye, and when he reprovèd

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sharply, his heart beat so high with love that those who heard him denounce so solemnly, were yet convinced that his harshest words were dictated by affection. "I have told you often, and I tell you *even weeping*, that they are the enemies of the cross of Christ.

Beloved, I have a message to deliver to-night which is to the same effect as that of the Apostle Paul, and I am afraid it is as necessary now as it was in his time. There are many now among us, as there were then, who walk in such a manner that we recognise them at once as the "enemies of the cross of Christ." I do fear that the evil, instead of having decreased, has multiplied and grown in danger. We have more profession now than there was in the age of Paul, and consequently we have more hypocrisy. It is a crying sin with our churches that there are many in their midst who never ought to be there, who would be fit members of an ale-house or any favourite resort of the gay and frivolous, but who never ought to sip the sacramental wine or eat the holy bread, the emblems of the sufferings of our Lord. We have—O Paul, how wouldst thou have said it to-night, and how wouldst thou have wept while saying it!—we have many in our midst who are the "enemies of the cross of Christ," because "their God is their belly, they mind earthly things," and their life is not consistent with the great things of God.

I shall endeavour, for a short time to-night, to tell you the reason of the apostle's extraordinary sorrow. I never read that the apostle wept when he was persecuted. Though they ploughed his back with furrows, I do believe that never a tear was seen to gush from his eye while the soldiers scourged him. Though he was cast into prison, we read of his singing, never of his groaning. I do not believe he ever wept on account of any sufferings or dangers to which he himself was exposed for Christ's sake. I call this an extraordinary sorrow, because the man who wept was no soft piece of sentiment, and seldom shed a tear even under grievous trials. He wept for three things: he wept on account of *their guilt*; on account of *the ill effects of their conduct*; and on account of their doom.

I. First, Paul wept on account of the GUILT of those persons who, having a name to live, were dead, and while uniting themselves with a Christian church, were not walking as they should do among men and before God. Notice the sin with which he charges them. He says, "Their God was their belly;" by this I understand that *they were sensual persons*. There were those in the early church who, after they sat at God's table, would go away and sit at the feasts of the heathen, and there indulge in gluttony and drunkenness; others indulged in lusts of the flesh, enjoying those pleasures (so miscalled) which, afterwards, bring unutterable pain even to the body itself, and are disgraceful to men, much more to professors of religion. Their God was their belly. They cared more about the dress of their body than the dress of their soul; they regarded more the food of the outward carcase than the life of the inner man. Ah! my hearers; are there not many everywhere in our churches who still bow before their belly-god, and make themselves their own idols? Is it not notorious, in almost every society, that professing men can pamper themselves as much as others?—I mean not all, but some. Ay, I have heard of drunken professors: not men who positively reel through the street, who are drunken in mid-day, or intoxicated before their fellow-

men, but men who go to the very verge of drunkenness in their social parties; men who take so much, that while it would be an insult to their respectability to call them intoxicated, it would be equally an insult to the truth to call them sober. Have we not some men in our churches (it is idle to deny it) who are as fond of the excesses of the table and of surfeit in the good things of this life as any other class of men? Have we not persons who spend a very fortune upon the dress of their bodies, adorning themselves far more than they adorn the doctrine of their Saviour; men whose perpetual business it is to take good care of their bodies, against whom flesh and blood never had any cause to complain, for they not only serve the flesh, but make a god of it? Ah! sirs, the church is not pure; the church is not perfect; we have scabbed sheep in the flock. In our own little communion, now and then, we find them out, and then comes the dread sentence of excommunication, by which they are cut off from our fellowship; but there are many of whom we are not aware, who creep like snakes along the grass, and are not discovered till they inflict a grievous wound upon religion, and do damage to our great and glorious cause. Brethren, there are some in the church (both established and dissenting)—let us say it with the deepest sorrow—"whose God is their belly."

Another of their sins was that *they did mind earthly things*. Beloved, the last sentence may not have touched your consciences, but this is a very sweeping assertion, and I am afraid that a very large proportion of Christ's church are very guilty here. It is an anomaly, but it is a fact, that we hear of ambitious Christians, although Christ has told us that he who would be exalted must humble himself. There are among the professed followers of the humble Man of Galilee men who strive to gain the topmost round of the ladder of this world; whose aim is, not to magnify Christ, but to magnify themselves at any hazard. It had been thought at one time that a Christian would be a holy, a humble, and contented man; but it is not so nowadays. We have (Oh, shame, ye churches!) mere professors; men who are as worldly as the worldliest, and have no more of Christ's Holy Spirit in them than the most carnal who never made a profession of the truth. Again it is a paradox, but it stares us in the face every day, that we have covetous Christians. It is an inconsistency. We might as well talk of unholy seraphim, of perfect beings subject to sin, as of covetous Christians; yet there are such men, whose purse strings were never intended to slide, at least at the cry of the poor; who call it *prudence* to amass wealth, and never use it in any degree in the cause of Christ. If you want men who are hard in business, that are grasping after wealth, that seize upon the poor debtor and suck the last particle of his blood; if you want the men who are grasping and grinding, that will skin the flint, and take away the very life from the orphan, you must come—I blush to say it, but it is a solemn truth—you must come sometimes to our churches to find them. Some such there are amongst the highest of her officers, who "mind earthly things," and have none of that devotion to Christ which is the mark of pure godliness. These evils are not the fruits of religion, they are the diseases of mere profession. I rejoice that the remnant of the elect are kept pure from these, but the "mixed multitude" are sadly possessed therewith.

Another character which the apostle gives of these men is that they *gloried in their shame*. A professing sinner generally glories in his shame more than anyone else. In fact, he miscalls it. He labels the devil's poisons with the names of Christ's medicines. Things that he would reckon vices in any other man are virtues with himself. If he could see in another man the self-same action which he has just performed—if another could be the looking-glass of himself, oh! how he would thunder at him! He is the very first man to notice a little inconsistency. He is the very strictest of Sabbatarians; he is the most upright of thieves; he is the most tremendously generous of misers; he is the most marvellously holy of profane men. While he can indulge in his favourite sin, he is for ever putting up his glass to his eye to magnify the faults of others. *He* may do as he pleases; *he* may sin with impunity; and if his minister should hint to him that his conduct is inconsistent, he will make a storm in the church, and say the minister was personal, and insulted him. Reproof is thrown away upon him. Is he not a member of the church? Has he not been so for years? Who shall dare to say that he is unholy? O sirs, there are some of your members of churches who will one day be members of the pit. We have some united with our churches who have passed through baptism and sit at our sacramental tables, who, while they have a name to live, are dead as corpses in their graves as to anything spiritual. It is an easy thing to palm yourself off for a godly man now-a-days. There is little self-denial, little mortification of the flesh, little love to Christ wanted. Oh, no. Learn a few religious hymns; get a few cant phrases, and you will deceive the very elect; enter into the church, be called respectable, and if you cannot make all believe you, you will yet smooth your path to destruction by quieting an uneasy conscience. I am saying hard things, but I am saying true things; for my blood boils sometimes when I meet with men whom I would not own, whom I would not sit with anywhere, and who yet call me "brother." They can live in sin, and yet call a Christian "brother." God forgive them! We can feel no brotherhood with them; nor do we wish to do so until their lives are changed, and their conduct is made more consistent.

You see, then, in the apostle's days there were some who were a disgrace to godliness, and the apostle wept over them because he knew their guilt. Why, it is guilt enough for a man to make a God of his belly without being a professor; but how much worse for a man who knows better, who even sets up to teach other people better, still to go on and sin against God and against his conscience, by making a solemn profession, which is found in his case to be a lie! Oh! how dreadful is such a man's guilt! For him to stand up and say,

"'Tis done; the great transaction's done,
I am the Lord's, and he is mine,"

and yet to go and sin like others; to use the same conversation, to practise the same chicanery, to walk in as ungodly a manner as those who have never named the name of Christ—ah! what guilt is here! It is enough to make us weep if we have been guilty ourselves; ay, to weep tears of blood that we should so have sinned against God.

II. But the apostle did not so much weep for them as for THE MISCHIEF THEY WERE DOING, for he says, emphatically, that they are "The enemies of the cross of Christ." "*The enemies*;" as much as to say, the infidel is *an* enemy; the curser, the swearer, the profane man, is *an* enemy; Herod, yonder, the persecutor, is *an* enemy; but these men are the chief soldiers—the life-guards in Satan's army. "*The enemies of the cross of Christ*" are Pharisaic professors, bright with the whitewash of outside godliness, whilst they are rotten within. Oh! methinks there is nothing that should grieve a Christian more than to know that Christ has been wounded in the house of His friends. See, there comes my Saviour with bleeding hands and feet. O, my Jesus, my Jesus, who shed that blood? Whence comes that wound? Why lookest thou so sad? He replies, "I have been wounded, but guess where I received the blow?" "Why, Lord, sure thou wast wounded in the gin-palace; thou wast wounded where sinners meet, in the seat of the scornful; thou wast wounded in the infidel hall." "No, I was not," saith Christ; "I was wounded in the house of My friends; these scars were made by those who sat at My table and bore My name, and talked My language; *they* pierced Me and crucified Me afresh, and put Me to an open shame." Far worst of sinners they that pierce Christ thus whilst professing to be friends. Cæsar wept not until Brutus stabbed him; then it was that he was overcome, and exclaimed, "*Et tu, Brute!*" And thou, "Hast *thou* stabbed me?" So, my hearers, might Christ say to some of you. "What! thou, and thou, and thou, a professor, hast thou stabbed Me?" Well might our Saviour muffle up His face in grief, or rather bind it in clouds of wrath, and drive the wretch away that has so injured His cause.

If I must be defeated in battle, let me be defeated by mine enemies, but let me not be betrayed by my friends. If I must yield the citadel which I am willing to defend even to the death, then let me yield it, and let my foes walk over my body; but oh! let not my friends betray me; let not the warrior who stands by my side unbar the gate and admit the foemen. That were enough to break one's heart twice—once for the defeat, and the second time at the thought of treachery.

When a small band of Protestants were striving for their liberties in Switzerland, they bravely defended a pass against an immense host. Though their dearest friends were slain, and they themselves were weary, and ready to drop with fatigue, they stood firm in the defence of the cause they had espoused. On a sudden, however, a cry was heard—a dread and terrible shriek. The enemy was winding up a steep acclivity, and when the commander turned his eye thither, O how his brow gathered with storm! He ground his teeth and stamped his foot, for he knew that some caitiff Protestant had led the blood-thirsty foe up the goat track to slay his friends. Then, turning to his friends, he said, "On!" and like a lion on his prey, they rushed upon their enemies, ready now to die, for a friend had betrayed them. So feels the bold-hearted Christian, when he sees his fellow-member betraying Christ, when he beholds the citadel of Christianity given up to its foes by those who pretend to be its friends. Beloved, I would rather have a thousand devils out of the Church, than have one in it. I do not care about all the adversaries outside; our greatest cause of fear is from the crafty "wolves

in sheep's clothing," that devour the flock. It is against such that we would denounce in holy wrath the solemn sentence of divine indignation, and for such we would shed our bitterest tears of sorrow. "They are the enemies of the cross of Christ."

Now, for a moment, let me show you how it is that the wicked professor is the greatest enemy to Christ's Church.

In the first place, *he grieves the Church more than any one else*. If any man in the street were to pelt me with mud, I believe I should thank him for the honour, if I knew him to be a bad character, and knew that he hated me for righteousness' sake. But if one who called himself a Christian should injure the cause with the filthiness of his own licentious behaviour—ah! that were more injurious than the stakes of Smithfield, or the racks of the Tower. The deepest sighs the Christian has ever heaved have been fetched from him by carnal professors. I would not weep a tear if every man should curse me who was a hater of Christ; but when the professor forsakes Christ, and betrays His cause: ah! that indeed is grievous; and who is he that can keep back the tear on account of so vile a deed?

Again: *nothing divides the church more*. I have seen many divisions in journeying through the country, and I believe almost every division may be traced to a deficiency of piety on the part of some of the members. We should be more one, if it were not for cants that creep into our midst. We should be more loving to each other, more tender-hearted, more kind, but that these men, so deceptive, coming into our midst, render us suspicious. Moreover, they themselves find fault with those who walk worthily, in order to hide their own faults against God, and against justice. The greatest sorrows of the Church have been brought upon her, not by the arrows shot by her foes, not by the discharge of the artillery of hell, but by fires lit in her own midst, by those who have crept into her in the guise of good men and true, but who were spies in the camp, and traitors to the cause.

Yet again: *nothing has ever hurt poor sinners more than this*. Many sinners coming to Christ would get relief far more easily, and find peace far more quickly, if it were not for the ill lives of false professors. Now let me tell you a story, which I remember telling once before: it is a very solemn one; I hope to feel its power myself, and I pray that all of you may do the same. A young minister had been preaching in a country village, and the sermon apparently took deep effect on the minds of the hearers. In the congregation there was a young man who felt acutely the truth of the solemn words to which the preacher had given utterance. He sought the preacher after the service, and walked home with him. On the road, the minister talked of every subject except the one that had occupied his attention in the pulpit. The poor soul was under great distress, and he asked the minister a question or two, but they were put off very coolly, as if the matter was of no importance. Arriving at the house, several friends were gathered together, and the preacher commenced very freely to crack his jokes, to utter his funny expressions, and to set the company in a roar of laughter. That, perhaps, might not have been so bad, had he not gone even farther, and uttered words which were utterly false, and verged upon the licentious. The young man suddenly rose from the table; and though he had wept under

the sermon, and had been under the deepest apparent conviction, he rose up, went outside the door, and stamping his foot, said, "Religion is a lie! From this moment I abjure God, I abjure Christ; and if I am damned I will be damned, but I will lay the charge at that man's door, for he preached just now and made me weep, but now see what he is! He is a liar, and I will never hear him again." He carried out his threat; and some time afterwards, as he lay dying, he sent word to the minister that he wanted to see him. The minister had removed to a distant part, but had been brought there by providence, I believe, purposely to chasten him for the great sin he had committed. The minister stepped into the room with the Bible in his hand to do as he was accustomed—to read a chapter and to pray with the poor man. Turning his eyes on him, the man said, "Sir, I remember hearing you preach once." "Blessed be God," said the minister, "I thank God for it," thinking, no doubt, that he was a convert, and rejoicing over him. "Stop," said the man, "I do not know that there is much reason for thanking God, at any rate, on my part. Sir, do you remember preaching from such-and-such a text on such-and-such an evening?" "Yes, I do." "I trembled then, sir; I shook from head to foot; I left with the intention of bending the knee in prayer, and seeking God in Christ; but do you remember going to such-and-such a house, and what you said there!" "No," said the minister, "I cannot." "Well, then, I can tell you, and mark you! through what you said that night my soul is damned, and as true as I am a living man I will meet you at God's bar and lay it to your charge." The man then shut his eyes and died. I think you can scarcely imagine what must have been the feeling of that preacher as he retired from the bedside. He must carry with him always that horrid, that terrible incubus, that there was a soul in hell who laid his blood to his charge.

I am afraid there are some in the ranks of the Church who have much guilt at their doors on this account. Many a young man has been driven from a solemn consideration of the truth by the harsh and censorious remarks of Scribes and Pharisees. Many a careful seeker has been prejudiced against sound doctrine by the evil lives of its professors. Ah! ye Scribes and Pharisees, ye enter not in yourselves, and them that would enter in ye hinder. Ye take the key of knowledge, lock up the door by your inconsistencies, and drive men away by your unholy living.

Again, they are "the enemies of the cross of Christ," because *they give the devil more theme for laughter*, and the enemy more cause for joy, than any other class of Christians. I do not care what all the infidel lecturers in the world like to say. They are very clever fellows, no doubt, and good need they have to be so, to prove an absurdity, and "make the worse appear the better reason;" but we care little what they say; they may say what they like against us that is false, but it is when they can say anything that is true about us that we do not like it. It is when they can find a real inconsistency in us, and then bring it to our charge, that they have got stuff to make lectures of. If a man be an upright Christian, he never need fear what others say of him; they will get but little fun out of him if he leads a holy, blameless life; but let him be sometime godly, and at other times ungodly, then he may grieve, for he has given the enemy cause to blaspheme by his unholy living. The devil

gets much advantage over the Church by the inconsistency of professors. It is when Satan makes hypocrites that he brings the great battering ram against the wall. "Your lives are not consistent"—ah! that is the greatest battering ram that Satan can use against the cause of Christ. Be particular, my dear friends, be very particular that you do not dishonour the cause you profess to love, by living in sin and walking in iniquity. And let me say a word to those of you who, like myself, are strong Calvinists. No class of persons are more maligned than we. It is commonly said that our doctrine is licentious; we are called Antinomians; we are cried down as *hypers*; we are reckoned the scum of creation; scarcely a minister looks on us or speaks favourably of us, because we hold strong views upon the divine sovereignty of God, and His divine electings and special love towards His own people. In many towns the legal ministers will tell you that there is a nasty nest of people there, who they say are Antinomians—such a queer set of creatures. Very likely, if a good minister enters the pulpit, when he has done his sermon, up comes some man and grasps his hand, and says, "Ah! brother, I am glad to see you down here; sixteen ounces to the pound to-day; our minister gives us nothing but milk and water." "Where do you go?" he asks. "Oh, I attend a little room where we labour to exalt free-grace alone." "Ah! then you belong to that nasty set of Antinomians your minister was telling me of just now." Then you begin to talk with him, and you find that if he is an Antinomian you should very much like to be one yourself. Very possibly he is one of the most spiritual men in the village; he knows so much of God that he really cannot sit down under a legal ministry; he understands so much of free-grace that he is obliged to turn out or else he would be starved to death. It is common to cry down those who love God, or rather, who not only love God, but love all that God has said, and who hold the truth firmly. Let us then, not as Christians only, but as being a peculiar class of Christians, take care that we give no handle to the enemy, but that our lives are so consistent, that we do nothing to disgrace that cause which is dear to us as our lives, and which we hope to maintain faithfully unto death.

III. Lastly, Paul wept, BECAUSE HE KNEW THEIR DOOM: "Their end is destruction." Mark you, the end of a professing man who has been a hypocrite will be *emphatically destruction*. If there be chains in hell more heavy than others—if there be dungeons in hell more dark than others—if there be racks that shall more fearfully torment the frame—if there be fires that shall more tremendously scorch the body—if there be pangs that shall more effectually twist the soul in agonies, professing Christians must have them if they be found rotten at last. I had rather die a profligate than die a lying professor. I think I had rather die the veriest sweeping of the street than die a hypocrite. Oh, to have had a name to live, and yet to have proved insincere. The higher the soar the greater the fall. This man has soared high; how low must he tumble when he finds himself mistaken! He who thought to put to his mouth the nectared cup of heaven, finds when he quaffs the bowl that is the very draught of hell. He who hoped to enter through the gates into the city finds the gates shut, and he himself bidden to depart as an unknown stranger. Oh! how thrilling is that sentence, "Depart from Me, I never knew you!" I think I had rather hear it said to me, "Depart accursed,

among the rest of the wicked," than be singled out, and to have it said, after exclaiming, "Lord, Lord," "Depart from me; I know you not; though you ate and drank in My courts; though you came to My sanctuary, you are a stranger to Me, and I am a stranger to you." Such a doom, more horrible than hell, more direful than fate, more desperate than despair, must be the inevitable lot of those "whose god is their belly," who have "gloried in their shame," and "minded earthly things."

Now I daresay most of you will say, "Well he has stirred the churches up to-night; if he has not spoken earnestly, he has spoken harshly, at any rate." "Ah!" says one, "I dare say it is very true; they are all a set of cants and hypocrites; I always thought so; I shall not go amongst them; none of them are genuine." Stop a bit, my friend, I did not say they were all so; I should be very wicked if I did. The very fact that there are hypocrites proves that all are not so. "How is that?" say you. Do you think there would be any bad bank-notes in the world if there were no good ones? Do you think any one would try and circulate bad sovereigns if there were no really good ones? No, I think not. It is the good bank-note that makes the bad one, by prompting the wicked man to imitate it and produce a forgery. It is the very fact that there is gold in the world that makes another try to imitate the metal and so to cheat his neighbour. If there were no true Christians, there would be no hypocrites. It is the excellence of the Christian character which makes men seek after it, and because they have not the real heart of oak, they try to grain their lives to look like it. Because they have not the real solid metal, they try to guild themselves to imitate it. You must have a few brains left, and those are enough to tell you that if there be hypocrites, there must be some who are genuine. "Ah!" says another, "quite right; there are many genuine ones, and I can tell you, whatever you may think, I am genuine enough. I never had a doubt or fear. I know I was chosen of God; and though I do not exactly live as I could wish, I know if I do not go to heaven, very few will ever have a chance. Why, sir, I have been a deacon the last ten years, and a member twenty; and I am not to be shaken by anything you say. As for my neighbour there, who sits near me, I do not think he ought to be so sure; but I have never had a doubt for thirty years." Oh, my dear friend, can you excuse me? *I will doubt for you.* If you have no doubt yourself, I begin to doubt. If you are quite so sure, I really must suspect you; for I have noticed that true Christians are the most suspicious in the world; they are always afraid of themselves. I never met with a truly good man but he always felt he was not good enough; and as you are so particularly good, you must excuse me if I cannot quite endorse your security. You may be very good, but if you will take a trifle of my advice, I recommend you to "examine yourselves, whether ye be in the faith," lest, being puffed up by your carnal fleshly mind, you fall into the snare of the wicked one. "Not too sure," is a very good motto for the Christian. "Make your calling and election sure," if you like; but do not make your opinion of yourself so sure. Take care of presumption. Many a good man in his own esteem has been a very devil in God's eyes; many a pious soul in the esteem of the Church has been nothing but rottenness in the esteem of God. Let us then try ourselves. Let us say, "Search us, O God, and

try our hearts ; see if there be any wicked way in us, and lead us in the way everlasting." If you shall be sent home with such a thought, I shall bless God that the sermon was not altogether in vain. But there are some here who say that it does not matter whether they are in Christ or no. They intend to go on trifling still, despising God and laughing at His name. Mark this, sinner : The cry that does for one day won't do for ever ; and though you talk of religion now as if it were a mere trifle, mark ye men, you will want it by-and-by. You are on board ship, and you laugh at the life-boat, because there is no storm ; you will be glad enough to leap into it if you are able when the storm shall come. Now you say Christ is nothing, because you do not want Him, but when the storm of vengeance comes, and death lays hold upon you, mark me, you will howl after Christ, though you will not pray for Him now ; you will shriek after Him though you will not call for Him now ; your heart will burst for Him then, though you will not even desire Him now. "Turn ye, turn ye ; why will ye die, O house of Israel." The Lord bring you to Himself, and make you His true and genuine children, that you may not know destruction, but that you may be saved now, and saved for ever !

Peter Marvel, the Modern Puritan.

BY A LOVER OF ANCIENT THOUGHT.

CHAPTER VIII.—"BROUGHT TO THE LIGHT."

THE consternation into which the members of the dancing class fell on this totally unexpected termination of their night's entertainment may be more easily imagined than described. The first thing, of course, was hastily to knock up a medical man in the neighbourhood ; but on arrival all that he could do was to pronounce life to be extinct, and inform the landlady that the body must be allowed to remain in the house until an inquest was formally held. Mr. Spriggs and his sister were then deputed to proceed to the unfortunate young lady's parents to inform them of the sad event,

while the rest of the company, in a most melancholy state of mind, wended their way to their respective homes.

The scene that occurred when the unhappy parents in the early morning hours, accompanied by Mr. Spriggs, visited the house in which the dead body of their only child lay, was painful in the extreme ; and, as was perfectly natural, amid their sobs and lamentations they denounced in strong terms those who they conceived had in this, as well as in other instances, led their dear daughter astray. It was with difficulty that they were ultimately assisted out of the room ; and then they were so exhausted with grief that it was found necessary to procure a night

cab from a distant stand ere they could be conveyed, in the company of Mr. Spriggs, to their now lonely and desolate abode.

What that young gentleman could say to cheer them in this hour of bitter trial was very little. His own conscience, hardened as it was, accused him and his sister of having been at the bottom of the whole affair; and though he tried to excuse both himself and her on the ground that Miss Talbot had never informed either of them of the condition of her palpitating heart, yet he could not help but feel they had both sowed seed which already was producing a most baneful harvest. Now, certainly all would be made known. The coroner's inquest would spread the story of their doings, not only in their own town, but also throughout the kingdom. And what would his parents say about that? What would Mr. Marvel and the church do? What would the parents of the other young people say when, to excuse themselves for attending, they laid the blame of temptation at his and Lucy's door? Is it to be wondered at when these and similar thoughts crossed his mind, as he sat opposite the weeping parents in the cab, that he felt as if he could inwardly curse the dancing class and everything connected with it; and that in his ill-humour he wished Professor Dandidilli and his fiddle at the bottom of the sea?

As it was, when he reached his home he found his parents and sister seated together in the dining-room in no agreeable mood. The latter looked as if she had been weeping in concert with her mother; and as to his father, he was ready to say anything that was reproachful and bitter. Had the dancing class entertainment had a more satisfactory termination, he would

probably have said nothing about it: but now, what a scrape they had got into! Not to talk of the disgrace connected with the publicity of the affair, Miss Talbot was a general favourite with the young people, Mrs. Talbot was one of his wife's warmest bosom friends, and Mr. Talbot was closely connected with their firm in business; in fact, he had been for many years one of their best buyers. "Could he face him," he asked, "after this, and talk with him as usual? Was it not likely that he would throw up his connection with the firm altogether? Yea, what was far more probable, might it not prove a fatal blow to both the poor girl's father and mother? And what would the world say then? It was quite evident that their reputation was at stake; and they would get blamed on every hand. He could truly say that he never felt more vexed at anything in his life; but all that they could do now was to retire to bed and see if, at any rate, they could not get two or three hours' rest, though he feared that sleep had fled for that night from his eyelids."

Knowing that in his father's present mood it was best for him to be silent, Frederick Spriggs said next to nothing even by way of self-defence, but as soon as possible mounted the stairs to find shelter in his bedroom. He was not down till late in the morning, and was surprised to find as he passed a bookseller's shop on his way to the office a daily newspaper placard announcing, among other news, in striking type, the startling intelligence of "DEATH IN A DANCING-ROOM!" Hastily he purchased the paper, and found, to his great astonishment, the narrative in full detail. How the indefatigable reporter had managed to secure so accurately, and in such

a brief space of time, all the details of the tragic incident was to him a mystery. But incontrovertibly there they were: the name of the street; the number and occupier of the house, the chief persons who met there,—himself and his sister Lucy heading the list—the manner in which Miss Talbot met her death when dancing with himself; and the subsequent interview of the afflicted parents, as they, for the first time, gazed on their daughter's dead body in the early morning hours—all this, and a few minor details, was described by the reporter as graphically as if he himself had witnessed all that he recorded. The paragraph also affirmed that the inquest would be held at an hour on the following Thursday which would suit the coroner's convenience, and closed with an appropriate word of sympathy—in which it was presumed the public would join—for the bereaved parents "so much respected by all classes."

Pocketing the paper after a hasty perusal of the obnoxious paragraph, he walked quickly to the office, to find that the clerks were all on the *qui vive* to hear still further intelligence, which he surlily and bluntly refused to give. In the town he found at midday that it was everywhere the topic of conversation, and, as the principal actor in the scene, he was bored on all hands for information. On his arrival home in the evening he found that an officer had a few minutes before left summonses for both himself and his sister to attend the inquest at one o'clock on Thursday, to give such evidence as the case warranted; and accordingly, when that day and hour arrived, they both very reluctantly put in an appearance at the appointed hour, and gave their evidence in due form. The nature

of the class then for the first time came out in the course of examination; and the question was naturally put by one of the jurymen whether such a class was recognised as one of the *church's* organizations? A smothered laugh followed the question, which, however, the coroner ruled to be out of order, but not before Mr. Spriggs had given seriously a brief answer in the negative. "It was," he said, "a private and select class, with which the church, as a society, had nothing to do." A formal verdict was then given of "Died from natural causes," the jury, however, expressing their decided disapproval of young people being tempted to attend such classes without the knowledge of, and cordial consent of, their parents and guardians.

Among the first to call on the bereaved parents was Mr. Marvel. A few words of almost unnecessary explanation of his entire ignorance of such a class being held, and an expression of heartfelt sympathy with the afflicted parents, served instantly to set matters straight betwixt himself and them. In him they found a real, practical friend in the hour of need; and at the funeral, which was largely attended by the officers and members of the church, as well as by relatives, the course he took in his sympathetic and solemn address was characterised by such prudence, that, even the members of the dancing class present could not but admire its tenour throughout. The fact was the sorrowful pastor felt that, with the well nigh heartbroken parents before them, and the coffin placed in the aisle in view of all present, a silent sermon was being preached, calculated to reach the most hardened that could possibly be reached at all; and that therefore no lecture was needed on that

occasion to convince the erring of their sinful ways. The interment over, Mr. Marvel and a few relatives and friends went to the desolate home for the rest of the day, to impart by their presence all the consolation to the bereaved parents that it was in their power to bestow.

It was only to be expected that the newspaper press would notice the sad event, and offer remarks and opinions accordant with the character of each paper. The singular fact that the sudden death occurred at a select class, formed mainly of professed religious people, was naturally enough the point that called for comment; and, to do the press justice, it was that point and that alone, that formed the subject of controversy. Some papers praised it, and looked merely upon the sudden death as an incident that had nothing to do with the main question at issue; others, agreeing with this view, still regarded the formation of such a class doubtfully; while others condemned it wholesale. It is, however, only with two papers that at present we care to deal; and, as they happen to have totally different aims and objects, a perusal of their respective opinions may serve possibly to throw some light on the subject.

First in order we take up *The Wordly Christian*. That this popular paper should be found espousing the formation of the dancing class was only to be anticipated. After giving an account of the sad incident, it cheers the dancers in this style: "While the death of the young lady was certainly to be deplored," it puts the question: "Was any blame to be attached to the class? How was the class to know that she suffered from heart disease? Was not she herself alone

deserving of blame for attending such a class when under medical supervision? Had she, as she ought to have done, made known her case to those who invited her, without doubt she would not have been pressed to attend, or else would have been dismissed at an earlier hour. But, putting this aside, was it not a fact that persons often under the influence of various kinds of excitement dropped down dead? For instance, what about revival services? Only the other day a woman suddenly dropped down dead in the act of responding to a noted evangelist's fervent appeals. But was the evangelist to be blamed for that? Would it also be argued that for fear of a repetition of such a catastrophe no more such services should be held? No person possessed of the least share of common sense would draw such absurd conclusions. Why, then, should a select dancing class be condemned on the same grounds when, probably, there was not one half or quarter of the unhealthy excitement produced on the occasion as at an ordinary revival service or an all-night gathering of the Salvation Army? Then as to dancing itself. Why should it be prohibited under proper safeguards? Was it not a natural and pleasant pastime? Did not all nations engage in it, from the most ignorant and debased savage to the most enlightened and cultivated European? It was as natural to dance as to sing, or race, or row. Someone once asked Henry Ward Beecher if he considered the practice of dancing to be consistent with the profession and practice of Christianity; and his reply was characteristic. What did he say? 'It is wicked when it is wicked, and it is not wicked when it is not wicked. In itself it has no more

immoral character than walking, wrestling, or rowing. Bad company, untimely hours, evil dances may make the exercise evil; good company, wholesome hours, and home influences may make it a very great benefit.' In this reply the matter was put in a nutshell, and, tested by it, who could blame this class? The company was good, the party select, the place private, and the hours not at all untimely. Under these admirable conditions, only puritanical bigots would see any harm at all in the formation of such a class; and so long, therefore, as the dancing was kept up in a perfectly lawful and creditable manner, all lovers of innocent and rational amusement would wish it much success."

As contrasted with *The Worldly Christian*, we give next the opinion of an infidel publication calling itself *The Anti-Christian Review*. This sceptical publication we find to be loud in its praises of the action taken by the class, and contemptuously ridicules the idea of the sudden death being looked upon in the light of a judgment. It also advocates dancing as being in itself all, and even more, than *The Worldly Christian* affirms it to be. But having freely admitted this much, it goes considerably further; and makes the incident the occasion of an attack on Christianity, which *The Worldly Christian* finds it very hard to rebut. "We hear—*The Reviews* says,—from Christian pulpits, a great deal about the so-called pleasures of religion. A thousand parsons tell their congregations Sunday after Sunday, that

"Solid joys and lasting pleasures
None but Zion's children know,"

and they urge them therefore, on that ground, to avoid the pleasures

of the world as being vain, unsatisfactory, and ever leaving a sting behind! To engage in them they are told is to frequent 'the devil's grounds' for happiness, and to risk the ruin of body and soul for time and eternity! But what does this class teach us? It proclaims aloud to the whole world that all this professed 'solid and lasting' religious pleasure said to be realised by Christian people, is a delusion and a sham. It may for aught we know, or care, be very good; but, good though it may be, evidently 'Zion's children' do not find it to be good enough. They want something more to satisfy their rational desires and natural tastes. So in spite of the parsons and their puritanical teaching, to the 'devil's grounds' they march, and find the dancing-room, the card table, and the theatre far more to their taste than even their places of worship, their church meetings, or their acts of private devotion. Now, what does all this demonstratively prove? It proves just this, that all this pious talk about 'being not of the world, as Christ was not of the world,' is so much barefaced hypocrisy. What Christ was, they certainly are not. They no more follow the Nazarene than they follow Julius Caesar. What they really follow to all intents and purposes, is the world, and the sooner they make an open avowal of the fact, and throw overboard all pretensions to adhere to an impracticable Christianity, the better."

It must be confessed that this is hard hitting; but, from his own standpoint, what other conclusion could the sceptical reviewer draw?

(To be continued.)

Essays and Papers on Religious Subjects.

"BRETHREN BELOVED OF THE LORD."

BY PASTOR T. W. MEDHURST, OF PORTSMOUTH.

"We are bound to give thanks to God alway for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth."—2 Thess. ii. 13. R.V.

THE apostle addresses the members of the church at Thessalonica as "brethren." As such they were dear to each other, and beloved of himself. Beyond this, these Christians were "*Brethren beloved of the Lord*;" brethren in the best and highest sense; the children of one Father; partakers of one Spirit; redeemed by one Saviour; interested in the one salvation; expectants of the one glorious inheritance. The apostle had a very tender regard for these Thessalonian Christians. He says, concerning them: "We are bound to give thanks to God alway for you." Note how he speaks of them in his first Epistle: "We give thanks to God alway for you all, making mention of you in our prayers; remembering without ceasing your work of faith and labour of love and patience of hope in our Lord Jesus Christ, before our God and Father." So also in his second epistle the apostle thus speaks concerning these Thessalonian believers: "We are bound to give thanks to God alway for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of all toward one another aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and in the

afflictions which ye endure." It is quite evident that the apostle regarded those concerning whom he thus wrote as being Christians indeed; in very deed and truth, and not in name and profession only.

True Christians are the *objects of a special choice*. They are persons whom God hath from the beginning chosen unto salvation. The Author of this choice is God the Father. Christians are a people chosen by God the Father, and are distinguished by His special grace, "knowing, brethren beloved of God, your election, how that our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." The evidence of any being chosen of God, is their believing reception of His Son Jesus Christ. The date of this choice is "*from the beginning*." "Even as He chose us in Him before the foundation of the world, that we should be holy and without blemish before Him in love; having foreordained us unto adoption as sons through Jesus Christ unto Himself, according to the good pleasure of His will." That which was "before the foundation of the world" must have been in eternity. There could have been no point of time before time commenced. In this we are taught the entire freeness of God's choice. God chose His people in Christ, not because of anything seen or foreseen in them, but solely because He would choose them. He chose them in eternity that they might believe in time. He chose them before there was any worthiness in them. He foresaw their fall, their ruin, and their degradation, yet He chose them notwithstanding. He loved them when there was nothing lovely in them, yea, when they were loveless. To each

believer, the eternal Father may be viewed as saying, "I have loved thee with an everlasting love ; therefore with loving kindness have I drawn thee." God's people are chosen to salvation according to the good pleasure of His will, and not on account of anything seen or foreseen in them. It was free and sovereign grace that inscribed their names in the Book of Life before the foundation of the world. It was that same grace that gave them to Jesus, who voluntarily became their Substitute to endure the penalty due to their sins.

The end God had in view in His choice of His people was *their final salvation*. This determines the true nature, and sets forth the supreme excellency of God's choice. The Israelites were chosen by God nationally ; they were not chosen unto salvation. Many of them fell, and were destroyed, on account of their unbelief. They perished in the wilderness on account of their sin and rebellion against God. Our Lord, when He dwelt here on earth, chose twelve men to be His apostles ; of one of these, Judas Iscariot by name, we read, "Have not I chosen you twelve, and one of you is a devil ?" Judas was chosen to the apostleship ; he was not chosen unto salvation. The choice spoken of in the text was "from the beginning unto salvation." What is the salvation unto which God has chosen all true believers ? It is "to the obtaining of the glory of our Lord Jesus Christ." This salvation is from *sin*, from death in sin, from the power of sin, and from the penalty due to sin. It is a complete deliverance from *all sin*, and includes the full possession of all good. An ultimate and entire release from sin itself, and from all sorrow, the consequence of sin. Salvation leads up to the constant enjoyment of perfect peace and of

spotless purity. It issues in an eternal freedom from all that is painful and distressing. It culminates in the eternal enjoyment of all that can exalt and satisfy the immortal mind, even the unending enjoyment of God Himself. This is the chief end of man, that he may glorify God, and enjoy Him for ever. For all those who with the heart believe unto righteousness, God has designed great things. He has secured these things for believers in Christ Jesus, the Son of His love. By His Holy Spirit He will certainly bring believers at length into the full possession of all the glorious things He has designed for them. As is the treasure of our God, so is the largeness of His heart and the liberality of His hand.

True Christians are persons of a *peculiar character*. They are chosen "unto salvation in sanctification of the Spirit and belief of the truth." It is not possible to give a more just and concise definition of faith than this. Faith is the "*belief of the truth*." Jesus said to certain Jews who had professed to believe Him, "If ye abide in My Word, then are ye truly My disciples ; and ye shall know the truth, and the truth shall make you free."—John viii. 31, 32. *What is it to believe the truth ?* Believing the truth is giving a hearty credit to it. It is receiving the truth as the record of God, the testimony of the Most High. It is allowing the truth to exercise its influence so that it affects the life and conduct. Unless we are believers of the truth, we have nothing whatever to do with God's election to salvation. If we believe the truth of God's Word, our belief will exercise a personal and practical influence upon us. Its warnings will warn us. Its cautions will caution us. Its en-

couragements will encourage us. Its commandments will impel us to a prompt obedience. We shall stand in awe of God's revealed judgments. We shall derive comfort from the exceeding great and precious promises of Scripture. In a word, we shall believe in Jesus Christ, who is emphatically "THE TRUTH."

True Christians are *partakers of the Holy Spirit*. The very beginning of the Christian life is being born from above of the Spirit. "If any man have not the spirit of Christ, he is none of His." The Holy Spirit was the very first gift of the ascended Jesus. The Gospel is only successful when preached or read, as it is applied by the Holy Spirit. The faith which is unto salvation, is the fruit of the operation of the Spirit of God. We may judge whether we possess the Spirit as we ascertain whether we bring forth this fruit. "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance; against such there is no law." Gal. v. 22, 23.

True Christians are *subjects of sanctification*. "In sanctification of the Spirit." Sanctification is holiness, and this is produced in us by the Holy Spirit as we exercise faith in our Lord Jesus Christ. The Spirit is freely given by our Heavenly Father to all who sincerely ask and diligently seek for him. He renews the heart; He enlightens the mind; He subdues our evil passions. He corrects all our disordered powers. He forms us for God that we may show forth His praise. "*Sanctification of the Spirit and belief of the truth*" are joined together; they are inseparable. Faith is very intimately connected with holiness. It was when Peter's faith failed he fell into sin, and denied Christ. A true faith is an

effectual safeguard against sin. It will best preserve us in the path of holy duty. Hence it is we find Christ prayed, "Sanctify them through Thy truth, Thy word is truth." Sanctification is the very best evidence of genuine faith. It is the best possible mark of election to salvation. The only proof that we are of God, is that we are *like* God. The children of God have a likeness to their Father in Heaven, and they manifest that likeness on earth. Let us ever examine our ourselves as to whether we belong to those who are "Brethren beloved of the Lord" by this test. Are we vanquishing sin, and daily breathing out desires after holiness? Are we seeking ardently after the "sanctification of the Spirit and belief of the truth." The leading marks of a Christian character are faith and holiness. The way, the only way described in Scripture, that leads to Heaven, is through "sanctification of the Spirit and belief of the truth." May we ever assure our hearts that we are in that way.

True Christians afford *cause for thanksgiving*. "We are bound to give thanks alway for you, brethren beloved of the Lord." Why is this? Because they are preserved from apostasy. They who perish are they who "received not the love of the truth, that they might be saved." True Christians are preserved from this, inasmuch as they are chosen by God "from the beginning unto salvation in sanctification of the Spirit and belief of the truth." True Christians furnish cause for thanksgiving inasmuch as they are the seals of a faithful ministry, and proofs of the power of the Gospel. "Whereunto He called you through our Gospel." Such as "stand fast," and are steadfast to their profession of faith in Christ Jesus, fill us with exceeding

great joy, and they will be our glory and crown at the coming of the Lord.

"We are bound to give thanks to God alway" for true-hearted believers, because they are a credit to Christianity. They adorn the doctrine of God, our Saviour, in all things, hence we give thanks on their behalf. Let this be our constant study, even that in our lives our profession of Jesus may be daily and hourly exemplified. Let your conduct prove the attractiveness of your discipleship. If you profess to be "brethren beloved of the Lord," see to it that your life be a resemblance of His, who is Himself the "ALL-TOGETHER LOVELY."

"We are bound to give thanks to God alway for" true Christians, because by their example and conduct they are useful unto others. They heed the Divine command, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Vital godliness is either not possessed at all, or it is languishing and declining, when there is no personal exertion on behalf of others, when there is no sustained effort to bring men over to the obedience of the faith. We must have the work of faith, the labour of love, and the patience of hope, or we are not Christians indeed. All true Christians need stirring up to increased activity, and to untiring usefulness in the work of the Lord on behalf of those who are out of the way. We must abide under the sway of the all-constraining love of Christ. "We are not of the night, nor of darkness; therefore let us not sleep, as do others; but let us watch and be sober."

The doctrine of the Gospel is a doctrine according to godliness. This we must ever assert with the utmost

confidence. "Without holiness no man shall see the Lord." It is a one-sided teaching that divorces faith from works. Obedience is the fruit of faith. Faith is the inward state of which obedience is the outward expression. Faith is the seed, obedience is the blossom and fruit. It is impossible to sever a true faith from a sincere obedience. If a man believes in his heart, his faith will declare itself in his life and conduct. A disobedient life is the sure evidence of an unbelieving heart. Faith must issue in action; it cannot abide alone. If Christ Jesus be the object of our faith, He will be the pattern of our life. Very much of the revival and so-called evangelistic preaching of the present day is false to the whole teaching of Scripture. "Only believe" is too much a parrot cry, which will not bear the test of God's Word. We must hear, repent, believe, obey, persevere, and endure unto the end, or we cannot be saved. We are not to add to our Lord's finished work; but we have to obey our Lord's published commands. "Sanctification of the Spirit and belief of the truth;" you cannot have the one unless you possess the other.

"Christ calls us not to come by creed, But by the truthful faith of deed."

May we constantly pray, "Lord, increase our faith." May we evermore desire the Holy Spirit to work in us death unto sin, and new life unto righteousness. God has chosen His people from the beginning unto salvation, and thus He leads them from a sinful negligence, and obliges them unto holiness of life and character "in sanctification of the Spirit and belief of the truth."

It is written in Mark's Gospel, chapter sixteen, verse sixteen, "He that believeth and is baptized shall be saved; but he that believeth

not shall be damned." In Revelation, chapter twenty-two, verse fourteen, it is written, "Blessed are they that do His commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city." In first Epistle of John, chapter three, verse twenty-three, we read, "This is His commandment, that we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment." All who repent of their sins, who believe on the Lord Jesus Christ, who keep His commandments, and who have love one to another, are "BELOVED OF THE LORD."

"O believe the record true,
 God to you His Son hath given!
 Ye may now be happy too;
 Find on earth the life of heaven:
 Live the life of heaven above,
 All the life of glorious LOVE."

THE FALSE CHURCH.

WE are deeply impressed at the present time with the sad inroads of Popery in this country, and it consequently behoves every one who love their country and the Bible, to be awake to every form and advancement of its teaching. I think many, very many, of our young people at the present time scarcely know the secret designs of popery; therefore, I consider it timely and instructive. As a Sunday-school superintendent, and a Bible-class teacher for a good many years, I am led to see that the young people should be made acquainted, more or less, with the intrigues of the Church of Rome. Our young people must be made

satisfied at the present time with an answer on all reasonable questions, whether it pertains to questions of Church history, or the false Church of Rome, or questions affecting revelation, or on matters pertaining to morals, &c. Consequently, teachers should study more and more, in order to make their teachings more effective and telling. I will, in conclusion, give an illustration of Rome's dark and horrid deeds—two victims of the Mexican Inquisition. They were found in the walls of the convent of San Domingo, in Mexico, when, after the confiscation of the Church property by Juarez, in 1857, the convent was pulled down, and no less than 250 bodies were found walled-up in this one building. Curiously enough, the bodies of the two in question have been identified as those of a Portuguese, named Pedro Rodriguez and his child; they were subjected to all manner of torture, until at last they were condemned to be walled-up alive. Three hundred years have passed away, yet the marks of the thumb-screw, the rope and rack, are clearly seen. Oh, what a religion, if we may give it the term, to inflict such horrid torture! Jesus Christ came to save men's lives and not to destroy them. Alas! that in England there is so much seen which savours of Popery even in the present century, after all the horrid lessons we have had in English history, and also taken in connection with Holy Writ of the doomed and apostate Church. When will England open her eyes, and pray to God to save us from everything pertaining to the Church of Rome.

THOMAS HEATH,
 Sunday-school Superintendent.
 Plymouth.

CHOICE SELECTIONS.

LET us leave the "I" out of the question. These are days of work; but how should we work? Not by bringing our poor puny powers into the battle-field, or into the place of labour, but by resting on the Lord in a calm abiding faith, taking Him at His word, grasping His hand, looking into His face, beholding it meeting ours, following the guiding power thereof until led onward, and onward, we glorify Him, and the cup is full with the joy of His beloved.

WE must not by pleading the press of other business thrust prayer into a corner. If we thrust prayer into a corner God will thrust our usefulness into a corner. We must give prayer our best moments, not our worst; the chief of our time, and not the fag end.

WE must work 365 days in the year, and not trust to spasmodic movements. A great many Christians are like a bundle of shavings: they get up in a great blaze, and in a few minutes there is nothing left, not even ashes. We should be like the coal that burns steadily and makes a good fire. What is needed is not that we should pass *through* a revival, but that we should live *in* one. A good man once said, "The prayer of my heart is that when the revival spirit dies out of me, I may die with it. I do not want to live any longer." This kind of spirit is the very reverse of the spasmodic.

THE planets have a twofold action—in their orbits, and on their axis, the one motion not interfering, but carried on simultaneously, and in perfect harmony with the other; so must it be that man's twofold activities round the heavenly and the earthly centre disturb not, nor jar with each other, so that man may be at once "diligent in business, fervent in spirit, serving the Lord."

ALL Christians in these times of conflict should constantly bear in mind the necessity of acting fully up to that grand old maxim, "In things essential unity; in things doubtful liberty; in all things charity."

SALTER has well said, "Young converts are generally great bigots. When we are first converted to God our brotherly affection too often resembles the narrowness of a river at its first setting out; but as we advance nearer to the great ocean of all good the channel widens and our hearts expand more and more, until death perfectly unites us to the source of uncreated love."

A NATIVE convert in one of our missionary stations said: "I am dying full of life!" Should not this be every Christian's view of death? Directly we die in the highest sense we begin to live.

THE wealth of a man is the number of things which he loves and blesses, which he is loved and blessed by.—CARLYLE.

THE Scriptures give four names of Christians taken from the four cardinal graces so essential to men's salvation. They are called *saints* for their holiness, *believers* for their faith, *brethren* for their love, and *disciples* for their knowledge.

CHARLES KINGSLEY tells us that "Faith is born of doubt." He gives excellent advice when he says "Empty thyself and God will fill thee." To young men he thus speaks: "But first young men of this day must get faith. I am more and more painfully awake to the fact that the curse of this

generation is that so few of us deeply believe anything. Men dally with truth and with lies."

I HAVE heard one say that there was a gentleman in the nineteenth chapter of the Acts to whom he was more indebted than to any man in the world. This was he whom our translation calls the town clerk of Ephesus, whose counsel it was to "*do nothing rashly.*" Upon any proposal of consequence it was a usual speech with him, "We will first advise with the town clerk of Ephesus," one in a fond compliance with a friend forgetting the town clerk may do that in haste which he may repent at leisure ; may do what may cost several hundreds of pounds, beside troubles which he would not have undergone for thousands.—DR. MATHER.

A YOUNG man rose in an evangelistic meeting and told how he was brought to know the Lord. He had gone into the reading room of a public institution to read the news. In the same building a prayer meeting was being held. A lady, inviting comers, said : "Brother, won't you go into the prayer meeting ?" That word brother softened his heart. It won him, and he said "Yes." So he went into the meeting, and there found Christ. From that hour he gave up his drinking habits and served the Lord. What may not one single kind word and invitation do ?

DR. STEWART was a venerated elder of Regent Square Church. His death was felt to be a great loss. The spirit in which he did all his work was shown by the reply he made when acknowledging the receipt of a valuable testimonial from the members of the British Medical Association. "I have always been in the habit," he said, "of considering any service rendered to my fellow men as its own reward. I serve a Master who came not to be ministered unto, but to minister ; and feeling that the servant should not be above his Master, I consider it less a duty than a privilege to do what I can for others." Is not this the spirit in which all Christians should labour ?

"LIVING ! WORKING ! WAITING !"

Who would not *live* for Jesus,
Rejoicing, glad, and free ?
The music of a ransomed life
Is all He asks from thee.

Who would not *work* for Jesus,
When service is but song ?—
The rippling of a stream of love
That bears thy soul along ?

Who would not *die* for Jesus,
When death is victory ?—
The grand, o'ershadowing portal-gate
Guarding eternity ?

Who would not *wait* for Jesus,
And waiting, sweetly sing ?
Hushing their heart with promises
While tarrying for their King ?

EVA TRAVERS POOLE.

Reviews.

Davidic Strains from the Prophetic Lyre; or, the Exposition of the Second Psalm. By WILLIAM FRITH, Editor of *Silver Morn and Prophetic Voice*. S. W. Partridge & Co., Paternoster Row.

THE author says his purpose is to give a concise and consistent interpretation of this prophetic Psalm, and trusts in doing so due regard has been paid to the scope and the detail of the context, and this tractate will probably form part of a larger work giving a similar exposition of the principal prophetic Psalms. We have read this little book with much delight. The thoughts are good, and well expressed; the style devout and edifying.

D. L. Moody at Home; His Home and his Home Work. Embracing a full description of the Educational Institutions established at Northfield and Mount Hermon. With some account of the Christian Conferences held, and the best thoughts therein exchanged. Also Helpful Hints and Practical Points. With Eight Illustrations. Morgan and Scott, 12, Paternoster Buildings.

To this full title-page we add an extract from the preface, "To depict the home life of D. L. Moody; to describe with some approach to symmetrical completeness the extensive educational institutions which have arisen under his care; to furnish a series of addresses which may be taken as representative of their deliberations at the Northfield Conferences of Christian Workers, such are the objects of the present volume." It is truly an

interesting book, detailing the work in one direction only of this indefatigable toiler, and showing in this field, as well as in others, how God has blessed the consecrated labours of His servant, and caused these good institutions to grow in Mr. Moody's hands. It will be welcomed by the many thousands of his friends in all parts of the world.

The Leaven of Ritualism: How it Works, and How to Deal with it. The substance of a Lecture delivered at Bath under the auspices of the Protestant Alliance, by the Rev. JAMES ORMISTON, Rector of St. Mary-le-Port, Bristol. Mack, 28, Paternoster Row.

LET all who doubt that there are men living on Protestant incomes and yet doing their utmost to lead the people into the Church of Rome, read this lecture. We make this startling extract. The writer says: "It is my belief that hundreds of clergymen are to-day ministering in the Church of England under licenses granted them by the Bishops, who are simply *Papists* holding dispensations from their superiors, to hide the leaven of Popery in the Church of the Reformation, and to level down the Establishment till a point of general apostasy be reached sufficiently low to secure corporate union. Indeed, one of the authorities I have quoted already distinctly affirms the end in view, although he fails to disclose the fact that men like the late Vicar of Morwenstow (Hawker) and the late Vicar of Torrington (Mossman), both of whom held their benefices till their death, and then were openly buried by the Roman

Catholic authorities with Roman Catholic rites, are actively engaged in promoting this traitorous and wicked undertaking. . . " All this is to us solemnly awful.

The Saviour's Command: A Sermon on Believer's Baptism. Preached at the Baptist Chapel, Loose, Maidstone, by B. E. KNIGHT, and published by request. Graham, Gabor's Hill, Maidstone

A good, sound Baptist discourse. However, we think it would be very difficult to say anything new on the subject, and the best work on Baptism is the New Testament; if that fails, we despair of anything written, or to be written, convincing.

Great Thoughts from Master Minds. Vol. VII., January to June. Illustrated. A. W. Hall, Fleet Street.

THIS is a memorial volume of the Jubilee of our Gracious Queen, and consists of sketches of noble lives of the Victorian era: poets, philanthropists, scientists, philosophers, discoverers, artists, reformers, and divines, all find a place here. Nonconformists are represented: Baptists, Spurgeon, Garfield, Bunyan, and Milton. Congregationalists by Doddridge, H. W. Beecher, Livingstone, and Moffat; and Wesleyans by John Wesley and Morley Punshon. Every mine of wealth has been laid under tribute, and many and beautiful are the jewels which sparkle here. The editor has done his work well. He has visited and culled flowers from many a noble garden, and the arrangement is wise

and artistically made. The world is much richer for this seventh volume.

The *Summer Number of the Boys' Own*, under the editorship of A. Hutchison, has all the vigour and life and brightness of former volumes. Adventurous stories, sports and pastimes, bicycling, fishing, and a profusion of good illustrations. It is deservedly popular.

The *Extra Summer Part of the Girls' Own Paper* is called "Victoria's Laurel," and is one of the best illustrated lives of our Queen. It will delight the young people.

The *Sunday at Home* gives us a glimpse at American Sunday Schools, and also a third paper of considerable merit on our English Hymns. The Religious Tract Society also gives an overflowing pennyworth in 45 of Biographical Series. The life of Bernard Palissy is well told.

WE have received a copy of a letter sent to Lord Blantyre from W. Gooderham, giving a very encouraging account of four hundred boys in Ontario, which must be very satisfactory to all who take an interest in rescuing boys and girls from neglect and poverty in this country. We are sorry that our limited space will not allow us the insertion of the letter, but we do most heartily wish God-speed to the work.

There have reached us the *Baptist Magazine*, the *General Baptist*, and the *Sword and Trowel*, all good average numbers.

Throw your life into your religion. Do not be like the man whose child at Sunday School was asked, "Is your father a religious man?" "Yes, sir," she said, "father has religion, but he has not done much at it lately." I am afraid there are many of that sort. They have not taken their coats off at it—they have not thrown their souls into it. Brethren, if you follow Christ, follow Him fully.—SPURGEON.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. G. T. ENNALS, late of Great Shelford, Cambs., has accepted the pastorate of the church just formed in the chapel built under the auspices of the London Baptist Association, in Cann Hall Road, Leytonstone.

Rev. Charles J. Fowler has resigned the pastorate at Sandown, Isle of Wight.

Rev. P. H. Blackie has resigned the pastorate of Newcastle, Staffs, where he has ministered for nearly six years.

Rev. W. Gillard has announced his intention to resign, at the end of September, the pastorate at Bideford.

Rev. F. C. Hughes, of Bristol College, has accepted the pastorate at Great Torrington, North Devon.

Rev. W. Smith has resigned the pastorate of the church, Arthur Street, King's Cross.

Rev. J. Davis (late assistant to Rev. Charles Spurgeon, of Greenwich) has accepted a call to the pastorate of the Millwall Baptist Chapel (Mellish Street).

WATERBARN, LANCASHIRE.—Rev. John Howe has intimated to the church in this place that he will resign the pastorate, which he has held for thirty-six years, at the end of September.

MORLEY.—Rev. R. Green, of Sheffield, has accepted the pastorate of the Commercial Street Tabernacle.

PRESENTATIONS

REV. H. J. BETTS, on resigning the pastorate of Rye Hill Church, Newcastle-on-Tyne, has been presented with an oak library suite of furniture.

Rev. J. Kitchener, on retiring from the pastorate of York Road Chapel, Leeds, has been presented with a silver watch, with an inscription, in

testimony of the regard in which he is held by the congregation.

Mr. Edward Culley, for more than twenty-seven years secretary of Westgate Road Church, Newcastle-on-Tyne, has been presented with a solid silver dessert service in recognition of his zealous and faithful services.

Rev. J. W. Boud has been presented by the church and congregation at Penge Tabernacle with an illuminated address, and a purse containing £50, Mrs. Boud at the same time receiving an electro-plated tea and coffee service. The church membership now numbers 480.

Rev. W. Satchwell, previous to leaving Harpole, was presented by past and present members of his Bible-class with a marble timepiece, and a letter expressing thanks for services rendered for five years.

Rev. E. Spurrier has been presented with a timepiece and a cheque for £75 on completion of the twenty-first year of his ministry at Eld Lane Chapel, Colchester.

Rev. J. R. Russell, on leaving Abbey Road Chapel, Barrow-in-Furness, has been presented with a gold albert and pendant as a token of esteem.

A meeting was held at Union Church, Stretford, near Manchester, to take leave of Rev. W. V. Robinson, who has resigned the pastorate. Rev. Dr. McLaren presided, and to show the respect entertained for Mr. Robinson, it was mentioned that every member of the congregation had contributed to a parting gift. During the evening a silver tea service, and a cheque for £125 were presented to Mr. and Mrs. Robinson.

CHISWICK.—On Tuesday, July 5, 1887, a farewell tea and public meeting was held in the Chiswick Baptist Chapel, to say good-bye to the Rev. A. F. Brown, who is going to Canada.

On behalf of the Church, Mr. Scott, one of the deacons, presented Mr. Brown with a purse of gold, wishing him God-speed, and stated that they were extremely sorry to have to part, as the chapel, during the last three months that Mr. Brown had been with them, had been filled to overflowing, and seven members had been added to the Church, which was now in a more prosperous condition than it ever was. The meeting was also addressed by Rev. J. Simance, and Messrs. Abel and Underhill, and several other friends.

NEW CHAPEL.

The laying of the stones of the new chapel at Northcote Road, Wandsworth Common, for the church and congregation formerly assembling at Chatham Road, took place on Wednesday, June 8th. Mrs. Morgan, the wife of Mr. O. V. Morgan, M.P. for Battersea, the treasurer of the fund, laid the Jubilee stone; and Mr. R. Harding, one of the deacons (who had previously contributed £100), the foundation-stone. Revs. W. Thomas, E. Henderson, J. J. Martin, and Messrs. H. Turner and H. Swift, took part in the service, with the pastor, Rev. C. E. Stone. The new chapel will seat 1,000; the contract for the building is £5,230; the site cost £950, and the church had already raised £1,000, and a lady, a member of the Church of England, has entered so warmly into the work that she has agreed to lend £5,000 for seven years at 2 per cent. interest. The school and chapel of the Free Methodists were generously lent for the tea and public meeting, over which General Sir R. Phayre, K.C.B., presided. Addresses were delivered by the chairman, Mr. Andrews, a former deacon; Revs. T. Breewood, T. Jarratt, C. W. Townsend, W. Hamilton, Mr. A. H. Baynes, secretary of the Baptist Missionary Society, and Messrs. Chittick and Withall. The contributions laid on the stones (including £100 from Mr. and Mrs.

Harding), collecting cards, and boxes, &c., amounted to £402.

SEVENOAKS.—Monday, June 6th, was a red-letter day for the Baptists of Sevenoaks, when they opened their new chapel on "The Vine." The new building will seat 425 adults, or a mixed congregation of 600 persons. The building material used throughout is Kentish ragstone, and the style of architecture adopted is Early English Gothic. A powerful sermon was preached by Dr. Culross, president of the Baptist Union, from 1 Cor. iii. 9. A meeting was held in the evening, presided over by Mr. E. Cayford, when addresses were delivered by Revs. C. Barker, J. T. Wigner, J. Wilson, C. B. Sawday, and other friends. The meeting was enthusiastic throughout, and good collections were taken. On Tuesday evening a meeting was held, when the chairman was supported by the neighbouring ministers and friends. On Wednesday a musical festival took place. During the interval Rev. J. Jackson read the financial statement, which showed that the entire cost of the building, including heating, lighting, fencing, &c., would be about £3,620, towards which about £3,120 had already been raised. The total amount raised in connection with the opening services was £300.

BAYSWATER.—On Tuesday afternoon, June 7th, Mr. George Williams laid the foundation stone of a new building connected with the Talbot Tabernacle, for the ministry of Rev. Frank H. White. The new church will accommodate 1,200 people. The cost will be nearly £5,000, of which £2,380 has been received, and £600 or £700 more promised. A contract for the expenditure of the sum of £3,134 has been signed. This will put up the walls and cover it in, and it is hoped that enough will have been received by the time that has been done to complete the building without debt. Addresses were delivered by the chairman, Mr. H. Varley, Rev. Dr. H. Sinclair Paterson, Rev. H. E. Brooke

Rev. A. Olephert, Rev. Mr. Frith, and Mr. C. F. Allison. The sum of £280, including 100 guineas from Mr. Williams and 50 guineas from Mr. T. A. Denny, was laid on the stone.

MISCELLANEOUS.

THE Seventy-first anniversary services of the Sunday schools were held at Lake Road Chapel, Portsmouth, on Lord's day, July 10th. The pastor, Rev. T. W. Medhurst, preached morning and evening, and addressed the children and young people in the afternoon. There are, on the school rolls, the names of one thousand six hundred and one scholars and seven-eight teachers. During the past year, of the new members added to the Church, twenty-one had been scholars in the Sunday schools. Seventy-six of the teachers are members of the Church, and all the teachers were formerly scholars in the Sunday schools.

RE-OPENING OF TABERNACLE BAPTIST CHAPEL, NEAR ABERGAVENNY.—After undergoing thorough repairs including re-seating, the opening services were conducted, on May 29th, by Rev. F. E. Cooke, of Frogmore Street, Abergavenny. The Tabernacle is one of the three churches under the pastorate of Mr. Jones, whose energetic and zealous ministry had been richly blessed to each church thirty having been added by baptism since the commencement of his ministry in March 1886. The improvement made during this time in the three chapels is only a type of the spiritual improvement that has taken place in the churches. The moral character of the whole locality is changed, and the religious life is quickened in the churches and in the families. We are glad to add that all repairs done at Tabernacle are paid for, but some £30 more is wanted to repair an attached cottage, the free gift of Mr. Gabb, solicitor, of Abergavenny, which will be a great boon to the church, there being no other cottage near.

ALPERTON CHAPEL, NR. SUDBURY, MIDDLESEX.—The anniversary services took place on Tuesday, July 5th. Rev. J. T. Briscoe, of Peckham Rye, preached in the afternoon. A public meeting was held in the evening, W. G. Brown, Esq., of Brentford, in the chair. Revs. W. A. Blake, W. Edwards, J. O. Fellows, G. D. Hooper, F. B. Monti, G. Scudamore, T. Smith, Esq., and G. Wheatley addressed the meeting.

OUR ASSOCIATIONS.—BEDFORDSHIRE.—The annual meetings were held this year at West Street Chapel, Dunstable, under the presidency of Rev. T. G. Atkinson. At the business meeting on Tuesday, 14th of June, Mr. R. Goodman, of Flitwick, was again elected treasurer, and Rev. Alfred Walker, secretary. A large congregation assembled in the evening to hear a sermon from Rev. F. B. Meyer, B.A., of Leicester, who took for his subject, "Rest in Christ," Matt. xi. 28, 29. Wednesday, 15th inst., was begun with an early morning prayer-meeting, and subsequently a conference was held "On the way to make our prayer meetings more effective," on which subject an excellent paper was read by Mr. T. Cox, of Luton. A goodly company sat down to dinner in the schoolroom, for which liberal provision had been made by the friends at Dunstable. During the afternoon session the scheme for adding to the resources of our Foreign Missionary Society was introduced by Rev. G. Durrell, of Leighton, and was cordially adopted by the assembly. The session was closed with the Communion service. After tea, a large public meeting was held in the interest of the Baptist Union Home Mission. The chair was occupied by Mr. W. Willis, Q.C., who gave a vigorous address on "Village Life and Church Work," and was followed on the same subject by Revs. T. Watts, of Bedford; D. Chinnery, of Ampt-hill; and T. G. Atkinson, who had visited several villages in the county. On the motion of the treasurer, seconded by Rev. J. H. Blake, of Luton,

a hearty vote of thanks was accorded to the Dunstable friends for their hospitality.

RECENT DEATH.

REV. W. POOLE BALFERN entered into his rest on July the 3rd. The deceased had been in delicate health for some years past, and had in consequence to relinquish pastoral work which for many years he had sustained, both in London and Brighton. He was an author of considerable repute in the religious world, his works, "Glimpses of Jesus," "The Pathos of Life," and several others, having obtained an extensive general circulation. Mr. Balfern's health originally yielded to the pressure of overwork, but he ultimately succumbed somewhat suddenly to a sharp attack of English cholera, at the age of 68. At the time of his death Mr. Balfern had been some years in retirement. Deceased leaves a widow in enfeebled health, and a son who is studying at Regent's Park College.

Departed this life on Sunday, July the 10th, at Brighton, in the Faith and Hope of the Gospel, after a long illness borne with Christian patience and fortitude, Margaret, third daughter of the late Mr. F. Coulton, a respected Deacon of the Church meeting in Park Chapel, Brentford. The departed was baptized by the Rev. W. A. Blake, and united with the Church at Park Chapel, continuing her membership during Mr. Blake's connection with the Church. 1 Thess. iv. 14.

BAPTISMS.

Amptill.—June 8, Five, by D. Chinnery.
Atherton.—July 3, Three, by E. Dyer.
Ayr, N.B.—June 16, Eight, by J. Horne.
Barnoldswick, Yorkshire.—June 12, One, by E. R. Lewis.
Bardwell, Suffolk.—July 3, Four, by G. F. Wall.

Beccles.—May 29, Three, by L. H. Colls.
Bethesda, Haverfordwest.—June 1, Three by J. J. Williams.
Blakeney, Gloucester.—June 12, Two, by J. Roach.
Blaenavon.—June 16, King-street, Thirteen, by O. Tidman.
Boscombe.—June 19, Seven, by C. H. Parrett.
Buckden.—July 3, Three, by G. Brown.
Burnley.—July 10, Mount Pleasant, Three, by R. Ensoll.
Cambridge (Eden Chapel).—June 30, Five, by J. Jull.
Camrose, R.S.O., Pem.—June 19, Two by J. J. Williams.
Chatham.—June 29, Two, by T. Hancocks.
Dartford.—June 12, Three; 22, Three, by A. Sturge.
Deptford, New Cross-road.—June 26, Sixteen, by J. S. Anderson.
Dunfermline.—June 15, Two, by J. T. Hagen.
Eastbourne.—June 26, Six; June 27, Four; by W. Osborne.
Ebenezer, Cefn.—June 19, Two, by T. Thomas.
Erwood (Hephzibah).—June 12, One, by J. Morgan.
Erwood (Ramah).—June 5, One, by J. Morgan.
Franksbridge, Radnorshire.—June 26, One, by T. D. Jones.
Evenjobb.—July 3, Two, by G. Phillips.
Glasbury.—July 3, Twelve, by D. Howell.
Glascwm.—July 3, One, by T. D. Jones.
Grandisburgh.—June 12, Two, by W. Gill.
Holyhead.—July 3, Three by W. L. Crathern.
Hull.—June 5, Tabernacle, Three, by F. Russell.
Llandilo, Radnor.—April 10, Twenty-nine, by T. James.
Liverpool: The Brook.—June 19, Two, by W. Jones.
Lurgan.—June 21, Three, by F. J. Ryan.
Luton, Park-street.—June 30, Three, by J. H. Blake.
Langton.—June 26, Two, by C. T. Johnson.
Loose.—June 19, Four, by B. G. Knight.
London: Avenue-road, Shepherd's Bush.—June 23, Twenty-five, by W. Frith.
Arthur-street.—Five, by W. Smith.
Horton-street.—June 30, Four, by W. Frith.
John-street, Bedford-row.—June 14, Six, by J. E. Shepherd.
Lee, S.E.; Bromley-road.—June 26, Five, by J. W. Davies.
Norbton.—June 26, Fourteen, by J. Clark.
Fenge.—June 27, Five, by J. Bond.
Putney.—June 26, Blight; June 27, One; by W. Thomas.
Walworth.—July 10, East-street, Five, by T. A. Carver.
Westminster.—May 29, Five, by G. Davies.
Maesbyerlan, Breconshire.—June 26, Four, by G. H. Liewelyn.
Melksham, Wilts.—June 26, Fourteen, by G. A. Welb.
Merthyr, High-street.—July 10, Five; July 11, Six; by D. J. Ifiley.

- Merthyr Tydvil.*—June 2, Three, by R. Thomas; June 12, High-street, Six, by D. J. Hiley.
- Middleton.*—June 23, One, by H. Watts.
- Nantyglo, Mon.*—July 3, Six, by J. Roberts.
- Nelson, Lancashire.*—July 10, Carr-road, Five, by C. G. Croome.
- Newbury, Berks.*—June 12, Six, by E. George.
- North Curry, Somerset.*—June 26, Four, by W. Fry.
- Onston, Gheshire.*—June 16, Four, by S. Kenworthy.
- Penyrheol, Glasbury.*—June 19, Nine, by D. Howell.
- Pill, Bristol.*—June 26, Four, by F. T. Smythe.
- Pole Moor.*—June 5, One, by J. Evans.
- Ponkey.*—June 17, One, by E. Mitchell.
- Pontnewynydd, Pontypool.*—June 1, Five, by J. G. Watts.
- Portmadoc, N. Wales.*—June 26, Three, by I. James.
- Portsmouth.*—June 12, Kent-street, Four, by J. Kemp; Lake-road, June 29, Five, by T. W. Medhurst.
- Preston, Fishergate.*—June 26, Nine, by W. H. Harris.
- Redditch.*—June 2, Two, by E. W. Berry.
- Rhos.*—June 17, Four, by E. Mitchell.
- Soar, Llandyfan.*—June 19, One, by M. Jones.
- Southsea, Elm Grove.*—June 26, Eight, by J. P. Williams.
- Sutton, near Haverfordwest.*—May 29, One, by J. J. Williams.
- Skipton-on-Stour.*—July 10, Three, by R. T. Lewis.
- Thornton Heath.*—June 26, Three; June 29, Two; by J. W. Harrauld.
- Tunbridge Wells.*—June 29, Calverley-road, Seven, by J. Smith.
- Todmorden.*—June 15, Three, by W. March.
- Walsall.*—June 8, Twenty, by G. Barrons.
- Whitebrook, Monmouth.*—June 12, Three, by G. Howells.
- Wincanton.*—June 20, Four, by J. Brown.
- Wisebach, Hill-street.*—July 3, Two, by J. W. Campbell.

WE do not, I fear, estimate the strength of a church right. I read of three brethren who had to carry on a college when funds were running short. One of them complained that they had no helper and could not hope to succeed; but another, who had more faith, said to his brother, "Do you ask what we can do? Do you say that we are so few? I do not see that we are few, for we are a thousand at the least." "A thousand of us!" said the other; "how is that?" "Why," replied the first; "I am a cipher, and you are a cipher, and our brother is a cipher, so we have three *noughts* to begin with. Then I am sure the Lord Jesus is ONE; put Him down before the three ciphers, and we have a thousand directly." Was not this bravely said? What power we have when we do but set the great One in the front!—SPURGEON.

THERE was a young man that came into our association in Chicago, a poor, miserable drunken soldier, who had left his right arm on the battle-field. He had gambled all he could get hold of, and I thought he was beyond reach. He came into our association, and wanted to know if we could get anything for him to do. A friend of mine spoke somewhat crossly to him, and after he had gone out his conscience smote him, and he thought, "Perhaps I might have done him some good." He ran out after him, and, putting his hand on his shoulder, he asked him to come back. He talked to him very kindly, and asked him to come to the meeting that night. The man came, and—to make a long story short—that act of my friend in putting his hand on his shoulder, touched his heart, and the man became a Christian. I thought he was about the roughest diamond I ever did see when he was first converted, but now he is one of the most eminent Christian workers in all America. For the past six or seven years he has been one of the most successful laymen in our country. He was one of the most abandoned wretches you could imagine; his father and mother and family had cast him off, and he was a poor, miserable, worthless, drunken gambler. But now he is one of the brightest lights in all America.—MOODY.

SOVEREIGNTY AND SALVATION.

A SERMON BY C. H. SPURGEON.

"Look unto Me, and be ye saved, all the ends of the earth : for I am God, and *there* is none else."—Isaiah xlv. 22.

Six years ago, to-day, as near as possible at this very hour of the day, I was "in the gall of bitterness and in the bonds of iniquity," but had yet, by divine grace, been led to feel the bitterness of that bondage, and to cry out by reason of the soreness of its slavery. Seeking rest, and finding none, I stepped within the house of God, and sat there, afraid to look upward, lest I should be utterly cut off, and lest His fierce wrath should consume me. The minister rose in his pulpit, and, as I have done this morning, read this text—"Look unto Me, and be ye saved, all the ends of the earth : for I am God, and there is none else." I looked that moment ; the grace of faith was vouchsafed to me in the selfsame instant ; and now I think I can say with truth—

"E'er since by faith I saw the stream
His flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

I shall never forget that day, while memory holds its place ; nor can I help repeating this text whenever I remember that hour when first I knew the Lord. How strangely gracious ! How wonderfully and marvellously kind, that he who heard these words so little time ago for his own soul's profit, should now address you this morning as his hearers from the same text, in the full and confident hope that some poor sinner within these walls may hear the glad tidings of salvation for himself also, and may to-day, on this 6th of January, be "turned from darkness to light, and from the power of Satan unto God."

If it were within the range of human capacity to conceive a time when God dwelt alone, without His creatures, we should then have one of the grandest and most stupendous ideas of God. There was a season when as yet the sun had never run his race, nor commenced flinging his golden rays across space, to gladden the earth. There was an era when no stars sparkled in the firmament, for there was no sea of azure in which they might float. There was a time when all that we now behold of God's great universe was yet unborn, slumbering within the mind of God, as yet uncreate and non-existent ; yet there was God, and He was "over all blessed for ever ;" though no seraphs hymned His praises, though no strong-winged cherubs flashed like lightning to do His high behests, though He was without a retinue, yet He sat as a king on His throne, the

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No. 346. NEW SERIES.

mighty God, for ever to be worshipped—the Dread Supreme, in solemn silence dwelling by Himself in vast immensity, making of the placid clouds His canopy, and the light from His countenance forming the brightness of His glory. God was, and God is. From the beginning God was God; ere worlds had beginning, He was “from everlasting to everlasting.” Now when it pleased Him to create His creatures, does it not strike you, how infinitely those creatures must have been below Himself? If you are potters, and you fashion upon the wheel a vessel, shall that piece of clay arrogate to itself equality with you? Nay, at what a distance will it be from you, because you have been in part its creator. So when the Almighty formed His creatures, was it not consummate impudence that they should venture for a moment to compare themselves with Him? Yet that arch-traitor, that leader of rebels, Satan, sought to climb to the high throne of God, soon to find his aim too high, and hell itself not low enough wherein to escape divine vengeance. He knows that God is “God alone.” Since the world was created, man has imitated Satan; the creature of a day, the ephemera of an hour, has sought to match itself with the Eternal. Hence it has ever been one of the objects of the great Jehovah to teach mankind that He is God, and beside Him there is none else. This is the lesson He has been teaching the world since it went astray from Him. He has been busying Himself in breaking down the high places, in exalting the valleys, in casting down imaginations and lofty looks, that all the world might

“ Know that the Lord is God alone,
He can create, and He destroy.”

This morning we shall attempt to show you, in the first place, *how God has been teaching this great lesson to the world*—that He is God, and beside Him there is none else; and then, secondly, *the special way in which He designs to teach it in the matter of salvation*—“Look unto Me, and be ye saved: for I am God, and there is none else.”

I. First, then, HOW HAS GOD BEEN TEACHING THIS LESSON TO MANKIND?

We reply He has taught it, first of all, *to false gods, and to the idolaters who have bowed before them*. Man, in his wickedness and sin, has set up a block of wood and stone to be his maker, and has bowed before it. He has fashioned for himself out of a goodly tree an image made unto the likeness of mortal man, or of the fishes of the sea, or of creeping things of the earth, and he has prostrated his body, and his soul too, before that creature of his own hands, calling it God, while it had neither eyes to see, nor hands to handle, nor ears to hear! But how hath God poured contempt on the ancient gods of the heathen. Where are they now? Are they so much as known? Where are those false deities before whom the multitudes of Nineveh prostrated themselves? Ask the moles and the bats whose companions they are, or ask the mounds beneath which they are buried; or go where the idle gazer walketh through the museum, see them there as curiosities, and smile to think that men should ever bow before such gods as these. And where are the gods of Persia? Where are they? The fires are quenched, and the fire-worshipper hath almost ceased out of the earth. Where are the gods of Greece—those Gods adorned with poetry, and hymned in the most sublime odes? Where are

they? they are gone. Who talks of them now, but as things that were of yore? Jupiter—doth anyone bow before him? and who is he that adores Saturn? They are passed away, and they are forgotten. And where are the gods of Rome? Doth Janus now command the temple? or do the vestal virgins now feed their perpetual fires? Are there any now that bow before these gods? No, they have lost their thrones. And where are the gods of the South Sea Islands—those bloody demons before whom wretched creatures prostrated their bodies? They have well nigh become extinct. Ask the inhabitants of China and Polynesia where are the gods before which they have bowed? Ask, and echo says ask, and ask again. They are cast down from their thrones; they are hurled from their pedestals; their chariots are broken, their sceptres are burnt in the fire, their glories are departed; God hath gotten to Himself the victory over false gods, and taught their worshippers that He is God, and that beside Him there is none else. Are there gods still worshipped, or idols before which the nations bow themselves? Wait but a little while, and ye shall see them fall. Cruel Juggernaut, whose car still crushes in its motion the foolish ones who throw themselves before it, shall yet be the object of derision; and the most noted idols, such as Budha, and Brahma, and Vishnu, shall yet stoop themselves to the earth, and men shall tread them down as mire in the streets; for God will teach all men that He is God, and that there is none else.

Mark ye, yet again, how God has taught this truth to *empires*. Empires have risen up, and have been the gods of the era; their kings and princes have taken to themselves high titles, and have been worshipped by the multitude. But ask the empires whether there is any besides God. Do you not think you hear the boasting soliloquy of Babylon—"I sit as a queen, and am no widow; I shall see no sorrow; I am god, and there is none beside me? And think ye not now, if ye walk over ruined Babylon, that ye will meet ought save the solemn spirit of the Bible, standing like a prophet grey with age, and telling you that there is one God, and that beside Him there is none else? Go ye to Babylon, covered with its sand, the sand of its own ruins; stand ye on the mounds of Nineveh, and let the voice come up—"There is one God, and empires sink before Him; there is only one Potentate, and the princes and kings of the earth, with their dynasties and thrones, are shaken by the trampling of His foot." Go, sent yourselves in the temple of Greece; mark ye there what proud words Alexander once did speak; but now where is he, and where his empire too? Sit on the ruined arches of the bridge of Carthage, or walk ye through the desolated theatres of Rome, and ye will hear a voice in the wild wind amid those ruins—"I am God, and there is none else." "Oh, city, thou didst call thyself eternal; I have made thee melt away like dew. Thou saidst, 'I sit on seven hills, and I shall last for ever; I have made thee crumble, and thou art now a miserable and contemptible place, compared with what thou wast. Thou wast once stone, thou madest thyself marble; I have made thee stone again, and brought thee low." Oh! how has God taught monarchies and empires, that have set themselves up like new kingdoms of heaven, that He is God, and that there is none else!

Again: how has He taught this great truth to *monarchs*? There are some who have been most proud that have had to learn it in a way more hard

than others. Take, for instance, Nebuchadnezzar. His crown is on his head, his purple robe is over his shoulders; he walks through proud Babylon, and says, "Is not this great Babylon which I have builded?" Do you see that creature in the field there? It is a man. "A man?" say you; its hair has grown like eagles' feathers, and its nails like birds' claws; it walketh on all-fours, and eateth grass, like an ox; it is driven out from men. That is the monarch who said—"Is not this great Babylon that I have builded?" And now he is restored to Babylon's palace, that he may "bless the Most High who is able to abase those that walk in pride." Remember another monarch. Look at Herod. He sits in the midst of his people, and he speaks. Hear ye the impious shout? "It is the voice of God," they cry, "and not the voice of man." The proud monarch gives not God the glory; he affects the god and seems to shake the spheres, imagining himself divine. There is a worm that creepeth into his body, and yet another, and another, and ere that sun has set he is eaten up of worms. Ah, monarch! thou thoughtest of being a god, and worms have eaten thee! thou hast thought of being more than man; and what art thou? Less than man, for worms consume thee, and thou art the prey of corruption. Thus God humbleth the proud; thus He abaseth the mighty. We might give you instances from modern history; but the death of a king is all-sufficient to teach this one lesson, if men would but learn it. When kings die, and in funeral pomp are carried to the grave, we are taught the lesson—"I am God, and beside Me there is none else." When we hear of revolutions, and the shaking of empires—when we see old dynasties tremble, and grey-haired monarchs driven from their thrones, then it is that Jehovah seems to put His foot upon land and sea, and with His hand uplifted, cries—"Hear! ye inhabitants of the earth! Ye are but as grasshoppers; I am God, and beside Me there is none else."

Again: our God has had much to do to teach this lesson to *the wise men of this world*; for as rank, pomp, and power have set themselves up in the place of God, so has wisdom; and one of the greatest enemies of Deity has always been the wisdom of man. The wisdom of man will not see God. Professing themselves to be wise, wise men have become fools. But have ye not noticed, in reading history, how God has abased the pride of wisdom? In ages long gone by He sent mighty minds into the world, who devised systems of philosophy. "These systems," they said, "will last for ever." Their pupils thought them infallible, and therefore wrote their sayings on enduring parchment, saying, "This book will last for ever: succeeding generations of men will read it, and to the last man that book shall be handed down as the epitome of wisdom." "Ah! but," said God, "that book of yours shall be seen to be folly ere another hundred years have rolled away." And so the mighty thoughts of Socrates, and the wisdom of Solon, are utterly forgotten now; and could we hear them speak, the veriest child in our school would laugh to think that he understandeth more of philosophy than they. But when man has found the vanity of one system, his eyes have sparkled at another; if Aristotle will not suffice, here is Bacon; now I shall know everything: and he sets to work, and says that this new philosophy is to last for ever. He lays his stones with fair colours, and he thinks that every truth he piles up is a precious, imperishable truth. But, alas! another century comes, and it is found to be "wood, hay, and stubble." A new sect of philosophers rise

up, who refute their predecessors. So, too, we have wise men in this day—wise secularists, and so on—who fancy they have obtained the truth; but within another fifty years—and mark that word—this hair shall not be silvered over with grey until the last of that race shall have perished, and that man shall be thought a fool that was ever connected with such a race. Systems of infidelity pass away like a dew-drop before the sun; for God says, “I am God, and beside Me there is none else.” This Bible is the stone that shall break in powder philosophy; this is the mighty battering ram that shall dash all systems of philosophy in pieces; this is the stone that a woman may yet hurl upon the head of every Abimelech, and he shall be utterly destroyed. O Church of God! fear not; thou shalt do wonders; wise men shall be confounded, and thou shalt know, and they too, that He is God, and that beside Him there is none else.

“Surely,” says one, “*the Church of God* does not need to be taught this.” Yes, we answer, she does; for of all beings, those whom God has made the objects of His grace are, perhaps, the most apt to forget this cardinal truth, that He is God, and that beside Him there is none else. How did the church in Canaan forget it, when they bowed before other gods, and therefore He brought against them mighty kings and princes, and afflicted them sore. How did Israel forget it! and He carried them away captive into Babylon. And what Israel did in Canaan, and in Babylon, that we do now. We, too, too often forget that He is God, and beside Him there is none else. Doth not the Christian know what I mean when I tell him this great fact? For hath he not done it himself? In certain times prosperity has come upon him, soft gales have blown his bark along, just where his wild will wished to steer; and he has said within himself, “Now I have peace, now I have happiness, now the object I wished for is within my grasp, now I will say, Sit down, my soul, and take thy rest; eat, drink, and be merry; these things will well content thee; make thou these thy God, be thou blessed and happy.” But have we not seen our God dash the goblet to the earth, spill the sweet wine, and instead thereof fill it with gall? and as He has given it to us He has said—“Drink it, drink it; you have thought to find a God on earth, but drain the cup and know its bitterness.” When we have drunk it, nauseous the draught was, and we have cried, “Ah! God, I will drink no more from these things; thou art God, and beside Thee there is none else.” And ah! how often, too, have we devised schemes for the future, without asking God’s permission! Men have said, like those foolish ones whom James mentioned, “We will do such-and-such things on the morrow; we will buy and sell and get gain,” whereas they knew not what was to be on the morrow, for long ere the morrow came they were unable to buy and sell, death had claimed them, and a small span of earth held all their frame. God teaches His people every day, by sickness, by affliction, by depression of spirits, by the forsakings of God, by the loss of the Spirit for a season, by the lackings of the joys of His countenance, that He is God, and that beside Him there is none else. And we must not forget that there are some special servants of God raised up to do great works, who in a peculiar manner have to learn this lesson. Let a man, for instance, be called to the great work of preaching the Gospel. He is successful; God helps him; thousands wait at His feet, and multitudes hang upon His lips; as truly as that man is a man, he will have a tendency to be exalted above measure, and too much

will he begin to look to himself, and too little to his God. Let men speak who know, and what they know let them speak; and they will say, "It is true, it is most true." If God gives us a special mission, we generally begin to take some honour and glory to ourselves. But in the review of the eminent saints of God have you never observed how God has made them feel that He was God, and beside Him there was none else? Poor Paul might have thought himself a god, and been puffed up above measure, by reason of the greatness of his revelation, had there not been a thorn in the flesh. But Paul could feel that he was not a god, for he had a thorn in the flesh, and gods *could not* have thorns in the flesh. Sometimes God teaches the minister by denying him help on special occasions. We come up into our pulpits, and say, "Oh! I wish I could have a good day to-day!" We begin to labour; we have been just as earnest in prayer, and just as indefatigable; but it is like a blind horse turning round a mill, or like Samson with Delilah; we shake our vain limbs with vast surprise, "make feeble fight," and win no victories. We are made to see that the Lord is God, and that beside Him there is none else. Very frequently God teaches this to the minister by leading him to see his own sinful nature. He will have such an insight into his own wicked and abominable heart, that he will feel as he comes up the pulpit stairs that he does not deserve so much as to sit in his pew, much less to preach to his fellows. Although we feel always joy in the declaration of God's Word, yet we have known what it is to totter on the pulpit steps, under a sense that the chief of sinners should scarcely be allowed to preach to others. Ah! beloved, I do not think *he* will be very successful as a minister who is not taken into the depths and blackness of his own soul, and made to exclaim, "Unto me, who am *less than the least of all saints*, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." There is another antidote which God applies in the case of ministers. If He does not deal with them personally, He raises up a host of enemies that it may be seen that He is God, and God alone. An esteemed friend sent me, yesterday, a valuable old MS. of one of George Whitfield's hymns, which was sung on Kennington Common. It was a splendid hymn, thoroughly Whitfieldian all through. It showed that his reliance was wholly on the Lord, and that God was within him. What! will a man subject himself to the calumnies of the multitude, will he toil and work day after day unnecessarily, will he stand up Sabbath after Sabbath, and preach the Gospel, and have his name maligned and slandered, if he has not the grace of God in him? For myself, I can say, that were it not that the love of Christ constrained me, this hour might be the last that I should preach, so far as the ease of the thing is concerned. "Necessity is laid upon us, yea, woe is unto us if we preach not the Gospel." But that opposition through which God carries His servants leads them to see at once that He is God, and that there is none else. If every one applauded, if all were gratified, we should think ourselves God; but, when they hiss and hoot, we turn to our God, and cry,

"If on my face, for Thy dear name,
Shame and reproach should be,
I'll hail reproach and welcome shame
If Thou'lt remember me."

II. This brings us to the second portion of our discourse. Salvation is God's greatest work ; and therefore, in His greatest work, He specially teaches us this lesson—That He is God, and that beside Him there is none else. Our text tells us HOW HE TEACHES IT—He says, "Look unto Me, and be ye saved, all the ends of the earth." He shows us that He is God, and that beside Him there is none else, in three ways. First, by the person to whom He directs us :—"Look unto Me, and be ye saved." Secondly, by the means He tells us to use to obtain mercy :—"Look," simply "Look." And thirdly, by the persons whom He calls to "look" :—"Look unto Me, and be ye saved, *all the ends of the earth.*"

1. First, to whom does God tell us to look for salvation ? Oh ! does it not lower the pride of man when we hear the Lord say, "Look unto Me, and be ye saved, all the ends of the earth" ? It is not "Look to your priest, and be ye saved : " if you did there would be another God, and beside Him there would be someone else. It is not "Look to yourself : " if so, then there would be a being who might arrogate some of the praise of salvation. But it is, "Look unto Me." How frequently you who are coming to Christ look to yourselves. "Oh ! " you say, "I do not repent enough." That is looking to yourself. "I do not believe enough." That is looking to yourself. "I am too unworthy." That is looking to yourself. "I cannot discover," says another, "that I have any righteousness." It is quite right to say that you have not any righteousness ; but it is quite wrong to look for any. It is "Look unto Me." God will have you turn your eye off yourself and look unto Him. The hardest thing in the world is to turn a man's eye off himself ; as long as he lives, he always has a predilection to turn his eyes inside and look at himself, whereas God says, "Look unto Me." From the Cross of Calvary, where the bleeding hands of Jesus drop mercy ; from the Garden of Gethsemane, where the bleeding pores of the Saviour sweat pardons, the cry comes, "Look unto Me, and be ye saved, all the ends of the earth." From Calvary's summit where Jesus cries, "It is finished," I hear a shout, "Look, and be saved." But there comes a vile cry from our soul, "Nay, look to yourself ! look to yourself ! " Ah, my hearer, look to yourself, and you will be damned. That certainly will come of it. As long as you look to yourself there is no hope for you. It is not a consideration of what you are, but a consideration of what God is, and what Christ is, that can save you. It is looking from yourself to Jesus. Oh ! there be men that quite misunderstand the Gospel ; they think that righteousness qualifies them to come to Christ ; whereas sin is the only qualification for a man to come to Jesus. Good old Crisp says, "Righteousness keeps me from Christ : the whole have no need of a physician, but they that are sick ; sin makes me come to Jesus when sin is felt, and in coming to Christ, the more sin I have, the more cause I have to hope for mercy." David said, and it was a strange thing too, "Have mercy upon me, for mine iniquity is great." But, David, why did you not say that it was little ? Because David knew that the bigger his sins were, the better reason for asking mercy. The more vile a man is, the more eagerly I invite him to believe in Jesus. A sense of sin is all we have to look for, as ministers. We preach to sinners ; and let us know that a man will take the title of sinner to himself, and we then say to him, "Look unto Christ, and ye shall be saved." "Look," this is all He demands of thee, and even this He gives thee. If

thou lookest to thyself thou art damned ; thou art a vile miscreant, filled with loathsomeness, corrupt and corrupting others. But look thou here ! seest thou that man hanging on the cross ? Dost thou behold His agonised head drooping meekly down upon His breast ? Dost thou see that thorny crown, causing drops of blood to trickle down His cheeks ? Dost thou see His hands pierced and rent, and His blessed feet, supporting the weight of His own frame, rent well-nigh in twain with the cruel nails ? Sinner ! dost thou hear Him shriek, " Eloi, Eloi, lama sabachthani " ? Dost thou hear Him cry, " It is finished " ? Dost thou mark His head hang down in death ? Seest thou that side pierced with the spear, and the body taken from the cross ? Oh ! come thou hither ! Those hands were nailed for thee ; those feet gushed gore for thee ; that side was opened wide for thee ; and if thou wantest to know how thou canst find mercy, there it is ! " Look ! " " Look unto Me ! " Look no longer to Moses. Look no longer to Sinai. Come thou here and look to Calvary, to Calvary's Victim, and to Joseph's grave. And look thou yonder, to the Man who near the throne sits with His Father, crowned with light and immortality. " Look ! sinner, " He says, this morning, to you, " look unto Me, and be ye saved. " It is in this way God teaches that there is none beside Him ; because He makes us look entirely to Him, and utterly away from ourselves.

2. But the second thought is, *the means of salvation*. It is " Look unto Me, and be ye saved. " You have often observed, I am sure, that many people are fond of an intricate worship—an involved religion—one they can hardly understand. They cannot endure worship so simple as ours. Then they must have a man dressed in white, and a man dressed in black ; then they must have what they call an altar and a chancel. After a little while that will not suffice, and they must have flower-pots and candles. The clergyman then becomes a priest, and he must have a variegated dress, with a cross on it. So it goes on : what is simply a plate becomes a patin, and what was once a cup becomes a chalice ; and the more complicated the ceremonies are, the better they like them. They like their minister to stand like a superior being. The world likes a religion they cannot comprehend ! But have you never noticed how gloriously simple the Bible is ? It will not have any of your nonsense ; it speaks plain, and nothing but plain things. " Look ! " There is not an uncóverted man who likes this. " Look unto Christ, and be ye saved. " No, he comes to Christ like Naaman to Elijah ; and when it is said, " Go, wash in Jordan ! " he replies, " I verily thought he would come and put his hand on the place, and call on the name of his God ; but the idea of telling me to wash in Jordan, what a ridiculous thing. Anybody could do that ! " If the prophet had bidden him do some great thing, would he not have done it ? Ah ! certainly he would. And if, this morning, I could preach that any one who walked from here to Bath without his shoes and stockings, or did some impossible thing, should be saved, you would start off to-morrow morning, before breakfast. If it would take me seven years to describe the way of salvation, I am sure you would all long to hear it. If only one learned doctor could tell the way to heaven, how would he be run after ! And if it were in hard words, with a few scraps of Latin and Greek, it would be all the better. But it is a simple Gospel that we have to preach. It is only " Look ! " " Ah ! " you say, " is that the Gospel ?

I shall not pay any attention to that." But why has God ordered you to do such a simple thing? Just to take down your pride, and to show that He is God, and that beside Him there is none else. Oh! mark you how simple the way of salvation is. It is "Look, look, look!"—four letters, and two of them alike! "Look unto Me, and be ye saved, all the ends of the earth." Some divines want a week to tell you what you are to do to be saved; but God the Holy Ghost only wants four letters to do it. "Look unto Me, and be ye saved, all the ends of the earth." How simple is that way of salvation! And, oh! how instantaneous! It takes us some time to move our hand, but a look does not require a moment. So a sinner believes in a moment; and the moment that sinner believes and trusts in his crucified God for pardon, at once he receives salvation in full through His blood. There may be one that came in here this morning unjustified in his conscience that will go out justified rather than others. There may be some here, filthy sinners one moment, pardoned the next. It is done in an instant. "Look! Look! Look!" And how universal is it! Because wherever I am, however far off, it just says, "Look! It does not say I am to see; it only says, "Look!" If we look on a thing in the dark we cannot see it, but we have done what we were told. So if a sinner only looks to Jesus He will save him; for Jesus in the dark is as good as Jesus in the light, and Jesus when you cannot see Him is as good as Jesus when you can. It is only, "Look!" "Ah!" says one, "I have been trying to see Jesus this year, but I have not seen Him." It does not say see Him, but "Look unto Him!" And it says that they who looked were lightened. If there is an obstacle before you, and you only look in the right direction, it is sufficient. "Look unto Me." It is not seeing Christ so much as looking after Him. The will after Christ, the wish after Christ, the desire after Christ, the trusting in Christ, the hanging on Christ, that is what is wanted. "Look! Look! Look!" Ah! if the man bitten by the serpent had turned his sightless eye-balls towards the brazen serpent, though he had not seen it, he would still have had his life restored. It is looking, not seeing, that saves the sinner.

We say again, how this *humbles* the man! There is a gentleman who says, "Well, if it had been a thousand pounds that would have saved me, I would have thought nothing of it." But your gold and silver is cankered; it is good for nothing. "Then am I to be saved just the same as my servant Betty?" Yes, just the same; there is no other way of salvation for you. That is to show man that Jehovah is God, and that beside Him there is none else. The wise man says, "If it had been to work the most wonderful problem, or to solve the greatest mystery, I would have done it. May I not have some mysterious gospel? May I not believe in some mysterious religion?" No, it is "Look!" "What! am I to be saved just like that ragged school boy, who can't read his letters?" Yes, you must, or you will not be saved at all. Another says, "I have been very moral and upright; I have observed all the laws of the land; and if there is anything else to do I will do it; I will eat only fish on Fridays, and keep all the fasts of the Church, if that will save me." No, sir, that will not save you! your good works are good for nothing! "What! must I be saved in the same way as a harlot or a drunkard?" Yes, sir, there is only one way of salvation for all. "He hath concluded all in unbelief, that He might have mercy upon all." He hath passed a sentence of con-

damnation on all, that the free grace of God might come upon many to salvation. "Look! Look! Look!" This is the simple method of salvation. "Look unto Me, and be ye saved, all the ends of the earth."

But, lastly, mark how God has cut down the pride of man, and has exalted Himself *by the persons whom He has called to look*. "Look unto Me, and be ye saved, all the ends of the earth." When the Jew heard Isaiah say that, "Ah!" he exclaimed, "you ought to have said, Look unto me, O Jerusalem, and be saved. That would have been right. But those Gentile dogs, are they to look and be saved?" "Yes," says God, "I will show you, Jews, that, though I have given you many privileges, I will exalt others above you; I can do as I will with My own."

Now, who are the ends of the earth? Why, there are poor heathen nations now that are very few degrees removed from brutes, uncivilized and untaught; but if I might go and tread the desert, and find the bushman in his kraal, or go to the South Seas and find a cannibal, I would say to the cannibal or the bushman, "Look unto Jesus, and be ye saved, all the ends of the earth." They are some of "the ends of the earth," and the Gospel is sent as much to them as to the polite Grecians, the refined Romans, or the educated Britons. But I think "the ends of the earth" imply those who have gone the farthest away from Christ. I say, drunkard, that means you. You have been staggering back till you have got right to the ends of the earth; you have almost had *delirium tremens*; you cannot be much worse; there is not a man breathing worse than you. *Is there?* Ah! but God, in order to humble your pride, says to you, "Look unto Me, and be ye saved." There is another who has lived a life of infamy and sin, until she has ruined herself, and even Satan seems to sweep her out at the back door; but God says, "Look unto Me, and be ye saved, all the ends of the earth." Methinks I see one trembling here, and saying, "Ah! I have not been one of these, sir, but I have been something worse, for I have attended the house of God, and I have stifled convictions, and put off all thoughts of Jesus, and now I think He will never have mercy on me." You are one of them. "Ends of the earth!" So long as I find any who feel like that, I can tell them that they are "the ends of the earth." "But," says another, "I am so peculiar; if I did not feel as I do, it would be all very well; but I feel that my case is a peculiar one." That is all right; they are a peculiar people. You will do. But another one says, "There is nobody in the world like me; I do not think you will find a being under the sun that has had so many calls, and put them all away, and so many sins on his head; besides, I have guilt that I should not like to confess to any living creature." One of "the ends of the earth" again; therefore all I have to do is to cry out, in the Master's name, "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." But thou sayest sin will not let thee look. I tell thee sin will be removed the moment thou dost look. "*But I dare not; He will condemn me; I fear to look.*" He will condemn thee more if thou dost not look. Fear, then, and look; but do not let thy fearing keep thee from looking. "*But He will cast me out.*" Try Him. "*But I cannot see Him.*" I tell you, it is not seeing, but looking. "*But my eyes are so fixed on the earth, so earthly, so worldly.*" Ah! but, poor soul, He giveth power to look and live. He saith—"Look unto Me, and be ye saved, all the ends of the earth."

Peter Marvel, the Modern Puritan.

BY A LOVER OF ANCIENT THOUGHT.

CHAPTER IX. — A DECISIVE PURITANICAL MEETING.

THE publicity given to the formation of the select dancing class through the medium of the coroner's inquest served, as may be surmised, to give the death-blow to that remarkable institution. In spite of the patronage given to it by *The Worldly Christian*, and the encouragement afforded thereby to Mr. Frederick Spriggs and his lively sister, the whole thing suddenly collapsed, like a full-blown pricked bladder. The influences brought to bear against it were, in fact, found to be too strong to be easily overcome. In the first place some ardent Secularist in the town, delighted at the opportunity of having a good fly at religious people generally, and the Baptist members of the Lyuborough Church particularly, took special pains to send to all the leading professors, whose addresses he could secure, single copies of *The Anti-Christian Review*, containing the article that held them up to ridicule, and also a large amount of obnoxious and blasphemous matter beside. Then some of the dancers themselves, under the influence of parental counsel, refused peremptorily to meet again, and expressed regret at having fallen into the temptation to meet at all. Added to all this, Mr. Archibald Spriggs was so angry at the stir that had been excited, and the animadversion to which he had been subjected in consequence from all quarters, that he told his son and daughter, candidly and warmly,

that, if he heard of their ever meeting in such a class again, he would turn them both out of his house. Nothing, therefore, remained for it but to pay Professor Dandidilli his full quarter's salary, give up the room, and dance, if they chose to dance, under less noted, and therefore more favourable, circumstances.

In the meantime, Mr. Marvel had determined, at all costs, once for all, to set his foot firmly down against such doings in the future. At the first deacons' meeting, held a fortnight after the interment of Miss Talbot, he brought the matter up, and the following conversation ensued.

The first question he asked was, what steps the deacons were prepared to take in the matter?

Mr. Spriggs was decidedly of opinion that, seeing the class was now broken up, the less said about it the better.

Mr. Buzzard cordially concurred with Mr. Spriggs's view, for nothing good ever came out of stirring up a muddy pool.

"Then," said Mr. Ellis, sarcastically, "you look upon the dancing class, friend Buzzard, as a muddy concern?"

"No, I didn't say that," somewhat angrily retorted Mr. Buzzard, "it's the stir that has been made that is muddy, and not the class."

"Then you hold the class to be a clean concern?" said Mr. Ellis.

"It's cleaner than some people think," replied Mr. Buzzard, "for I see no harm in dancing—not a bit."

"There was no harm, I suppose, in Miss Talbot dancing, was there?" asked Mr. Ellis.

"That was an exceptional case, sir. Why did she go, when she knew well that her heart was affected? Surely she herself was alone to blame for that."

"Then in her case, at any rate," said Mr. Ellis, "there *was* harm; and it would have been well had the harm been restricted to her case alone. But I maintain that the harm done has been immense. Why has all this commotion been raised? Has it been simply because Miss Talbot, when dancing, suddenly dropped down dead? Nothing of the kind. Had Miss Talbot dropped down dead at a fashionable ball, or at some public dancing room, hardly a word would have been said about it. The tragic incident would have been simply recorded by the Press, and there would have been an end of it. But it is the fact of a dancing class being inaugurated by a company of professed religious people that has caused the commotion. What is the sting in the article contained in *The Anti-Christian Review*? Does that infidel publication condemn dancing? Does it even lay any blame at Miss Talbot's door? Nay, rather, it applauds the formation of the class, and urges, like *The Worldly Christian*, its continuance. But on what ground does it do so? On the ground that the assumed pleasures of religion are proved, by the formation of this class, to be a farce. I suppose you received a copy of the paper, Mr. Buzzard, and read the article?"

"Yes, I did, and as soon as I read it I put it in the fire."

"Better, I think," said Mr. Ellis, "had you kept it for awhile and pondered over it. A wise man

will learn something from his opponents. One of the best pieces of advice ever given to me in my younger days was, 'Young man, never despise your critics,' and I thought of that good counsel when perusing this article. The question I put to myself as I read it was this: From his standpoint is the infidel right? and I felt that he was. The professed pleasures of religion can be nothing else but a sham and an illusion if worldly pleasures, such as dancing, card-playing, and theatre-going, are to be preferred by church members to them. Argue as you please about *the abstract question*, the world is certain to draw the same conclusion as the infidel reviewer, and so I say on that ground alone the harm done is immense."

"But don't you reckon it a different thing, Mr. Ellis," chimed in Mr. Spriggs, "enjoying these things occasionally, to following them habitually?"

"You remind me," said Mr. Ellis, "of a striking anecdote that I read once concerning the Rev. Rowland Hill. He heard that one of his members frequented the theatre, and went to him. 'This,' said he, 'will never do. A member of my church in the habit of attending the theatre!' The man replied that it surely must be a mistake, as he was not in the *habit* of going there, though it was true that he did go now and then *for a treat*. 'Oh,' said Rowland Hill, 'then you are a worse hypocrite than ever, sir. Suppose anyone should spread the report that I ate carrion, and I answered, 'Well, there is no wrong in that, I don't eat carrion every day in the week, but I have a dish now and then for a treat,' why you would say what a nasty foul appetite Rowland Hill has to go to carrion 'for a treat'."

Now was that illustration in point? I say it was. Compared with the real pleasures of religion, these worldly entertainments are so much carrion, and with all due respect to either you, Mr. Spriggs, or brother Buzzard either, I maintain that the religious professor who goes to them for a treat has, as good Rowland Hill puts it, a foul appetite."

"Have we not said enough about that matter?" asked Mr. Marvel, fearing that the main point would be overlooked. "The question seems to me on the present occasion to resolve itself into this, 'What action are we to take as a church?' For instance, shall we, to show our disapprobation of these proceedings, recommend the church to excludethese youthful offenders."

"If you do so," said Mr. Spriggs, "I'll give in my resignation at the same time."

"And so will I," said Mr. Buzzard.

"And my wife will do so as well," said Mr. Spriggs.

"And so will my wife," added Mr. Buzzard.

"That would give me," said Mr. Marvel, "real sorrow; but, be that as it may, my mind is made up; both the church and the public shall know that I have not only no complicity in this matter, but that I will never connive for a moment at such proceedings."

"Then what do you propose?" asked Mr. Byron.

"I propose that we recommend the church to appoint visitors to wait upon each of these young people, and inform them that unless they express their sorrow for the step they have taken, and give us the promise that they will in future give up such entertainments, they will be excluded."

"I will never agree to it—never," said Mr. Spriggs.

"Nor will I," said Mr. Buzzard. "It is harsh in the extreme."

"Then what would you two brethren propose?" asked Mr. Musgrove.

"To let it die out," was Mr. Spriggs's reply.

"To be sure," said Mr. Buzzard, "nothing could be better."

"But what is the use," asked Mr. Ellis, "of letting a good thing die out? Oughtn't it to live? You say, Mr. Buzzard, that 'you see no harm in dancing—not a bit.' Why, then, let this class die out! Why not fight for its existence as a good thing and back up the whole affair till it becomes a thriving concern? Now it seems to me, if I believed that dancing was a good thing, that I would promote it to the utmost of my power, and not allow this dancing class to be devoted to destruction. Act consistently, sir, and go to these young people and say, 'It is true that a set of Puritanical bigots oppose you, it is true that infidels laugh at you, it is true that the world calls you hypocrites; but I believe that they are all wrong, and I will, therefore, stand by you and support you to the last.' Are you prepared to do that, Mr. Buzzard?"

"But the dancing class is given up," said Mr. Spriggs, coming to Mr. Buzzard's rescue.

"But, according to your theory, it ought never to have been given up," said Mr. Ellis. "There is your inconsistency. Pardon me for saying it, but you blow hot and cold with one breath. First you contend that dancing is not harmful, and then you have hardly said that when you approve of the dancing class—a good thing according to your account—being given up, and the 'whole affair is to die out with your professed approbation,' for, as Mr. Buzzard says, 'nothing can

be better.' Really, brethren, I don't understand you. Be either one thing or the other."

"We are simply desirous that the whole thing should die out on the ground of expediency," replied Mr. Spriggs.

"Yes," said Mr. Buzzard, with evident relief, and clutching at the idea as a drowning man would catch at a straw, "that is the way to put it. We deem it expedient to let the whole thing drop."

"Then principle, evidently, has nothing to do with it," bluntly replied Mr. Ellis. "The thing is right, but it is not expedient either to carry it out or to condemn it. That, however, is not my creed; and, without boasting, I may say it never has been. My creed is, if a thing is right, do it; and, if it is wrong, let it alone. This was the creed of our Puritan forefathers, and nobly they carried it out. What might they have not gained of a worldly kind if they had made expediency their motto? 'Only sign these articles, only put on this Ritualistic garment, only perform this Popish ceremony, and office, emoluments, honours, and all worldly comforts shall fall to your share.' There was the temptation. But did they fall in with it on the ground of expediency? Not they; they preferred the loss of liberty, the loss of property, the horrors of the damp dungeon, the scaffold, and even the burning stake, to selling their consciences after this fashion. *Right* was their law, and they carried it out both in the spirit and in the letter. Had they, on the contrary, been ruled by worldly expediency, they would never have maintained their illustrious character, or have left us such a noble heritage of civil and religious liberty."

"Really you are getting quite

eloquent, brother Ellis," said Mr. Marvel, smiling. "I think I shall have to ask you occasionally to occupy my pulpit in my absence. But, apart from that, I agree thoroughly with you. Like yourself, I hold these entertainments to be harmful in the extreme to professors of religion, and I must, therefore, conscientiously do all I can to discountenance them. But please let us keep to the point. The question is, What are we to do as regards these young people? Whatever course you, as a diaconate, may think fit to adopt, I shall propose at our next church meeting the plan I have suggested already. Some of these young members are being subject to visitation for signing the letter of resignation. That report will be first given in. Possibly some may have given proof of repentance, and so far as they are concerned the matter is at an end. But as regards the others, if they decline to give the guarantee required, and thus certify that they will have no more to do with these entertainments, I shall stand out for their exclusion; and I may say I should take this stand even in the case of my own son if he were amongst the number.

"Then if you do, Mr. Marvel, as I have already said, I shall resign," said Mr. Spriggs.

"And I will follow suit," said Mr. Buzzard.

"And when you both do so," said Mr. Ellis, "I'll undertake to move that your resignations be accepted."

"And why will you do that?" asked Mr. Spriggs, in evident amazement.

"Simply because I approve of your consistency, gentlemen. You resign, not on the ground of your pet principle of expediency, but because you believe it is right to

do so. Now, that is the stand to take. So far, therefore, from hindering you, I would give you all the help I can on the occasion. I believe with you that, with your views, it is the right thing for you both to do; and, therefore, I promise you that when the time comes, and you do this noble and conscientious act, to the very utmost you shall have my most hearty and cordial support."

Utterly astounded at this unexpected turn of affairs, and believing that the remaining deacons would back Mr. Ellis up in his professed magnanimous action, both Mr. Spriggs and Mr. Buzzard rose, and declared, as with one voice, that "it

was of no use for them to stay any longer. It was quite evident that bigotry and uncharitableness were sure to carry the day, and the sooner, therefore, they retired both from office and the church the better." As no one present—not even Mr. Marvel—broke the silence that followed, by uttering one word of remonstrance, with stately self-command both gentlemen bowed themselves out, and so left the minister and his four puritanical officers to carry out, without any further official opposition, their narrowminded and straight-laced anti-dancing views!

(To be continued.)

Essays and Papers on Religious Subjects.

SCRIPTURAL LESSONS IN SACRED GEOGRAPHY.

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II.—THE LAND OF NOD, AND ITS LESSONS.

THIS is the first place named in sacred history after Eden. Cain, after having committed his fratricidal deed, attempted to flee both from his conscience and from his Creator, "went out from the presence of the Lord," whatever that may mean, and "dwelt in the land of Nod, in the east of Eden." The word Nod is Hebrew, and means the land of *wandering* or *exile*. (See *Fausset's Cyclo.* p. 106.) Nothing is, or can be, known for certain,

at this remote time, of the exact geographical position of Nod. For the word Nod may have, and possibly had, a *moral* as well as a topographical signification. As to Jewish tradition and pre-historic legend, there is no reliance to be placed upon it, and it is both unwise and unsafe to make any reference to it. For to give it any quarter in any sober consideration is to give some countenance to the fruitless, foolish, and groundless traditions of the Papal Anglican Ritualists, which is a seductive snare to the young and unwary in this day of frivolous and superficial thinking.

We may, however, approximate the truth in regard to the *ubi* of Nod, for Cain is said to have built a city, *Enoch*, in this land, and

called it after the name of his first born son. Now, the probability is that it was not far removed from the site of Eden. For in the infancy of the Lord it is reasonable to suppose the *first* family of mankind would be in juxtaposition. Both fear and affection would suggest this.

There is, however, still some difficulty in dealing with this subject, in the fact that there were but two men living, himself and his father Adam! The city, therefore, must have been a very simple and primitive thing, at least in its earlier development. Certainly a contrast to any modern emporiums of commerce and wealth, riches and grandeur.

But the population would probably increase with accelerated ratio, from the fact of the early marriages and wonderful antediluvian longevity. So that in the very lifetime of Cain there would be the population of a considerable town, if not more; for Cain lived, in all probability, to an advanced age, though we have no record of his death or of his age. The Spirit of God seems to have left the Cainite race, for there is no record of the ages or of the deaths of either of his descendants. Here both the silence and assertions of Scripture are very marked and significant.

It is, however, worthy of remark that the family of Cain should have been noted for ingenuity, and inventions in the arts and sciences of those pre-historic times. This fact, however, is no cause for reflection on the character of his godless race, though some write as if it were so. Neither commerce nor the arts have in themselves the elements of moral evil, though they may become, through man's demoralised state, the occasion of every kind of wrong-

doing. And though we are not able to identify the site of this first antediluvian city of Enoch, nor ascertain what was its extent, population, nor commerce, yet we may infer it to have partaken of the character of those arts described in Genesis iv. 20-22, among which are both wind and stringed instruments of music, and also implements of agriculture and horticulture. And as the city was built in the valley of the Euphrates, in all probability there would be considerable traffic in cattle and such instruments, and articles as pastoral life required.

Whatever may have been the character and earthly history of the race of Cain in this first city of the world, one thing is certain: both then and now Jehovah was a God of pardon and peace for any of Cain's race, as He is of any and all Adam's race to-day, who, in humble penitence and reliance and reposing trust, look to the sacrifice of substitution for this hope and ground of acceptance before God. The *city of Enoch* has passed away. But it is a sweet and instructive thought to remember that, when all the cities of earthly geography have dissolved in dust, there is still a city which will survive—"the survival of the fittest"—which hath foundations, whose builder and maker is God. May both writer and reader meet at last in *that city* where "the gates of it shall not be shut at all by day: for there shall be no night there" (Rev. xxi. 25).

But history often repeats itself, and there is now a *moral land of Nod*, as there was an ancient geographical one. And there are not a few to-day who, though they are far removed from the geographical *Nod*, both by time and space, and have no residence in the city of *Enoch*, are yet much of the same

character as Cain—they are *wandering* in their restless spirits and unsettled principles. All the unregenerate are more or less so. Let such remember that there is no rest—true abiding rest—but at the foot of the altar of *burnt offering*, where Abel stood. His sacrifice was a type of Christ. *His altar* was not in the land of wandering. Probably, though, of course, *outside of Eden*, it was *near by the Cherubim*. Christ crucified is now the only true altar (Heb. xiii. 10), and the only place of the *soul's rest* (Matt. xi. 28-30). Reader, if your restless heart is still in this moral land of Nod, and can find no rest, return toward Eden. There you may not enter now, but just outside there is still the Cross, under the shadow of the Cherubim, and from its victim comes the inviting voice, "Look unto ME, and be ye saved, all the ends of the earth." For "He that dwelleth in the secret places of the Most High shall abide under the shadow of the Almighty" (Psa. xci. 1).

THE OLD FAMILY BIBLE.

AN INCIDENT FROM REAL LIFE.

WHOEVER has travelled among the Scottish hills and dales cannot have failed to observe the scrupulous fidelity of the inhabitants to the old family Bible. A more honourable trait of character than this cannot be found; for all men, whether Christians or infidels, are proud to put their reliance in those who made the Bible their confidant, and whose well-thumbed pages show the confidence their owners possess in it.

A few years ago there dwelt in Ayrshire an ancient couple, possessing of the world's gear sufficient to keep them independent from

want or woe, and a canny daughter to bless their grey hairs and tottering steps. A gallant of a farmer became enamoured of the daughter, and she, nothing loth, consented to be his. As the match was every way worthy of her, the old folks consented, and, as they were desirous to see their bairn comfortable, the two were made one. In a few short years the scythe of time cut down the old people, and they gave their bodies to the dust and their souls to the Creator.

The young farmer, having heard much of the promised land ayont the sea, gathered together his duds, and, selling such as were useless, packed up those calculated to be of service to him at his new home. Some neighbours, having the same itching for adventure, sold off their homes and homesteads, and, with the young couple, set off for America.

Possessed of considerable property in the shape of "siller," this company was not like the generality of emigrants, poor and friendless, but happy and full of hope for the future. The first thing done after the landing was the taking out of the old family heirloom, and returning thanks and praise to Him who had guided the bark to a safe haven.

As the farmer's object in going to America was to purchase a farm and follow his occupation, but little time was spent in the city he had arrived in, and, as his fellow-passengers had previously determined on their destination, he bade them farewell, and with a light heart turned his face towards the setting sun. Indiana, at this time, was settling fast, and, having heard of its cheap and fertile lands, he determined on settling within its borders.

On the banks of the Wabash he

fixed on a farm, and, having paid cash for one half, gave a mortgage for the balance, payable in one year. Having stocked his farm, and put seed in the ground, he rested from his labour, and patiently awaited the time when he might go forth and reap the harvest. But, alas! no ears of grain gladdened his heart or rewarded his toil. The fever of the country attacked him, and at the time when the fields were white with the fulness of the labourer's skill death called him home, and left his disconsolate wife a widow and his only child an orphan.

We leave the first sorrow, and pass on to witness the struggles of the afflicted widow a year afterwards. The time having arrived when the mortgage was to be paid, she borrowed the money of a neighbour. Hard and patiently did she toil to repay the sum against the promised time, but all would not do; fortune frowned, and she gave way to her accumulated troubles. Disheartened and distracted, she relinquished her farm and her stock for less than she owed her neighbour, who, not satisfied with that, put an execution on her furniture.

On the Sabbath previous to the sale she took courage, and strengthening herself with the knowledge of having wronged no one, went to the temple of her Father, and, with a heart filled with humility and love, poured out her soul to Him "who turneth not away;" and, having communed side by side with her Christian neighbours, returned to her desolate home.

Here her fortitude had like to have forsaken her, but, seeing the old family Bible, she reverently put it to her lips, and sought for consolation from its pages. Slowly she perused its holy and inspiring

verses, and gathered hope from its never-failing promises; and, while the tears flowed freely, her heart seemed to say—

"Within this holy Book I trace
The life of Christ, His wondrous
grace;
His anxious care and holy love,
Not earth's, not mine, but Heaven
above.
The path is clear, the track is sure,
Why wait I then, these pangs
endure?
Oh, grant, my God, my life may be
Sincere and prayerful, Lord, to
Thee."

The day of sale having arrived, her few goods and chattels were, in due course, knocked off to the highest bidder. Unmoved, she saw pass from her possession article after article, without a murmur, till the constable held up the old family Bible. This was too much. Tears flowed, and gave utterance to the feelings of a broken heart. She begged the constable to spare her this memento of her revered and departed parents; and the humane man of the law would willingly have given it to her, but her inexorable creditor declared everything should be sold, as he was determined to have all that was due to him.

The book was therefore put up, and about being disposed of for a few shillings, when she suddenly snatched it, and, declaring she would have some relic of those she loved, cut the slender thread that held the brown linen cover, with the intention of retaining it. The cover fell into her hands, and with it two flat pieces of thin, dirty paper. Surprised at the circumstance, she examined them, and what was her joy and delight to find that they each called for £500 on the Bank of England. On the back of one, in her mother's

handwriting, were the following words :—

“When sorrow overtakes ye, seek yer Bible.”

And on the other, in her father's hand,—

“Yer Father's ears are never deaf.”

The sale was immediately stopped, and the family Bible given to its faithful owner. The furniture sold was readily offered to her by those who had purchased, which she gladly took back. Having paid off her relentless creditor to the uttermost farthing, she rented a small house in the village of —, she placed the balance of her money in such a way as to receive interest enough to keep her comfortable, and is now able to enjoy the precepts of the old family Bible without fear or molestation. Her time and attention were devoted to the bringing up of her bright blue-eyed Alice, and, if the happy smiles of the countenance may be considered an index of the heart and mind, Alice bids fair to be a shining star in the little community of which she at present forms but a unit.

At the meeting-house, in the centre of the village, may be seen, every Sunday, sitting about half-way up the south side, a lady, about thirty years of age, dressed in deep mourning, with a face glowing with the beauty of holiness, but on whom may be seen deep traces of past sorrow. At the public-house in the same place, and at the same time, may also be seen a being, in the garb of man, bloated, and sitting over the poisonous bowl. The one is the widow, the other is the hollow-hearted neighbour.—
Voluntary.

MARY MOFFAT'S FAITH.

IN reading the histories of missionaries in foreign lands we often meet with remarkable illustrations of their faith in God, and of the singular ways in which that faith was honoured. Rarely, however, have we met with a more striking incident of this kind than one connected with the life of Mary Moffat. The recently-published “Lives of Robert and Mary Moffat,” by their son, John S. Moffat, records much interesting matter not previously known, and the incident, therefore, that we are about to relate will, doubtless, be new to many readers.

In the chapter headed “Daylight at Last” we are told that from the commencement of the Bechuana Mission, by Hamilton and Read, in 1816, for a period of more than ten years not a ray of light shot across the gloom to cheer the hearts of the missionaries. A dull and stolid indifference reigned. The Bataping would talk of any ordinary subject, and were willing to avail themselves of the presence of the white people in their country for any temporal advantage that might be within their reach, but the moment a word was said about divine things their ears seemed to become deaf at once, and they would walk away, determined to have nothing to do with that foolishness!

To earnest missionaries like Robert and Mary Moffat, whose whole heart was in their work, who believed that the Gospel was true, and that the heathen around them were perishing, we can easily understand that “it was sore trial of faith to go on year after year with their message burbling in their hearts,” and only meet with this result. But we are told that,

although the darkness was so long and gloomy, there was no wavering of faith. There were times, indeed, when the brethren, Hamilton and Moffat, were cast down and disposed to cry with the prophet, "Who hath believed our report?" and to ask, "Is this the right path?" but there was one member of the mission, weak in body but strong in faith, who never faltered. And who was that? It was Mary Moffat. She would but fall back on the promises of the unchangeable God, and say, "We may not live to see it, but the awakening will come as surely as the sun will rise to-morrow."

And now for a proof of her strong reliance on these promises. On one occasion a letter was received from her friend, Mrs. Greaves, of Sheffield, asking if there was anything of use which could be sent. Now mark Mary Moffat's answer. Did she ask for money? Did she ask for wearing apparel? Did she ask for musical instruments to charm the savage ear? No; she asked for none of these things, but she said, "*Send us a Communion service, we shall want it some day.*" What a marvellous illustration of trust in God; for we are told "at that time there was no glimmer of the dawn, and in the course of the two or three years which it took with their slow communications to get that request of faith fulfilled, there was time for even thicker darkness to overspread the sky, and the sorest cross of all was a rumour which came that *doubts* were beginning to be felt at home about the use of going on with the Bechuana Mission. But they held on."

And well was it for them that they did hold on. In the year 1827, through the forays of Western banditti, many poor refugees joined the community, and with others

began to show a disposition to listen to the Word of Life. At length, in 1829, a marvellous awakening began. And what are we told about it? We are informed that it came as such things do come, without any human or visible existing cause. There was a wave of tumultuous and simultaneous enthusiasm. The two brethren who witnessed it were sober-minded and hard-headed Scotchmen by disposition, not willing to lend themselves to any movement which might seem to have the taint of mere sensationalism. They had been schooled to adversity, and they could but dread some new device of the devil to obstruct their path. But it was not long before they were forced to admit that there was something that could not be gainsaid. In a few months the whole aspect of the station had changed. The meeting-house was crowded before the service had begun. Heathen songs and dancing had ceased, and everywhere were to be heard instead the songs of Zion and the outpouring of impassioned prayers. The missionaries were beset, even in their own houses, by those who were seeking fuller instruction in things which had become to them all at once of paramount importance. The moral condition of the community rapidly improved, and the dirt and indecency of heathen costume were exchanged for cleanliness, and European habits of clothing, as far as the supply could be met by the visits of occasional traders.

This, it must be confessed, is a beautiful picture, but richer good was still to follow. The change was, indeed, great, but the missionaries were cautious, and did not act hastily. They wanted to prove that the work was the Lord's. We are told that "it was only after careful

examination from the many who pressed forward that they selected some six in the first instance to receive the rite of baptism." Next they sat down with this little band at the table of the Lord. But what had just happened to enable them to do this? Let the reader note the *minute* providence of God. On the very day before the baptism a box arrived which had been long on the road from England. And what was in that box? The joy of the missionaries may be imagined when they saw packed up within it the *Communion vessels* for which Mary Moffat had asked in faith nearly three years before! Such a marked response to unswerving faith was enough to make their hearts leap with ecstasy within them. As they sat down at the table of the Lord for the first time with their new little church their thanksgivings abounded, and they hardly knew how to express their gratitude to the Lord. Such a eucharistic service had rarely been held on foreign soil. But what is the lesson to us? As in imagination we see the little church seated for the first time at the Lord's table as the result of *thirteen years* of hard labour in a dark heathen land, and call to mind that the Communion vessels were sent for so long before, when there was not the slightest sign that they would be needed, we feel that if we, amid arduous and apparently unfruitful labour, have faith in God's promises, and still toil on, we may rest assured that in God's own time the gross darkness will disappear, and the glimmering light will dawn upon us too.

H. WATTS.

Hyde, Manchester.

BE CAREFUL.

ADDRESS FOR THE YOUNG.

My Dear Young Friends,—There are many temptations in this life of which we need to be very careful while passing through this probationary state. We need Jesus to help us, be with us, and defend us.

1. *Be careful of your company.* We need be careful whom we make company of, for many have been led into trouble, and have, sad to say, gone down very rapidly the incline to evil.

1. *Be careful of your character.* Do not sell your good name, lose your character, for apparently small inconsistencies, *i.e.*, going out of the path of duty. We cannot afford to lose our good name. Once a poor boy presented his little pocket Bible which he had given him as a reward while at Sunday school. This was enough; in this instance he got the place.

3. *Be careful you have nothing to do with intoxicating drinks.* Let me strongly advise you never to take any intoxicating drinks. There is great danger in the cup. A poor lad one day, because he did not like to be laughed at, drank so much that he died in a few hours. This is a very sad case; in the first place, he ought not to have mixed up with such company. Let me say, have nothing to do with the drink; it does no good to the body or health; it soon empties the pocket; it brings nearly all the social troubles which afflict society; thousands of poor children are obliged to go without food and clothes.

4. *Be careful you remember now thy Creator.* May Jesus, in His mercy, change your heart. He alone can change the heart. He is very merciful, and He delighteth to give pardon to those who seek Him with

all their heart. Let me now tell you to be careful you do not forget the Lord who has done so much for us; may you always try to be in your place at the Sunday school; do not be led away by evil companions. May you give your attention to these hints I have brought before your notice, and may the Lord incline and keep you from all evil, and thus be led to serve Him with your whole heart, and when the time comes for you to leave this world, you may be ready to meet the Saviour, and hear the welcome "Come." Oh, be careful how you pass your time in this world.

THOMAS HEATH,
Sunday School Superintendent.
Plymouth.

DAYS OF OLD.

"And the word of the Lord was precious in those days; there was no open vision."—1 Sam. iii. 1.

It is well to review history, to learn lessons from past times, and to apply them to the present, so that we may profit by them.

Every age has its opportunities and advantages, its dangers and failures. The present has great opportunities and increasing advantages, with corresponding responsi-

bilities. May we be wise to utilise them.

The text refers to a time of religious declension. "The word of the Lord was precious [scarce] in those days." There were but few copies of the Scriptures, a few written tracts possessed by few persons. People had to be their own books, and be books to their children: They possessed good memories, and lived long lives, and so handed down religious knowledge from generation to generation. Men had become indifferent to religion, displeased God, and He withheld further religious communications from them.

We live in times quite in contrast to those days. We have the Gospel of Christ in the clearness, power, and preciousness of its teaching. It is full of salvation for the lost, of consolation for the tried, of glorious hope for the desponding. It is good news, glad tidings, the joyful sound. The Saviour reveals His friendship to us, the Father visits us with seasons of refreshing, and the Spirit sheds abroad His love in our hearts, and makes us feel that the Gospel hope will never fail us.

Let us thank God, and take courage.

W. ABBOTT.

Blunham.

LOVE.—The greatest happiness is where the most love is, for love creates love. Feelings, like flowers, sow their own seed. The wrath of one falls on the heart of another, and germinates a corresponding anger. Combativeness in one produces opposition in the other, and selfish feelings prepare the way for a crop of selfishness to be gathered in misery and tears. Thousands of years ago it was written, "A soft answer turneth away wrath;" but some give hard words and hard blows, so that harder words and blows may come back to them in payment. They sow the wind that they may reap the whirlwind of grief, and think all the while they are toiling for happiness. That is the world's logic—the logic of selfish power.

SONGS OF THE CHRISTIAN LIFE.

“When I see the blood, I will pass over you.”—Exodus xii. 13.
 “The blood of Jesus Christ His Son cleanseth from all sin.”—1 John i. 7.

Where shelter can I find from sin,
 If guilt and power that pardon win
 Which bids God's peace prevail within?
 Beneath the Saviour's blood.

Where find that balm which heals the mind,
 Prove for myself that God is kind,
 And leave all doubt and fear behind?
 Beneath the Saviour's blood.

Where reach that grace which gives one power
 To stand in fierce temptation's hour,
 When storms of sorrow o'er me lower?
 Beneath the Saviour's blood.

When death's own darkness films my eyes,
 Revealed the dread eternities,
 When find the hope which terror flies?
 Beneath the Saviour's blood.

And when appears the great white throne
 Each for himself must face alone,
 What then will every fear dethrone?
 The precious blood of Christ.

O sinner, hear the voice of God,
 He bids thee shelter 'neath the blood,
 Lost all thy sins in death's own flood—
 Beneath the cross of Christ.

O precious blood for sinners spilt,
 Through which God's eye can see no guilt,
 Home of true peace by His love built,
 Beneath the cross of Christ.

O sinner, to this flood now flee,
 The way is open wide and free,
 It welcomes all, and why not thee?
 To shelter 'neath His blood.

—LATE W. POOLE BALFERN.

THE increasing power of missions among the Hindoos may be gathered from the testimony of Professor Max Müller, given in a lecture delivered in Westminster Abbey. He observed: “I do not shrink from saying that their religion is dying or dead. And why? Because it cannot bear the light of day. Ask any Hindoo who can read and write and think whether these are the gods he believes in, and he will smile at your credulity. How long this living death of national religion in India may last no one can tell.”

DWELLING AT EASE.

"His soul shall dwell at ease."—Psalm xxv. 13.

The soul pays dearly for her lodging here,
 Within this crumbling tenement of clay;
 The walls are bare, the outlook dark and drear,
 For Nature yields few comforts for her stay.

But when Grace comes and furnishes the heart,
 She hangs Hope's pictures on the dingy walls,
 Brightens the windows, bids the dust depart,
 And Joy's swell minstrels to the chamber calls.

Brings Love's soft couch, whereon the weary soul
 May lie and rest, while heavenly sunbeams play
 Around her brow, and fragrant odours roll
 From fadeless flowers that round her lattice stray.

His soul must "dwell at ease" whose heart is clean,
 And furnished with th' upholstery of Heaven;
 There Jesus comes and bids the spirit lean
 Upon His faithful breast, beloved, forgiven.

Dwelling at ease! no more she begs and toils
 For daily bread, earning but Nature's crust;
 No more she dwells in fear, that ever spoils
 Man's fancied rest. She lives in perfect trust.

Dwelling at ease! And when Death's fingers lift
 The yielding latch, "I fear thee not," she cries;
 For she has life, her dying Saviour's gift;
 Death does but call to mansions in the skies.

There she shall "dwell at ease," eternal ease,
 Amid a thousand comforts, pleasures, joys.
 Hush! my vexed spirit, blessings such as these
 Are thine; dwell thou at ease amidst Life's noise.

"His soul shall dwell at ease!" and soothing word!
 For those who dwell in Christ, and sweetly rest
 With storms and tempests round them, seen and heard,
 But never felt—at ease within His breast.

—WILLIAM LUFF.

PRESIDENT PECK was a man of extraordinary talent: he had a splendid physique, and was just the sort of man to attract people. He would have gone to the ends of the earth to obey the will of the Lord, or have given up his life for His sake. But he had one failing—he thought too much of himself. One day he went to visit a student, in the college of which he was the president, who was ill with the fever, and on entering his room the student, who was talking incoherently, turned to him and said, "Great President Peck, you are so large you hide the Cross of Jesus. When you have preached your sermon you feel 'What a grand sermon I have delivered!' But you are hiding Christ, President Peck, you are hiding Christ." This brought conviction to his heart; he felt that he esteemed self too highly. Leaving the room, and going into the woods, he determined that henceforth Christ, and not himself, should occupy the foremost place:

Reviews.

MAGAZINES and periodicals which have our sincerest wishes for their success and usefulness. Among the first we place the monthlies of the Religious Tract Society—*Sunday at Home*, *The Leisure Hour*, *Friendly Greeting*, *The Cottager and Artisan*, *The Child's Companion*, and *Our Little Dots*, *The Tract Magazine*, *Biographical Series*, *The Girl's Own* and *The Boys' Own*. A pile of most healthful literature. A very mine of wealth. Reading in such variety that every class of good taste meets with its supply. Our columns will not allow us even to indicate the many articles in this month's issue which have afforded us satisfaction. In *The Girl's Own* we have a continuation of the story of a young musician in the days of Mozart, a new story by Gordon Stables, styled, "Grey Town Grange: A Tale of Land and Sea," and Part III. of a capital history of home or domestic ways since the time of Henry the Eighth. In *The Sunday at Home* the fourth paper on "Our English Hymns" is much to our liking; also the valuable article on "The Decipherment of the Hittite Inscriptions." *The Leisure Hour* will gratify many readers with its chapter on "Some Typical Poets of Wales;" also the 46th number of the *Biographical Series* presents us with a capital condensed life of the earnest Christmas Evans. *The Boy's Own*, as usual, sparkling with humour, instruction, and good illustrations; and the smaller publications mentioned are as good as ever.

BAPTIST MAGAZINES.—*The Baptist Magazine* continues its paper number four on "The Gifford Remains," and produces a life-like photo of our valued friend Dr. Angus. *The Sword and Trowel* leads off with a solemn searching article on the "Down Grade," by Mr. Spurgeon.

As we read it we lament and exclaim, "Too true!" We are very much of Mr. Spurgeon's mind, and love the faithfulness with which he points out the evil and warns of the consequence. *The General Baptist* gives two or three pages in memoriam to our dear departed brother, Frank John Bird, of Hitchin. His memory is precious to us. "Blessed are the dead who die in the Lord." *The British Flag* for July, with supplement, contains a full report of the annual meeting of the Army Scripture readers. The report shows progress in the good work, and it is gratifying to see from the Chaplain-General's speech that he and the secretary are, in the interests of the society, working so harmoniously together. *The Ragged School Quarterly* has a well-executed likeness of the Queen, the work of Mr. Montague, the superintendent of King Edward School. Each child who signed the Royal address was presented with one, and a copy on satin was forwarded to Her Majesty, and has been graciously acknowledged.

We have received a packet of tracts called *Household Readings for the People*. They are published by Jarrold & Sons, 3, Paternoster Buildings, at one penny each. They are cheap, well got up, and most instructive. We have sometimes been asked to name a book which would be useful for reading at mothers' meetings. We have no hesitation in saying that this series would in such a case be most valuable. We give the list; the popularity of them will appear from the fact that in this country more than five millions have been sold:—"The Odds Against Betting," "Straightforwardness," "How do you Manage the Young Ones?" "How to Make the Most of Things," "Something Homely," "Paddle Your Own Canoe."

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. E. S. NEALE, late of Stanningley, Leeds, has accepted the pastorate of James Grove Chapel, Peckham.

Rev. J. Jenkyn Brown is about to resign the pastorate of Wycliff Chapel, Bristol Road. Mr. Brown settled in Birmingham in 1854, having previously been for three years at Islington, and seven years at Reading.

Revs. H. Grattan Guinness and W. Knight-Chaplin have accepted unanimous invitations to the pastorate of the church worshipping in the Poplar and Bromley Tabernacle, Brunswick Road, East London.

Rev. J. Lacy Wilson has been appointed junior pastor of the church at Tottlebank, near Ulverston, of which Rev. T. Taylor is senior pastor.

Rev. James Barker has announced his intention to resign the pastorate of Tower Street Church, West Hartlepool.

Rev. James Alderson, of Meltham, has accepted the pastorate of Albert Street Chapel, Keighley.

Rev. R. B. Wallace has announced his resignation, owing to failing health, of the pastorate at Melbourne, Derbyshire.

Rev. T. G. Atkinson has notified his resignation of West Street Chapel, Dunstable.

Rev. W. Thomas, Cinderford, has accepted the pastorate of Grove Road Church, Victoria Park, London.

Rev. John Mitchell, of the Baptist Home Mission, Edinburgh, has accepted a call to the pastorate of Manor Street Chapel, Forfar.

Rev. Wm. Julyan, of Lansdowne Church, Bournemouth, has accepted the pastorate of Back Street Church, Trowbridge.

Rev. J. T. Owers, of Nottingham, has accepted the pastorate of Lion Church, Great Grimsby.

Rev. William March, after a very successful ministry of nearly eight years at the Wellington Road Chapel, Todmorden, has, to the very great regret of his friends, resigned his pastorate.

Rev. J. Hook, of Bampton, has accepted the pastorate of the churches of Garway and Orcop, Herefordshire.

Rev. John Whitaker has resigned the pastorate of Rose Street Church, Shipley, Yorks.

Rev. H. R. Passmore of Park Lane, Southsea, has resigned the pastorate of the Church.

PRESENTATIONS.

REV. P. H. BLACKIE, at the conclusion of his pastorate at Newcastle-under-Lyme, has been presented with an illuminated address, a purse of gold, and two framed photographs of the members of the choir and the teachers of his Sunday-school. During his pastorate of six years the chapel debt of £300 has been cleared off and other financial difficulties removed.

Mr. Henry Orton, on completing the fiftieth year of his connection as a teacher and superintendent with the schools at Little Heath, near Coventry, has been presented with an address, an arm-chair, and a copy of Dr. Thomson's "The Land and the Book."

Mr. J. E. C. Lane has been presented by the Cottage Green Church, Camberwell, with a marble time-piece and a gold pencil case, in recognition of his services as organist and Sunday-school superintendent.

Rev. G. Chandler, of Thurleigh, has been presented with a silver teapot in recognition of fifteen years' ministerial service. Among the speakers at the meeting was Rev. J. Hill Banham, vicar of Keysoo.

Rev. J. Hook, prior to leaving

Bampton, received an address and several tokens of regard, in recognition of his services as superintendent of the Sunday-school, and in other labours which have secured for him the esteem of all classes.

Rev. W. Kelsey, having resigned the pastorate at Long Crendon, has been presented with a purse containing thirteen guineas. Mrs. Kelsey has received from the members of the mothers' meeting a writing-desk and other tokens of regard.

Rev. Richard Green, on closing his pastorate of Townhead Street Chapel, Sheffield, where he has ministered for fifteen years, was presented by the congregation with a timepiece and a purse containing £28, and by the Ladies' Book Society, of which he was president, with a copy of the Revised Version of the Bible.

NEW CHAPELS.

The new church in Holland Road, West Brighton, erected by Mr. G. T. Congreve, was opened on the 27th of July. In the evening the new pastor, Rev. David Davies, was recognised. Mr. Congreve presided. There are now 41 members. Dr. Mason and Mr. Francis Draper, representing Regent's Park Chapel, bore testimony to the value of Mr. Davies's ministrations. Revs. J. T. Wigner, J. T. Briscoe, A. D. Spong, and J. S. Geale delivered addresses.

Memorial stones of a new Baptist chapel were laid at Highgate on Wednesday, July 13. The entire scheme will entail an outlay of £6,500, exclusive of the site, which is the gift of the association. The contract, which does not include the main building, at present entered into, only amounts to £2,100, and this, it is expected, will be opened free of debt, after which the work will be carried on to completion.

Rev. J. T. Brown, of Northampton, preached on Thursday, July 14, at the opening of a chapel at Thornby. The Mayor of Northampton (Mr. E. Cleaver), who is a native of the village, also took part in the proceedings.

A school chapel, to hold 100 persons, preliminary to a place of worship to accommodate over 500, has been erected in Tollington Park, for the congregation under the pastorate of Rev. H. Boulton.

Memorial stones of a new chapel have been laid at Carlisle. The building will be Gothic in style, seat 490, and cost £2,300.

MISCELLANEOUS.

LONDON.—On July 14th about 200 of the church members from Berger Hall were received into fellowship at the Poplar and Bromley Tabernacle, Brunswick Road, S.E. The tabernacle having been closed for a fortnight for renovation, re-opening services were held on July 17th, the new pastors, Revs. H. Grattan Guinness and W. Knight-Chaplin, commencing their ministry upon the same day. The morning service was conducted by Rev. H. Grattan Guinness, and that in the evening by Rev. J. Knight-Chaplin. The recognition service and tea-meeting was held on July 18th, when Dr. Porter, Bow Road, presided. Addresses were given by Mr. Blanchard (senior deacon), Revs. R. S. Blair, W. H. Broad, and the pastors.

LYNDHURST.—Anniversary services were held on the 20th of July, when 90 sat down to tea in the chapel meadow. At the public meeting, held subsequently, Rev. W. H. Payne presided. He stated that this was the eleventh year of his pastorate. Revs. J. Collins, E. Osborne, and D. R. Jenkins, W. Power, and Messrs. Hobby and Stares took part in the engagements. The report referred to the decease of the treasurer of the church, who had been connected with the Sunday-school for nearly sixty years. The various funds showed a small balance in hand. On the 22nd ult. the scholars of the day and Sunday-schools had their annual treat, and on Sunday addresses were delivered by the pastor, teachers, and other friends.

WALTHAM ABBEY.—Opening services in connection with Victoria Mission Hall, on the Waltham Abbey side of Epping Forest, have just been held. On Thursday, July 7th, there was a large attendance at the hall, when it was found necessary to conduct the service on Wood Green, opposite the building. The devotions were led and the historical statement was made by pastor W. Jackson, and Gospel addresses were delivered by Sir Robert Phayre, K.C.B. and the eldest son of Sir T. F. Buxton, Bart. On Sunday, the 10th, Mrs. Jackson, Mr. Spurgeon's sister, conducted a service, and had a good congregation. A Sunday-school will be opened as a branch from the parent school at Paradise Row, Waltham Abbey. The hall is a substantial brick building. The sincere thanks of pastor and people are tendered to all friends who have kindly contributed to the building fund, and the assistance of others is solicited to enable them to pay the contractor in full in two months, the sum of £40 being still required.

Rev. S. H. Booth, secretary of the Baptist Union, has received the degree of D.D. from Hillsdale University, Michigan, United States.

BAPTISMS.

Abergyle.—July 17, Three, by E. Mitchell.
Aldershot.—July 27, Five, by J. Aubrey.
Ayr, N.B.—July 29, Five; August 5, Six, by J. Horne.
Barking, Ripple-road.—July 20, Two, by G. T. Gillingham.
Beccles.—July 30, Four, by L. H. Colls.
Bethal, Mon.—July 30, Four, by J. C. Roberts.
Bidford, Devon.—August 3, Seven, by W. Gillard.
Birmingham, Longmore-street.—August 4, Four, by A. H. Greening.
Blaenwion.—July 14, at King-street, Seven, by O. Tidman.
Bournemouthe.—July 24, Boscombe, Three, by C. H. Parrett.
Brannoxtown, co. Kildare.—August 3, Two, by A. McCaig.

Builth Wells.—July 24, One, by W. H. Prosser.
Canton, Cardiff.—Hope Chapel, Four, by H. Moore.
Clay Cross.—July 31, Three, by F. Samuel.
Chatteris, West Park-street.—August 2, Three, by T. H. Smith.
Combe Martin.—July 10, Three, by W. Ewens.
Crickhowell.—July 29, One, by J. Jenkins.
Darlington.—July 19, at Crook, Six, by Mr. Mackenzie.
Donnington Wood, Salop.—July 17, Three, by T. Whittle.
Dumbarton, N.B.—July 16, Three, by J. McLean.
Exeter.—July 20, South-street, Five, by E. O. Pike, M.A.
Franksbridge.—June 26, One, by T. D. Jones.
Glascwm, Radnor.—July 3, One, by T. D. Jones.
Hansterley.—July 17, One, by A. Barton.
Haverfordwest.—July 17, One, by J. J. Williams.
King's Lynn.—July 24, Four, by I. Watts.
Lee, S.E., Bromley-road.—July 31, Three, by J. W. Davies.
Liverpool, The Brook.—July 31, One, by W. Jones.
Loose.—July 3, One, by Mr. B. G. Knight.
Macclesfield.—July 13, Two, by J. Hollinshead.
Newport (Mon.).—July 31, Three, by A. T. Jones.
Newton Abbott.—July 31, Two, by S. Tyne.
Norbiton, Bunynn.—July 27, Four, July 31, Two, by J. Clark.
Okehampton.—July 12, Two, by J. Whitting.
Park-lane, Southsea.—Six, by H. R. Passmore.
Pennar, Pembroke Dock.—July 24, Two, by T. P. John.
Phil, Bristol.—Sunday, July 17, Two, by F. T. Smythe.
Portsmouth, Lake-road.—August 3, One; 15, Four, by T. W. Medhurst.
Presteigne, Radnorshire.—July 5, One, by S. Watkins.
Putney.—July 31, Two, August 1, Two, by W. Thomas.
Ramah, near Erwood.—July 17, Three, by J. Morgan.
Redruth.—July 27, Three, by A. Phillips.
Saundersfoot.—July 31, One, by W. Harris.
Southead-on-Sea.—July 31, Clarence-road, Five, by F. A. Hogbin.
Taiglum, Ayrshire.—On July 17, Four, by C. Chrystal.
Toilmorden.—July 27, One, by W. March.
Vernon-square, King's Cross, London.—July 17, Seven, by C. D. Sawday.
Waltham.—August 7, Three, by S. King.
Woolwich, Queen-street.—August 3, Five, by T. Jones.
Ynysyhir.—May 16, Two, July 2, Two, by J. Prothero.

A MIGHTY SAVIOUR.*

A SERMON BY C. H. SPURGEON.

“Mighty to save.”—Isaiah lxiii. 1.

THIS, of course, refers to our blessed Lord Jesus Christ, who is described as “coming from Edom with dyed garments from Bozrah,” and who, when it is questioned who He is, replies, “I that speak in righteousness, mighty to save.” It will be well, then, at the commencement of our discourse, to make one or two remarks concerning the mysterious complex person of the man and God whom we call our Redeemer, Jesus Christ our Saviour. It is one of the mysteries of the Christian religion that we are taught to believe that Christ is God, and yet a man. According to Scripture, we hold that He is “very *God*,” equal and co-eternal with the Father; possessing, as His Father doth, all divine attributes in an infinite degree. He participated with His Father in all the acts of His divine might; He was concerned in the decree of election, in the fashioning of the covenant; in the creation of the angels, in the making of the world, when it was wheeled from nothing into space, and in the ordering of this fair frame of nature. Before any of these acts the divine Redeemer was the eternal Son of God. “From everlasting to everlasting He is God.” Nor did He cease to be God when He became man. He was equally “God over all, blessed for evermore,” when He was “the Man of Sorrows, acquainted with grief,” as before His incarnation. We have abundant proof of that in the constant affirmations of Scripture, and, indeed, also in the miracles which He wrought. The raising of the dead, the treading of the billows of the ocean, the hushing of the winds and the rending of the rocks, with all those marvellous acts of His, which we have not time here to mention, were strong and potent proofs that He was God, most truly God, even when He condescended to be man. And Scripture most certainly teaches us that He is God now, that He shares the throne of His Father—that He sits “high above all principalities and powers, and every name that is named,” and is the true and proper object of the veneration, the worship, and the homage of all worlds. We are equally taught to believe that He is *man*. Scripture informs us that, on a day appointed, He came from heaven, and did become man as well as God, taking upon Himself the nature of a babe in the manger of Bethlehem. From that babe, we are told, He did grow to the stature of manhood, and became “bone of our bone, and flesh of our flesh,” in everything except our sin. His sufferings, His hunger, above all, His death and burial, are strong proofs that He was man, most truly man; and yet it is demanded of us by the Christian religion to believe that while He was man He was most truly God. We are taught that He was a “child born, a son given,” and yet, at the same time, the “Wonderful, the Counsellor, the mighty God, the everlasting Father.” Whosoever would have clear

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and right views of Jesus, must not mingle His natures. We must not consider Him as a God diluted into deified manhood, or as a mere man officially exalted to the Godhead, but as being two distinct natures in one person; not God melted into man, nor man made into God, but man and God taken into union together. Therefore, do we trust in Him, as the Daysman, the Mediator, Son of God, and Son of Man. This is the person who is our Saviour. It is this glorious, yet mysterious Being, of whom the text speaks, when it says, He is mighty—"mighty to save."

That He is mighty we need not inform you; for as readers of the Scriptures you all believe in the might and majesty of the Incarnate Son of God. You believe him to be the Regent of Providence, the King of Death, the Conqueror of Hell, the Lord of Angels, the Master of Storms, and the God of Battles, and, therefore, you can need no proof that He is mighty. The subject of this morning is one part of His mightines. He is "mighty to save." May God the Holy Spirit help us in briefly entering upon this subject, and make use of it to the salvation of our souls!

First, we shall consider *what is meant by the words "to save;"* secondly, *how we prove the fact that He is "mighty to save;"* thirdly, *the reason why He is "mighty to save;"* and then, fourthly, *the inferences which are to be deduced from the doctrine that Jesus Christ is "mighty to save."*

I. First, then, WHAT ARE WE TO UNDERSTAND BY THE WORDS "TO SAVE"?

Commonly, most men, when they read these words, consider them to mean salvation from hell. They are partially correct, but the notion is highly defective. It is true Christ does save men from the penalty of their guilt; He does take those to heaven who deserve the eternal wrath and displeasure of the Most High; it is true that He does blot out "iniquity, transgression, and sin," and that the iniquities of the remnant of His people are passed over for the sake of His blood and atonement. But that is not the whole meaning of the words "to save." This deficient explanation lies at the root of mistakes which many theologians have made, and by which they have surrounded their system of divinity with mist. They have said that to save is to pluck men as brands from the burning—to save them from destruction if they repent. Now, it means vastly, I had almost said, infinitely more than this. "To save" means something more than just delivering penitents from going down to hell. By the words "to save," I understand the whole of the great work of salvation, from the first holy desire, the first spiritual conviction, onward to complete sanctification. All this done of God through Jesus Christ. Christ is not only mighty to save those who do repent, but He is able to make men repent; He is engaged not merely to carry those to heaven who believe; but He is mighty to give men new hearts and to work faith in them; He is mighty, not merely to give heaven to one who wishes for it, but He is mighty to make the man who hates holiness love it, to constrain the despiser of His name to bend his knee before Him, and to make the most abandoned reprobate turn from the error of his ways.

By the words "to save," I do not understand what some men say they mean. They tell us in their divinity that Christ came into the world to put all men into a salvable state—to make the salvation of all men possible by their own exertions. I believe that Christ came for no such thing—that He came into the world not to put men into a *salvable* state,

but into a *saved* state; not to put them where they could save themselves, but to do the work in them and for them, from the first even to the last. If I believe that Christ came only to put you, my bearers, and myself into a state where we might save ourselves, I should give up preaching henceforth and for ever; for knowing a little of the wickedness of men's hearts, because I know something of my own—knowing how much men naturally hate the religion of Christ—I should despair of any success in preaching a gospel which I had only to offer, its effects depending upon the voluntary acceptance of it by unrenewed and unregenerate men. If I did not believe that there was a might going forth with the word of Jesus, which makes men willing in the day of His power, and which turns them from the error of their ways by the mighty, overwhelming, constraining force of a divine and mysterious influence, I should cease to glory in the cross of Christ. Christ, we repeat, is mighty, not merely to put men into a salvable condition, but mighty absolutely and entirely to save them. This fact I regard as one of the grandest proofs of the divine character of the Bible revelation. I have many a time had doubts and fears, as most of you have had; and where is the strong believer that has not sometimes wavered? I have said, within myself, "Is this religion true, which, day after day, I incessantly preach to the people? Is it the correct one? Is it true that this religion has an influence upon mankind?" And I will tell you how I have reassured myself. I have looked upon the hundreds, nay, upon the thousands whom I have around me, who were once the vilest of the vile—drunkards, swearers, and such like—and I now see them "clothed and in their right mind," walking in holiness and in the fear of God; and I have said, within myself, "This must be the truth, then, because I see its marvellous effects." It is true because it is efficient for purposes which error never could accomplish. It exerts an influence among the lowest order of mortals, and over the most abominable of our race. It is a power, an irresistible agent of good; who then shall deny its truth. I take it that the highest proof of Christ's power is not that He offers salvation, not that He bids you take it if you will, but that when you reject it, when you hate it, when you despise it, He has a power whereby He can change your mind, make you think differently from your former thoughts, and turn you from the error of your ways. This I conceive to be the meaning of the text: "mighty to save."

But it is not all the meaning. Our Lord is not only mighty to make men repent, to quicken the dead in sin, to turn them from their follies and their iniquities. But He is exalted to do more than that: He is mighty to keep them Christians after He has made them so, and mighty to preserve them in His fear and love, until He consummates their spiritual existence in heaven. Christ's might doth not lie in making a believer, and then leaving him to shift for himself afterwards; but He who begins the good work carries it on; He who imparts the first germ of life which quickens the dead soul, gives afterwards the life which prolongs the divine existence, and bestows that mighty power which at last bursts asunder every bond of sin, and lands the soul perfected in glory. We hold and teach, and we believe upon Scriptural authority, that all men unto whom Christ has given repentance must infallibly hold on their way. We do believe that God never begins a good work in a man without

finishing it ; that He never makes a man truly alive to spiritual things without carrying on that work in his soul even to the end, by giving him a place amongst the choirs of the sanctified. We do not think that Christ's power dwells in merely bringing me one day into grace, and then telling me to keep myself there, but in so putting me into a gracious state, and giving me such an inward life and such a power within myself that I can no more turn back than the very sun in the heavens can stay itself in its course, or cease to shine. Beloved, we regard this as signified by the terms "mighty to save." This is commonly called Calvinistic doctrine ; it is none other than Christian doctrine, the doctrine of the holy Bible ; for despite that it is now called Calvinism, it could not be so called in Augustine's days ; and yet in Augustine's works you find the very same things. And it is not to be called Augustinism ; it is to be found in the writings of the apostle Paul. And yet it was not called Paulism, simple for this reason, that it is the expansion, the fulness of the gospel of our Lord Jesus Christ. To repeat what we have before said, we hold and boldly teach, that Jesus Christ is not merely able to save men who put themselves in His way and who are willing to be saved, but that He is able to make men willing—that He is able to make the drunkard renounce his drunkenness and come to Him—that He is able to make the despiser bend his knee, and make hard hearts melt before His love. Now, it is ours to show that He is able to do so.

II. HOW CAN WE PROVE THAT CHRIST IS "MIGHTY TO SAVE" ?

We will give you the strongest argument first ; and we shall need but one. The argument is, that He *has* done it. We need no other ; it were superfluous to add another. He *has* saved men. He has saved them, in the full extent and meaning of the word which we have endeavoured to explain. But in order to set this truth in a clear light, we will suppose the worst of cases. It is very easy to imagine, say some, that when Christ's gospel is preached to some here who are amiable and lovely, and have always been trained up in the fear of God, they will receive the gospel in the love of it. Very well, then we will not take such a case. You see this South Sea Islander. He has just been eating a diabolical meal of human flesh ; he is a cannibal ; at his belt are slung the scalps of men whom he has murdered, and in whose blood he glories. If you land on the coast he will eat you too, unless you mind what you are after. That man bows himself before a block of wood. He is a poor ignorant debased creature, but very little removed from the brute. Now, *has* Christ's gospel power to tame that man, to take the scalps from his girdle, to make him give up his bloody practices, renounce his gods, and become a civilised and Christian man ? You know, my dear friends, you talk about the power of education in England ; there may be a great deal in it ; education may do very much for some who are here, not in a spiritual, but in a natural way : but what would education do with this savage ? go and try. Send the best schoolmaster in England over to him : he will eat him before the day is up. That will be all the good of it. But if the missionary goes with Christ's gospel, what will become of him ? Why, in multitudes of cases, he has been the pioneer of civilisation, and under the providence of God has escaped a cruel death. He goes with love in his hands and in his eyes ; he speaks to the savage. And mark ye, we are telling facts now, not dreams. The savage drops his tomahawk. Says he

"It is marvellous; the things that this man tells me are wonderful, I will sit down and listen." He listens, and the tears roll down his cheeks; a feeling of humanity which never burned within his soul before is kindled in him. He says, "I believe in the Lord Jesus Christ;" and soon he is clothed and in his right mind, and becomes in every respect a man—such a man as we could desire all men to be. Now, we say, that this is proof that Christ's gospel does not come to the mind that is prepared for it, but prepares the mind for itself; that Christ does not merely put the seed into the ground that has been prepared beforehand, but ploughs the ground too—ay, and harrows it, and does the whole of the work. He is so able to do all this. Ask our missionaries who are in Africa, in the midst of the greatest barbarians in the world—ask them whether Christ's gospel is able to save, and they will point to the kraal of the Hottentot, and then they will point to the houses of the Kuraman, and they will say, "What has made this difference, but the word of the gospel of Christ Jesus?" Yes, dear brethren, we have had proofs enough in heathen countries; and why need we say more, but merely to add this—we have had proofs enough at home. There are some who preach a gospel which is very well fitted to train men in morals, but utterly unfitted to save him, a gospel which does well enough to keep men sober when they have become drunkards. It is a good thing enough to supply them with a kind of life, when they have it already, but not to quicken the dead and save the soul, and it can give up to despair the very characters whom Christ's gospel was most of all intended to affect. I could a tale unfold, of some who have plunged head-first into the blackest gulfs of sin, which would horrify you and me, if we could allow them to recount their guilt. I could tell you how they have come into God's house with their teeth set against the minister, determined that say what he would they might listen, but it would be to scoff. They stayed a moment; some word arrested their attention; they thought within themselves, "I will hear that sentence." It was some pointed, terse saying, that entered into their souls. They knew not how it was, but they were spell-bound, and stood to listen a little longer; and by-and-by, unconsciously to themselves, the tears began to fall, and when they went away, they had a strange, mysterious feeling about them that led them to their chambers. Down they fell on their knees; the story of their life was all told before God; He gave them peace through the blood of the Lamb, and they went to God's house, many of them to say, "Come and hear what God hath done for my soul," and to

"Tell to sinners round
What a dear Saviour they had found."

Remember the case of John Newton, the great and mighty preacher of St. Mary, Woolnoth—an instance of the power of God to change the heart, as well as to give peace when the heart is changed. Ah! dear hearers, I often think within myself, "This is the greatest proof of the Saviour's power." Let another doctrine be preached; will it do the same? If it will, why not let every man gather a crowd round him and preach it. Will it really do it? If it will, then the blood of men's souls must rest upon the man who does not boldly proclaim it. If he believes his gospel does save souls, how does he account for it that he stands in his pulpit from the first of January till the last of December, and never hears

of a harlot made honest, nor of a drunkard reclaimed? Why? For this reason, that it is a poor dilution of Christianity. It is something like it, but it is not the bold, broad Christianity of the Bible; it is not the full gospel of the blessed God, for that *has* power to save. But if they do believe that theirs is the gospel, let them come out to preach it, and let them strive with all their might to win souls from sin, which is rife enough, God knows. We say again, that we have proof positive in cases even here before us, that Christ is mighty to save even the worst of men—to turn them from follies in which they have too long indulged, and we believe that the same gospel preached elsewhere would produce the same results.

The best proof you can ever have of God's being mighty to save, dear hearers, is that He saved *you*. Ah! my dear hearers, it were a miracle if He should save thy fellow that stands by thy side; but it were more a miracle if He should save thee. What art thou this morning? Answer! "I am an infidel," says one, "I hate and despise Christ's religion." But suppose, sir, there should be such a power in that religion that one day thou shouldst be brought to believe it? What wouldst thou say then? Ah! I know thou wouldst be in love with that gospel for ever; for thou wouldst say, "I above all men was the last to receive it, and yet here am I, I know not how, brought to love it." Oh! such a man, when constrained to believe, makes the most eloquent preacher in the world. "Ah! but," says another, "I have been a Sabbath-breaker upon principle, I despise the Sabbath; I hate utterly and entirely everything religious." Well, I can never prove religion to you to be true, unless it should ever lay hold of you, and make you a new man. Then you will say there is something in it. "We speak that we do know, and testify that we have seen." When we have felt the change it works in ourselves, then we speak of facts, and not of fancies, and we speak very boldly too. We say again, then, He is "mighty to save."

III. But now it is asked, WHY IS CHRIST "MIGHTY TO SAVE"? To this there are sundry answers.

First if we understand the word "save," in the popular acceptation of the word, which is not, after, the full one, though a true one—if we understand salvation to mean the pardon of sin and salvation from hell, Christ is mighty to save, *because of the infinite efficacy of His atoning blood*. Sinner! black as thou art with sin, Christ this morning is able to make thee whiter than the driven snow. Thou askest why. I will tell thee. He is able to forgive, because He has been punished for thy sin. If thou dost know and feel thyself to be a sinner, if thou hast no hope or refuge before God but in Christ, then be it known that Christ is able to forgive, because He was once punished for the very sin which thou hast committed, and therefore He can freely remit, because the punishment has been entirely paid by Himself. Whenever I get on this subject I am tempted to tell a story; and though I have told it times enough in the hearing of many of you, others of you have never heard it, and it is the simplest way I know of setting out the belief I have in the atonement of Christ. Once a poor Irishman came to me in my vestry. He announced himself something in this way: "Your reverence, I'm come to ax you a question." "In the first place," said I, "I am not a reverend, nor do I claim the title; and in the next place, why don't you go and ask your

priest that question ?” Said he, “ Well, your riv—sir, I meant—I did go to him, but he did not answer me to my satisfaction exactly ; so I have come to ask you, and if you will answer this you will set my mind at peace, for I am much disturbed about it.” “ What is the question ?” said I. “ Why this. You say, and others say too, that God is able to forgive sin. Now, I can’t see how He can be just, and yet forgive sin ; for,” said this poor man, “ I have been so greatly guilty that if God Almighty does not punish me He *ought* ; I feel that He would not be just if He were to suffer me to go without punishment. How, then, sir, can it be true that He can forgive, and still retain the title of just ?” “ Well,” said I, “ it is through the blood and merits of Jesus Christ.” “ Ah !” said he, “ but then I do not understand what you mean by that. It is the kind of answer I got from the priest, but I wanted him to explain it to me more fully, how it was that the blood of Christ could make God just. You say it does, but I want to know how.” “ Well, then,” said I, “ I will tell you what I think to be the whole system of atonement, which I think is the sum and substance, the root, the marrow, and the essence of all the gospel. This is the way Christ is able to forgive. Suppose,” said I, “ you had killed some one. You were a murderer ; you were condemned to die, and you deserved it.” “ Faith,” said he, “ yes, I should deserve it.” “ Well, her Majesty is very desirous of saving your life, and yet at the same time universal justice demands that some one should die on account of the deed that is done. Now, how is she to manage ?” Said he, “ That is the question. I cannot see how she can be inflexibly just, and yet suffer me to escape.” “ Well,” said I, “ suppose, Pat, I should go to her and say, ‘ Here is this poor Irishman, he deserves to be hanged, your Majesty ; I don’t want to quarrel with the sentence, because I think it just ; but, if you please, I so love him that if you were to hang me instead of him I should be very willing.’ Pat, suppose she should agree to it, and hang me instead of you ; what then ? would she be just in letting you go ?” “ Ay,” said he, “ I should think she would. Would she hang two for one thing ? I should say not. I’d walk away, and there isn’t a policeman that would touch me for it.” “ Ah !” said I, “ that is how Jesus saves. ‘ Father,’ He said, ‘ I love these poor sinners ; let Me suffer instead of them !’ ‘ Yes,’ said God, ‘ Thou shalt ;’ and on the tree He died, and suffered the punishment which all His elect people ought to have suffered ; so that now all who believe on Him, thus proving themselves to be His chosen, may conclude that He was punished for them, and that therefore they never can be punished.” “ Well,” said he, looking me in the face once more, “ I understand what you mean ; but how is it, if Christ died for all men, that, notwithstanding, some men are punished again ? For that is unjust.” “ Ah !” said I, “ I never told you that. I say to you that He has died for all that believe on Him, and all who repent, and that He was punished for their sins so absolutely and so really, that none of them shall ever be punished again.” “ Faith,” said the man, clapping his hands, “ that’s the Gospel ; if it isn’t, then I don’t know anything, for no man could have made that up ; it’s so wonderful. Ah !” he said, as he went down the stairs, “ Pat’s safe now ; with all his sins about him he’ll trust in the man that died for him, and so he shall be saved.” Dear hearer, Christ is mighty to save, because God did not turn away the sword, but He sheathed it in His own Son’s heart ; He

did not remit the debt, for it was paid in drops of precious blood; and now the great receipt is nailed to the cross, and our sins with it, so that we may go free if we are believers in Him. For this reason He is "mighty to save," in the true sense of the word.

But in the large sense of the word, understanding it to mean all that I have said it does mean, He is "mighty to save." How is it that Christ is able to make men repent, to make men believe, and to make them turn to God? One answers, "Why, by the eloquence of preachers." God forbid we should ever say that! It is "not by might nor by power." Others replying, "It is by the force of moral suasion." God forbid we should say "ay" to that; for moral suasion has been tried long enough on man, and yet it has failed of success. How does He do it? We answer, by something which some of you despise, but which, nevertheless, is a fact. He does it by the Omnipotent influence of His Divine Spirit. Whilst men are hearing the word (in those whom God will save) the Holy Spirit works repentance; He changes the heart and renews the soul. True, the preaching is the instrument, but the Holy Spirit is the great agent. It is certain that the truth is the means of saving, but it is the Holy Ghost applying the truth which saves souls. Ah! and with this power of the Holy Ghost we may go to the most debased and degraded of men, and we need not be afraid but that God can save them. If God should please, the Holy Spirit could at this moment make every one of you fall on your knees, confess your sins, and turn to God. He is an Almighty Spirit, able to do wonders. In the life of Whitfield, we read that sometimes under one of his sermons two thousand persons would at once profess to be saved, and were really so, many of them. We ask why it was. At other times he preached just as powerfully, and not one soul was saved. Why? Because in the one case the Holy Spirit went with the Word, and in the other case it did not. All the heavenly result of preaching is owing to the Divine Spirit sent from above. I am nothing; my brethren in the ministry around are all nothing; it is God that doeth everything. "Who is Paul, who is Apollos, and who is Cephas, but ministers by whom ye believed, even as God gave to every man." It must be "not by might, nor by power, but by My Spirit, saith the Lord." Go forth, poor minister! Thou hast no power to preach with polished diction and elegant refinement; go and preach as thou canst. The Spirit can make thy feeble words more mighty than the most ravishing eloquence. Alas! alas! for oratory! Alas! for eloquence! It hath long enough been tried. We have had polished periods, and finely turned sentences; but in what place have the people been saved by them? We have had grand and gaudy language; but where have hearts been renewed? But now, "by the foolishness of preaching," by the simple utterance by a child of God's Word, He is pleased to save them that believe, and to save sinners from the error of their ways. May God prove His Word again this morning!

IV. The fourth point was, WHAT ARE THE INFERENCES TO BE DERIVED FROM THE FACT THAT JESUS CHRIST IS MIGHTY TO SAVE?

Why, first, there is a fact for ministers to learn—that they should endeavour to preach in faith, nothing wavering. "O God," cries the minister at times, when he is on his knees, "I am weak; I have preached to my hearers, and have wept over them; I have groaned for them; but

they will not turn to Thee: Their hearts are like the nether mill-stone; they will not weep for sin, nor will they love the Saviour." Then I think I see the angel standing at his elbow, and whispering in his ear, "Thou art weak, but He is strong; thou canst do nothing, but He is 'mighty to save.'" Bethink thyself of this. It is not the instrument, but the God. It is not the pen wherewith the author writes which is have the praise of his wisdom or the making of the volume, but it is the brain that thinks it, and the hand that moves the pen. So in salvation. It is not the minister, it is not the preacher, but the God who first designs the salvation, and afterwards uses the preacher to work it out. Ah! poor disconsolate preacher, if thou hast had but little fruit of thy ministry, go on still in faith, remembering it is written, "My word shall not return unto Me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it." Go on; be of good courage; God shall help thee; He shall help thee, and that right early.

Again, here is another encouragement for praying men and women, who are praying to God for their friends. Mother, you have been groaning for your son for many a year; he is now grown up and has left your roof, but your prayers have not been heard. So you think. He is as gay as ever; not yet has he made your breast rejoice. Sometimes you think he will bring your grey hairs with sorrow to the grave. It was but yesterday you said, "I will give him up, I will never pray for him again." Stop, mother, stop! By all that is holy and that is heavenly, stop! Utter not that resolution again; begin once more! Thou hast prayed over him; thou didst weep over his infant forehead, when he lay in his cradle; thou didst teach him when he came to years of understanding, and thou hast often warned him since; but all of no avail. Oh! give not up thy prayers; for remember, Christ is "mighty to save." It may be that He waits to be gracious, and He keeps thee waiting, that thou mayest know more of His graciousness when the mercy comes. But pray on. I have heard of mothers who have prayed for their children twenty years; ay, and of some who have died without seeing them converted, and then their very death has been the means of saving their children, by leading them to think. A father once had been a pious man for many years, yet never had he the happiness of seeing one of his sons converted. He had his children round his bed, and he said to them when dying, "My sons, I could die in peace, if I could but believe you would follow me to heaven; but this is the most sorrowful thing of all—not that I am dying, but that I am leaving you to meet you no more." They looked at him, but they would not think on their ways. They went away. Their father was suddenly overtaken with great clouds and darkness of mind; instead of dying peacefully and happily, he died in great misery of soul, but still trusting in Christ. He said, when he died, "Oh! that I had died a happy death, for that would have been a testimony to my sons; but now, O God, this darkness and these clouds have in some degree taken away my power to witness to the truth of Thy religion." Well, he died, and was buried. The sons came to the funeral. The day after, one of them said to his brother, "Brother, I have been thinking, father was always a pious man, and if his death was yet such a gloomy one, how gloomy must ours be, without God and without Christ!" "Ah!" said the other, "that thought struck me too." They went up

to God's house, heard God's Word, they came home and bent their knee in prayer, and to their surprise they found that the rest of the family had done the same, and that the God who had never answered the father's prayer in his life had answered it after his death, and by his death too, and by such a death as would appear to be most unlikely to have wrought the conversion of any. Pray on, then, my sister; pray on, my brother! God shall yet bring thy sons and daughters to His love and fear, and thou shalt rejoice over them in heaven, if thou never dost on earth.

And finally, my dear hearers, there are many of you here this morning who have no love to God, no love to Christ; but you have a desire in your hearts to love Him. You are saying, "Oh, can He save me? Can such a wretch as I be saved?" In the thick of the crowd there you are standing, and you are now saying within yourself, "May I one day sing among the saints above? May I have all my sins blotted out by blood divine?" "Yes, sinner, He is 'mighty to save;' and this is comfort for thee." Dost thou think thyself the worst of men? Does conscience smite thee as with a mailed fist, and does he say it is all over with thee; thou wilt be lost; thy repentance will be of no avail; thy prayers never will be heard; thou art lost to all intents and purposes? My hearers, think not so. He is "mighty to save." If thou canst not pray, He can help thee to do it; if thou canst not repent, He can give thee repentance; if thou feelest it hard to believe, He can help thee to believe, for He is exalted on high to give repentance, as well as to give remission of sins. O poor sinner, trust in Jesus; cast thyself on Him. Cry, and may God help thee to do it now, the first Sabbath of the year; may He help thee this very day to cast thy soul on Jesus; and this will be one of the best years of all thy life. "Turn ye, turn ye; why will ye die, O house of Israel?" Turn unto Jesus, ye wearied souls; come unto Him, for lo, He bids you come. "The Spirit and the bride say, Come; and let him that heareth say, Come; and whosoever will, let him come and take of the water of life," and have Christ's grace freely. It is preached to you, and to all of you who are willing to receive it, it has been already given.

May God of His grace make you willing, and so save your souls through Jesus Christ our Lord and Saviour. Amen.

THERE is an old story of a man who resided on the coast of England, who, seeing his neighbours grow rich by trade with foreign countries, converted his goods into gold, went to Spain, and bought a cargo of figs. On his way home a great storm at sea compelled him to cast his figs overboard. Again at home, his friends started him at farming. While ploughing one day near the shore he cried "Whoa!" to the driver. Then gazing at the sea he said, "How is it that you look so smooth now? You long for more figs, do you? Your fair looks shall never deceive me again, I warrant you—drive on boy!" The world is as treacherous as this sea. There are few who have not been deluded by it.

A CLERGYMAN one day told his congregation that during the next week he was going on a mission to the heathen. With sad hearts his congregation asked him why he had not given them longer notice of his intention of leaving them, as they could hardly bear it. "Oh," said he, "you need not distress yourselves, for my mission will not take me out of my own parish."

Peter Marvel, the Modern Puritan.

BY A LOVER OF ANCIENT THOUGHT.

CHAPTER X.—THE CLOUDS ROLLING BY.

It is an indisputable fact that there are times in the histories of all pastors when dark clouds appear that threaten to produce results in churches and congregations of a disastrous kind. No one can tell when strife begins where it will end. A wise pastor will, therefore, suffer much personally rather than contribute in any measure to the promotion of such strife. A far better policy is, as the chorus of a popular melody tells us, to "Wait till the clouds roll by." It may be affirmed unhesitatingly that Mr. Marvel was one of this class. Peacefully inclined he hated strife of any kind almost as much as he hated Satan himself; and he would have endured anything rather than have been mixed up with it. This being the case, it may be easily imagined how his heart was troubled, when, as a new pastor, he found himself plunged into the trying conflict which we have endeavoured to depict. But he had this consolation, the fight in which he was engaged was not a personal fight at all, but a fight for principle. On one side were arrayed the forces of worldliness, and on the other the forces that were spiritual. Now one or the other must conquer. The two could no more agree than fire and water. They were essentially antagonistic, and must ever remain so. As a matter of principle, therefore, he was compelled to take his choice, and, to his honour be it spoken, he took it and boldly made known

which side it was. And what was the result? Carrying out his principles in a firm, but kind, Christian spirit, and seeking at the same time by Christian methods to lead the erring into the light, and guide their feet into the paths of peace, he so won over all parties that, with a few exceptions, the members of the church loyally rallied round him and quietly allowed the seceders to withdraw.

Who these seceders were the shrewd reader will easily surmise. They consisted of Mr. and Mrs. Archibald Spriggs, Mr. and Mrs. Buzzard, Mr. Frederick Spriggs, Miss Lucy Spriggs, Miss Jemima Buzzard, and Charles Byron. Of the remaining names appended to the letter of resignation sent to the pastor, various accounts were given in by the visitors at the church meeting. Joshua Lacey and Richard Digman said that having had some talk with Mr. John Byron since his return from the Isle of Man, they were convinced that they had been led astray, and desired therefore to have the pen drawn across their signatures. Susan Finney had been so shocked at the sudden death at the dancing class of her companion, Miss Rose Talbot, that she was determined to go to such places no more, and hoped instead to be as often as possible at the weekly meetings. Judith Blunt was sorry that she had ever signed her name, and would not have done so had she not been urged to do it by Miss Lucy Spriggs, but the church might rest assured that she should be ruled by Miss Lucy Spriggs no longer. Elizabeth

Trout gave good proof of her repentance, by saying that up to that date she had been keeping company with Mr. Frederick Spriggs, but now she felt it was her duty to give him up, as he had told her he was going one way, and she had told him that she was going another; if he was for the world, she would be for Christ. Finally, Tom Fustin appeared personally at the Church meeting, and said, although he was the last to sign his name to the letter, he now wished he had been the first to have had it withdrawn. He never had been easy since he had done it, and should never have gone to the theatre if they had not had theatrical performances in their own school. As to the dancing class, he had not joined it, and for a good reason too. They all knew that he had a wooden leg, and, therefore, if he had wanted to have become a member, they wouldn't have had him. From that temptation he had therefore been kept by natural defects; and he sincerely hoped in future that God's grace would keep him from all other temptations. Such were the brief confessions made by the letter signers; and with a few more of a similar kind given in by visitors at a subsequent church meeting, concerning some who had joined the dancing class, the whole thing, so far as church discipline was concerned, came to a satisfactory end.

The families of the Spriggses and Buzzards, disgusted with puritanical and bigoted Dissent, found congenial worshipping quarters at the parish church, and were warmly welcomed by the more charitable vicar into his ecclesiastical fold. As the fact was duly noted and lauded in the Conservative newspaper, and the Tory magnates of the town personally

expressed to the heads of both families their great satisfaction at beholding them in their midst, the wounded pride of the perverts was soon healed; and thus coaxed and flattered by their new allies on every hand, they even began at last to wonder however they could have remained among the Dissenters so long!

Truly, then, Mr. Marvel realised that, having calmly and patiently waited for "the clouds to roll by," they had indeed, through the goodness of Almighty God, passed away, and he could now with joy look up and see the bright sun shining in a clear and beautiful sky overhead. Still he could not but feel that harm had been done to some who still remained in the church and congregation, and that it was his duty as their pastor to use all lawful methods to win them over to entire consecration for Christ. With the Spriggses and Buzzards he felt he could do nothing. They had deliberately chosen the course they had adopted, and must abide by it. Those also who were influenced by them were likewise beyond his ministerial control, with one exception. With young Charles Byron he still occasionally came in contact, as his mother was a member of the church, and she, anxious for her son's welfare, urged him to pay his pastoral visits when the young man might possibly be found at home. But there was this difficulty even in that, in the fact that the young man had begun to keep company with Miss Jemima Buzzard, whose influence, of course, was thrown into the scale to induce him to go with her to the parish church. What had therefore to be done in his case had to be done cautiously, and many a prayer did the anxious pastor offer to the Lord to be guided aright as to what he should

say and what he should do in order to promote the young man's spiritual welfare.

And there was one special reason why he felt so greatly interested in this case. From the accounts given to him by the young man's mother, who was a widow, and other friends connected with the church, he had every reason to believe that, in spite of his present defection, the Lord had begun a good work of grace in his heart. When brought to decide for Christ few new converts were more earnest than he proved himself to be. His whole heart seemed to be given to the Lord and to His people. He engaged in prayer at the prayer meetings with a fluency that astonished all present. He set himself to the work of trying to win over his youthful companions for Christ. He even went so far as to deliver two or three addresses in the Sunday School with telling effect. How was it, then, that he had been led to turn aside and pursue a downward career? His cousin, John Byron, knew the reason too well. When they began to set up theatrical performances in the school, he urged Charles to take a prominent part in them. At first he shrank from the proposal, but ultimately, seduced by his cousin's fallacious reasoning, he appeared in several characters, and met with unbounded applause. So correct was his elocution, and so natural his action, that some went so far as to tell him it was evident that Nature intended him to be an actor, and that it was certain if he adopted the profession, that his fortune would be made! Who can wonder that, through using all his spare time in "getting off his parts," watchfulness, prayer, and reading the Word were gradually given up until all sem-

blance of the religious life appeared to be lost! But one encouraging feature still remained, and it gave Mr. Marvel hope. It was secretly known that the proprietor of the theatre had made overtures to him to enter upon the stage and adopt it as his profession, and that he had also offered him extra terms to engage in his own service. But the pleading of his godly mother's tears and counsels had prevailed to induce him to decline the offer; and it was also observed since he had done so, that he was more willing to hold conversation when Mr. Marvel called than he was at first. To the anxious pastor this was a favourable sign, and therefore looking up to the Lord for guidance, in the exercise of faith he patiently watched for the time when he might in conversation with his young friend, come to close quarters.

And that time came. But, as usual, according to God's method of working, it came in a manner totally unexpected. How often in our histories is this the case! We pray, and lay our plans, and then expect God to move in accordance with them, and if He does not, we unbelievably suppose that it is all up with us. But just as we are ready to give up all hope, the Lord appears, and in His own singular way, does more and better for us than we ever expected. Thus Mr. Marvel thought he could meet with Charles Byron and talk with him at home; and it was the Lord's wiser design that he should in time to come meet with him abroad. Twice or three times he had called at the house, hoping to find him at home, only to be disappointed; and on the last occasion he was informed on good authority that he had that night gone to the theatre with Miss Buzzard. On hearing this sad piece

of news his heart sank within him. From the young man's demeanour and conversation he had begun to hope that he was coming gradually round, and that once more to the joy of all Christian friends, and specially to the delight of his godly mother, he would, like his cousin John, again boldly avow himself on the Lord's side. It was evident, however, that Miss Buzzard's worldly influence over him was strong, and that her personal charms for the present mastered him. From authentic reports she had become more worldly than ever, and having since she had "gone over to the church" formed the companionship of some gay young ladies who belonged to it, she had been frequently known to accompany them to balls, theatrical performances, and other places of fashionable resort. Indeed, fast becoming herself a lady of fashion, it became more and more manifest

that Satan was making use of her to carry out his sinister designs in trying to effect her youthful lover's spiritual ruin. Mr. Marvel saw this and felt it acutely, and often wondered what step it would be best next to take. But "God's thoughts are not our thoughts, neither are His ways our ways," and thus it came to pass that when Mr. Marvel was beginning to think that all his efforts would prove in vain, in a strange and yet most simple way, the young man was "delivered from the snare of the fowler" to become "a burning and a shining light," and to show forth the praises of Him who in this deliverance proved Himself as the Lord of Hosts, to be "excellent in counsel and wonderful in working."

(To be continued.)

A MINISTER paid a pastoral visit to a member of his congregation. In the room were the mother, a daughter about nine years of age, and a little child two years old. First he spoke to the mother about the glad tidings of salvation, and then, turning to the daughter, addressed to her kindly a few words of like purport. He was going away, when the little child toddled up to him, and with an earnest face said, "You haven't told me!" He had heard the mother and sister personally addressed, and thought he, too, should not be overlooked. The minister blessed the child, and at once taking him up on his knee, told him of the loving Jesus who had said, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of Heaven." The little fellow then got down, satisfied that he also had received his share. Is not this a little child's call to us all to tell the least of the little ones capable of comprehending the simple message of the children's Saviour?

As the fruit of training children from the first dawn of reason to believe that God is love, and therefore to be loved and trusted, Dr. Landels says that, of the eight children God gave them—four sons and four daughters—there was not one who was not, so far as could be judged, a child of God. His first-born son died on the mission field in Rome—his second son still labours there; and all the rest are, or have been, more or less actively engaged in Christian work. What a blessed encouragement to train up children in the way they should go!

Essays and Papers on Religious Subjects.

THE EXILE'S ASCRIPTION OF PRAISE TO JESUS.

BY THE LATE REV. ROBERT MURRAY
McCHEYNE,
Minister of St. Peter's Church,
Dundee.

*(Copied from the short-hand notes of a hearer. Preached August 16, 1840. Never before published.)

"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen." Rev. i. 5, 6.

This is the song of every redeemed soul—a song of praise to Jesus. At the first reading of this song, we think it to be one of the songs of glory. It has all the melody and fragrance of the songs of the New Jerusalem about it. But this is a mistake. The song is sung on earth—sung by John on the Isle of Patmos. He sang this song when he was a poor banished one, upon a lonely isle—a poor exile in chains sang this song of praise to Jesus. Dear friends, are any of you afraid of afflictions? If you are in Jesus you need not fear the lonely sick bed or the lonely sick chamber. Do not fear to be banished from all whom you love. The balm never smells so sweetly as when it is bruised, and Jesus is never more precious than in seasons of affliction.

Let us now consider this song.

I. WHAT CHRIST HATH DONE FOR US.—He hath "loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father."

Every redeemed soul can now

say, "*He loved me and gave Himself for me,*" for He says, "I have loved you with an everlasting love; before the mountains were brought forth, or the hills, My delights were with the sons of men." He hath special delight in some. "According as He hath chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love." (Eph. i. 4). He loves them before they are born. "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee." (Jer. i. 5). Yes, God chose all His Jeremiahs before they were born. Dear friends, He loved us, though we are no better than others; although we are no better than devils, yet He loved us; though we are no better than Hindoos or Chinamen, yet He loved us; His calm eye rested with delight upon our souls from all eternity. There are two wonders to every converted soul. The one is that Jesus should have loved *any of the sons of men*; the other is, that Jesus should have loved *me*. When you feel the wickedness and deceitfulness of your own heart, oh, is it not wonderful that He should have loved you! There is something in us so contrary to Jesus, that it is wonderful that ever He should have loved me who am the very chief of sinners. But He loved the woman of Samaria, He loved Mary Magdalene, out of whom went seven devils; he loved Zaccheus, though he was the chief of publicans; once He met a man going to Damascus, persecuting the Church of God, and He loved him also. And the won-

* Sent by the Rev. T. W. Medhurst, Portsmouth.

der of every redeemed soul is, "Why me, Lord? Couldst Thou not have found another in all the world but me?" Do you not see, then, dear friends, that from all eternity Jesus loved you?

Another wonder is this: *What He did in time for you.* John thought of this when he stood on the seashore; among the rocks of Patmos, he remembered Gethsemane; he thought of His bloody sweat; he thought upon Calvary; he remembered how they spat upon Him and buffeted Him; he remembered the crown of thorns; he saw Him stand before Pilate and witness a good confession before many witnesses; he thought how He sank beneath the cross; he thought of the darkness round about Calvary; he remembered the frown of an angry God; and John well might say, "He loved me. He loved us!" Let us say the same. "He loved me." "He was made sin for us, who knew no sin, that we might be made the righteousness of God in Him." And this was the measure of His love even by what He hath done for us. "Greater love hath no man than this, that he lay down his life for his friends." Oh, let us measure His love, and say, "He loved me!"

Another mark of His love is the way He followed us ever since we came into the world. John thought of this in Patmos. He thought how he had been followed by John the Baptist, and by all His servants; he remembered the sea of Galilee, when Jesus said "Follow Me," and he left all and followed Him. Jesus came to seek and to save the lost; He, like a good shepherd, sought the sheep and found them, and, therefore, He loved them. None ever came unsought to Jesus. How many a time has He followed you by His ministers? Has He

not sought you in sickness, and darkness, and sunshine? Has He found the lost sheep? Is He saying, like the father in the parable, "This my son was dead, and is alive again, was lost, and is found"? Oh, then, how He loved you! Well might you, with John, sing to all eternity, "Unto Him that loved me, and gave Himself forme."

He "*washed us from our sins in His own blood.*" Dear friends, there is nothing so defiling as sin, and every soul that is washed was once thus defiled. Every member of the body and every faculty of the soul were stained by sin. It is said of John Bunyan that he envied the beasts because they had no sin. Nothing is so burdensome as sin. Tears cannot wash it away. John stood by the sea, but he knew all the waters of the ocean could not wash sin away. Nothing but blood can; and, as in the Deluge the waters rose higher than the mountains, so the blood of Jesus covers all sin. "Where sin abounded, grace did much more abound." Observe, He "*washed us from our sins.*" He washed me. Dear friends, unappropriated blood will not wash a sinner from his sins. You know the Israelites were commanded to sprinkle their door-posts with blood. Oh, how careful would they be to show the mark of blood upon their doors! Is the blood mark on us?

Dear friends, is this blood applied to your consciences? I know that you all believe Jesus died; but, oh! has He washed you from your sins? Has that hand that was nailed to the cross sprinkled you? Oh, do not be content that blood has been shed, but seek that ye be washed. Bunyan, when he was under soul-concern, prayed that he might be saved in a right way; he never wanted the load of guilt taken away

but in the right way ; that word lay long on his heart, "Without shedding of blood, there is no remission." Are any wishing to have their sin taken away? Ah! then, give Him your heart, that He may wash it. Oh! do not try to do it yourself. You would like, if you could, to do it yourself, and then to come to Him; but, ah! you must come to Him, and He will wash you and make you whiter than snow. Say with Peter, not only my feet, but also my head, my hands, my heart. Ah! come to the feet of Jesus, and say, "Wash me, and I shall be clean; yea, wash me, and I shall be whiter than snow. Thou didst never wash a blacker or a viler sinner than I feel myself to be; it will test the efficacy of Thy blood to cleanse such a sinner as I am; but, oh! Lord Jesus, wash me, even me."

II.—HE "HATH MADE US KINGS AND PRIESTS UNTO GOD AND HIS FATHER." The natural man is a slave of Satan's. Jesus makes the sinner free when He washes him. There are two great offices in the world which are seldom united in one; these were found in Melchisedec and in Jesus. Christ was both King and Priest, and so shall it be with every member of His redeemed family. Every one whom He washes is made both a king and a priest. When John sang this song he was an exile, loaded with chains; but he was a king—an exiled king. He was free from the world, sin, and Satan. So is it with you if you are believers. You were once wretched slaves, but oh, if you are washed in the blood of Jesus, then are you made kings; kings over the world, and kings over your own souls. Formerly you followed the wiles of the world; its smiles, its charms, and its pleasures, did caress you;

its frowns withered you; but you have got dominion over the world now, and over Satan too. Your God will bruise Satan under your feet shortly.

Dear friends, has Jesus made you kings, or are you still slaves? Happy John! he could sing, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen." Christian, you were formerly a priest to the world, you offered yourself on the altar of this world, you worshipped at its shrine; but now you are made a priest unto God. Jesus has gained for you access unto His Father; He has brought your soul within the veil; through Him you can now come boldly to the throne of grace. You are now brought as near to God as Jesus is Himself.

Priests have sacrifices to offer. So you have continually to offer to God the sacrifice of a broken heart, and this sacrifice is well pleasing in His sight. You have also burnt incense to present upon the golden altar, even the incense of praise and prayer. Many think themselves to be safe who have not been made kings and priests; but, ever remember, if any man be in Christ Jesus he is a new creature. See, then, what Jesus has done for you. Surely they are a happy people whose God is the Lord. Such have His word for it that they shall never perish, neither shall any pluck them out of His hand, nor out of His Father's hands.

What shall we say to those of you who have not been washed? Do you not envy those who have been washed from their sins in the blood of Christ? John Bunyan envied even the beasts because they had no sin. Do you not desire to

be one of those whose sins are all cleansed away by the blood of Jesus Christ? Do you not desire to be made kings and priests unto God?

Now, dear friends, let us think WHAT WE CAN DO FOR CHRIST. We can sing, "To Him be glory and dominion for ever and ever. Amen." Let us give to Jesus all the "glory." This is one of the marks of converted souls. They look back upon all the way by which God hath led them, and they give Him all the glory. They cast all their crowns at the feet of Jesus. Like Mary Magdalene, they wash His feet with the tears of their gratitude. Hypocrites cast their crowns anywhere—at the feet of friends or ministers. They are counterfeits in everything. Satan bids them cast their crowns at the feet of instruments. Where do you cast your crowns? Is it at the feet of King Jesus? He alone must get all the glory. This must be your song through all eternity: "Unto Him alone be all the praise, all the glory, all the power, and all the dominion." When you enter the New Jerusalem, you will not stay to admire the twelve gates of pearl, neither will you pause to gaze upon the bright angels walking along the streets of the golden city; you will not stay to converse with ransomed brothers and sisters on the heights of Zion; you will go at once, and straight away to Jesus, and fall down before Him who is seated upon the throne of glory.

Let us give to Jesus all the "dominion." Here is another mark of those who are not washed; they desire to have the dominion themselves. The ransomed feel there is nothing so sweet than that Jesus should have the dominion over them. It is their joy to give themselves wholly away to Jesus. Give

yourselves unreservedly to Him now. You that have been washed, give Him all your heart, your whole heart. Say to Him now, "I come, Lord Jesus, to be Thine. Have Thou dominion over my soul and body, over my will and affections; to Thee, to Thee alone be all the glory, all the dominion." Give your friends to Him. Place your all in His hands, then shall your all not be lost, but it shall be more truly your own. Give your children to Christ; say, "My all is Christ's, I am Christ's, and Christ is God's." Dear friends, once you belonged unto Satan; now give yourselves to God: He will keep you in the hollow of His hand: He will compass you about with songs of deliverance. Amen.

AN EXPOSITION OF THE FIRST CHAPTER OF GENESIS.

BY GEORGE N. WILLOMATT.

Verse 1. "In the beginning God created the heaven and the earth."

Let it be noted, that only three times in this chapter, is the word "created" used: here in the 1st verse, in relation to the creation of the material earth and heaven. Again, in the 21st verse, in the creation of the animal world; and thirdly, in the 27th verse, where we are told of the creation of man.

"God"—the name of the Almighty and eternal one—is here spoken of in the plural form. The doctrine of the Trinity, which is so clearly revealed in other parts of the Bible, is thus obscurely taught in the very opening verse of it. Even here we learn, that though God is one, yet there is a plurality

of persons in the Godhead. In the original the *plural form* of "Elohim" is used where our word "God" is placed. So that, being literally rendered, the simple statement of the verse is: "In the beginning Gods created the heaven and the earth." This being so, we claim this, the first verse in the Bible, as upholding the orthodox and Trinitarian doctrine of a plurality of persons, constituting but the unity of Deity.

The Bible opens with the one clear statement that God is the *one* and *only* Creator—the Creator of all things. By Him all things exist.

God gives us no date for His first creation of the heaven and the earth. "In the beginning" is the one grand and simple statement. When that "beginning" was none can tell. The Bible is silent, hence it is vain to conjecture. Six thousand years at least have rolled by since that "beginning." Sixty thousand years may have passed for all we know to the contrary. God's one object, in this verse, is to claim all creation as His own work. And therefore His by direct and exclusive right.

That any other thought of creation should have entered man's mind seems passing strange. Creation implies a creator. How absurd are some of the views advanced. How irrational some of the theories. *Self-creation*. *Chance-creation*, *Evolution* by innate law, the last proposition of an unphilosophical philosophy. Modern thought would have us believe that the present living world evolved itself from dead atoms; that life originated without a living one to call it into being. How incredible! Nay, "In the beginning God created the heaven and the earth."

Verse 2. "And the earth was

without form, and void; and darkness was upon the face of the deep."

"The earth was *without form*." SHAPELESS—uneven in all its parts. AND VOID—that is, UNFILLED UP. Psalm xxiv. 1 speaks of the earth and its fulness: none of those things then existed which make up its present fulness. It was without form and empty.

"And darkness was upon the face of the deep." The whole globe was enveloped in darkest night, not a ray of light fell upon its shapeless form. Now, what think you? Was it thus turned out from the hands of the creating God? All that comes from Him is perfect. God is light, and in Him is no darkness at all. All around Him is bright eternal day. In this verse we see chaos and confusion; we see what looks not like a first creation, but what looks more like the wreck of a former world. This earth has been the theatre for the display of the strange work of God; and we are fast nearing the time when there shall be the "great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great" (Rev. xvi. 18); even this verse implies that there may have been greater convulsions before men were upon the earth. Does Gen. i. 2 give us the picture of the scene of the wreck of a former world—the ruins and desolation from a previous state of things? Was it that this globe, at some undescribed period, had been convulsed and broken up into that chaotic state described in this second verse? It was out of this chaotic state that the present form and fashion of this world was made to arise.

How long the state of chaos had existed we know not. In no place

in the Bible is a word mentioned that would give us any intimation of the time it may have existed in that state. The dark waters may have so covered it for ages, for ought we know. To inquire further would be idle.

"And the Spirit of God moved upon the face of the waters." The renewing Spirit of God went forth to move upon the face of creation. His work, then, was to mould and reform, and adapt the discordant and shapeless elements into a new creation. Blessed Spirit, this is Thy work to-day upon the hearts of men, till they are reformed into a new creation.

Verse 3. "And God said, Let there be light: and there was light." We are by no means to understand this to be the creation of light. There must have been light before, certainly there was light where God and His angels were; and who shall say that there was not light shining on this very planet before? Light now was called in to dispel the darkness. Life was about to be called into being: and God first says, "Let there be light." Light and life are ever associated; and as light and life are connected in Scripture so are darkness and death. Darkness had covered the ruins and destruction of a previous order of things: now light is brought to shine upon the new creation. The ruler of the darkness of this world is the devil; the ruler of the light is its Maker; with God there is no darkness at all.

As we thus connect the devil and darkness, we are led to ask, Was Satan connected with this world before this time? Was this his "first estate"—his realm? Was it through him, and his rebellion, that the world was wrecked? Was this world still his home? Is it on this ground that he is the

prince of the power of the air; and ruler of the darkness of this world? These are questions easy and natural to ask, but the answers are not with us. No revelation is given. In the 28th chapter of Ezekiel are statements which some of us think have a bearing on this point; but with the suggestion, we leave it. Certainly the connection of Satan with this earth is a mystery. That he should have been found here—and found here just at the time of man's creation—is quite inexplicable. That Satan is intimately connected with earth and its history, is a fact. A fact with which we are so familiar, that we lose sight of the mystery of the commencement of this connection. How did he find his way to this orb, if he were not here before? What brought him to it? Was he seeking to regain his lost sceptre; and once more to be sovereign of this, his lost planet? Certain it is, that since the fall, he has reigned "the god of this world." Into the question of the *origin* of the darkness, we will not further inquire. God said, "Let there be light;" and the darkness began to disappear. Light was diffused over the expanse of waters. One word from God, and the change was effected. How easy for God to work. He spake, and it was done.

Verse 4. "And God saw the light, that it was good." All God's creation is good; but light is especially excellent. Light is pure, it cannot be soiled or stained. Where light is, there is life and joy. Light makes all things look beautiful.

"And God divided the light from the darkness." Perhaps now, the earth began again to revolve upon its axis; and so the light was divided from the darkness. What a wondrous motion this is. So regular and precise. So quick the revolu-

tion, and yet so imperceptible. An impulse and motion at first given to the earth by God, who still sustains it, by the power of His might.

First day—verse 5.—a natural day (a day of 24 hours). "The evening and the morning were the first day." These two parts determine the length of the day. The Oriental day was reckoned from sunset to sunset. So we have the divisions placed here.

Second day—verses 6—8. "Firmament" or expanse—expansion. That which divides the waters above from the waters below. That expansion, so formed, we call the atmosphere. It is that which supports the weight of the watery clouds above. So is formed the vault of heaven. In the chaotic state, no such division existed. The lower waters gave off their vapours which closely enveloped the earth. These lighter waters were drawn up; the air, or atmosphere, divided one from the other. This formed the medium for the light, which ever since has streamed through it. Without this atmosphere we could not exist. Doubtless, even the atmosphere has shared in the curse. It is not of the same healthful character it was at the creation, or even in the time before the flood. Now the seeds of death are carried in it. The fast advancing millennial days will restore the longevity of man, whose days then "shall be as the days of a tree" (Isa. lxxv. 22). The firmament shall undergo renovation. In Rev. xvi. 17 we read that the seventh angel is to pour out his vial into the air; this will contribute to the superior brightness of sun and moon, which those blessed days are to witness.

Third day—verses 9—13. Till now the earth was in the condition spoken of in the 104th Psalm:—"Thou coverdest it with the deep

as with a garment; the waters stood above the mountains." A process of upheaving and subsiding took place when God said "Let the dry land appear." The process is alluded to in such passages as the following:—Job xxvi. 10; xxxviii. 8, 10; Psalm xxxiii. 7; xcv. 5; Jer. v. 22; 2 Peter iii. 5; etc. "Let the earth bring forth." So the products of the vegetable kingdom were called forth. Trees, plants, and grasses were made to sprout and flourish in a single day. "And the evening and the morning were the third day."

Fourth day—verses 14—19. The atmosphere being completely purified—the sun, moon, and stars, were unveiled in all their glory in the cloudless sky. They are described as "in the firmament," which to the eye, they appear to be, though we know they are really at vast distances from it. These lights had been created at first, as parts of the heaven and earth, spoken of in the first verse. But now the veil is to be brushed away, and they are to be seen. These lights may thus be said to be "made" on the fourth day—not created, indeed, for it is a different word that is here used.

Fifth day—verses 20—25. Vegetable life had been produced; now animal life is created. The air and the waters were made suddenly to swarm with creatures formed to live in their respective elements. On each one of these creatures God has imprinted the law of its kind, which it cannot pass, nor annul. And into each one of these He has poured all the blessing of which the life and nature is capable.

Sixth day—verses 24—31. A further advance was made by the creation of terrestrial animals, all the various species of which are included in three classes; the wild beast, the cattle, and the creeping

thing. Then the ravenous natures of the wild animals were kept in check, as they will be again in the glorious time to come.

The last stage in the progress of creation being now reached—God said "Let us make man," words which show the peculiar importance of the work to be done. Hitherto it had been "Let there be;" now it is, "Let us make."

"Let us make man in our own image." God's special characteristics may be summed up in these,—intelligence, holiness, blessedness. Man therefore was to be an intelligent, holy, blessed being.

Then the gift of dominion follows. This was unlimited in so far as earth was concerned.

Then food is granted. It would seem by the statement of the 30th verse, that the beasts and fowl were restricted to the herb of the field; while to man was specially given the fruit of the tree. It is evident that in the garden of Paradise *no life* was taken for food.

What a blessed thought it is that the Lord will soon come again; and He will introduce the glad millennial days, in the which the earth will be restored to more than Paradise splendour. Thanks be to God that the day of perfection and restoration is getting so very near.

Verse 31. "And God saw everything that He had made, and behold it was very good." He contemplated it with complacency. Every object was in its right place; everything was suited to its mode of life, and its use in the economy of the world. Everything answered the plan which His eternal wisdom had conceived; and "BEHOLD IT WAS VERY GOOD." And so it was; but what has man made it? The beauty is marred, faded, gone!!! "We know that the whole creation groaneth and travaileth in pain to-

gether until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. viii. 22, 23).

GIVING.

A SHORT SERMON FOR STINGY PEOPLE.

BY REV. LEVI PALMER, TAUNTON.

"ALL that some people require to make them pigs is two more legs and some bristles." Though this vulgar sentence was spoken by an American evangelist, we fear that it is a great fact. The arithmetic of a great number of people never gets beyond No. 1, and of all creatures in God's creation, these are the most degraded. Their ideal of life is a money-box, which receives all, and gives none till knocked in pieces by the hand of Death. Instead of spiritualizing the temporal, they temporalize the spiritual. The chief excellency of the gospel to them is its freeness. Heaven is to be desired because of its streets of gold and gates of pearl. God's truth is preferable to the devil's lie, because the one must be paid for, and the other may be had without money and without price. When asked for a subscription, they reply that "Jesus paid it all." The whole realm of nature is an offering far too small for their lips, but a sixpence is a sacrifice far too great for their pockets. By speaking of God's mercies as "new every morning and repeated every evening," they admit that they are always receiving, but when a collection is announced they cry, "It's nothing but giving." They admire the

sermon, and wouldn't have missed it for a *sovereign*, but they put a penny into the box, and keep back nineteen shillings and elevenpence for themselves. Now for the benefit of those who are suffering from this golden canker we venture to preach the following golden sermon.

I.—*Giving to God is the surest way of keeping what you have.* A fool was once anxious to keep his barns, and goods, and wealth, all to himself for many years, and God demanded the surrender of all in one night. Abraham was once willing to give his son as a sacrifice, but as soon as God had the will He stayed the sacrifice. The surest way to keep is to give. He that would lose his life shall save it. Lest you should lose your bird, you clip its wings; why not clip your wealth by giving to the Lord, lest riches should take to themselves wings and fly away? By giving to God, you are laying up treasure in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. That which you invest with men may be safe: that which you lend to God must be.

II.—*Giving to God is the most likely way of increasing your own wealth.* For every penny present that the child gives to the parent it gets a shilling one in return. No one knows how to return a generous act better than God. His bank pays better than Consols, or guaranteed five per cents. It is a hundredfold in this life, and in the world to come eternal life. Three wise men have spoken very emphatically on this point. John Bunyan says:—

“There was a man they used to count him mad,
The more he gave away the more he had.”

Solomon says:—“There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.” Paul says:—“He that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.”

III.—*Giving to God is the touchstone of a Christian character.* The sacrifice that comes out of a man is exactly in proportion to the grace that goes into him. Because salvation went into Zacchæus' soul, half his goods went out of his house to be converted into food for the poor. If our prayers, professions, and praises, are put into one scale, and our spirit of sacrifice into the other, both will be found to be equal. A sixpence would have made the soul of Judas swing high, three hundred pence would have been too light to weigh the love of Mary. If the gospel has put nothing into a man it will be impossible to get anything out. Where there is much forgiveness there will be much love—and love's language is sacrifice. When the Lord opened Lydia's heart He also opened her purse.

IV.—*Giving to God is the best way of ennobling our own lives.* The most sordid, pig-like, earthly men are those who never give; the most spiritual, genial, Christ-like souls are those who are always giving. The running fountain is clear and beautiful, whilst the stagnant pond becomes the home of frogs, and charged with poison. What splendid men might some become if they would only pull out the plug and allow their wealth to flow in Christian channels! As it is, they dam it up with covetousness, and it breeds pestilence and spiritual death. Instead of converting it into wings to fly heavenward, they turn it into a mill-stone to force them downward. By withholding,

they make others weep whilst they live, and laugh when they die; whereas, by giving, they might reverse the order, and make their friends laugh whilst they live, and cry when they die. Everything that is noble is generous. "God so loved the world, that He gave His only begotten Son." "Christ, who was rich for our sakes, became poor." The sun shines, the rivers flow, the flowers bloom, the birds sing, the plants grow—not for themselves, but for others. Heaven lies outside self. If we will, we may give and be blest; if we will, we may withhold, but we shall be cursed.

But in all our gifts, there is one

principle that must be observed: what we give must be given heartily, as unto the Lord. The interest of God's bank is regulated not by the amount put in, but by the spirit with which we give. "The Lord loveth a cheerful giver." After a charity sermon in Edinburgh, one of the congregation, by accident, put half-a-crown into the plate, instead of a penny, and being startled at its white and precious face, asked to have it back. But he who held the plate said, "In once, in for ever." "A weel, a weel!" replied the unwilling giver; "I'll get credit for it in heaven." "Na, na," said the collector, "ye'll get credit for only the penny."

Reviews.

The Golden Alphabet. A Devotional Commentary on Psalm cxix. Mainly extracted from *The Treasury of David*, vol. vi. (Passmore & Alabaster, Paternoster Buildings.) 8s. 6d.

THIS book is sure to be accepted as a boon by the Christian public. It issues, in portable form and at a cheap price, a fraction of that voluminous commentary on the Psalms in seven volumes, entitled *The Treasury of David*. The style is indicative of deep research into the Word of God, heart-felt experience of its quickening influence, and a deep conviction that the one hundred and nineteenth Psalm in particular supplies the believer with a vigorous incentive and an efficient aid to perpetual worship. Let our authors speak for himself. He says, in his brief preface, "I have weighed each word, and looked at each syllable, with lengthened meditation; and I bear witness that this song has no tautology in it, but is charmingly varied from begin-

ning to end. Its variety is that of a kaleidoscope: from a few objects innumerable permutations and combinations are produced." This is not a work that we attempt to review, we prefer introducing it to you as to a friend, whose acquaintance once made, you will appreciate so warmly that you will like a fresh interview every day. For the reason of the "title" we must refer our readers to the opening page. It is borrowed from the German, and it sparkles, less for its ingenuity than for its beautiful simpleness. The A B C of inspiration is in the centre of the Bible.

A Young Soldier won to Christ; or, How God blessed the work of an Army Scripture Reader. A true story. Office of Army Scripture Readers, 4, Trafalgar Square.

A simple narrative of one instance amongst a host of others of how God's rich blessing rests on the labours of the Bible readers to the

soldiers. We are informed that funds are much wanted at this time for the carrying out of this holy and successful work.

Personality and Gift of the Holy Spirit.

How denied and lost sight of by many Protestant Teachers. By THOMAS PAYNE. Elliot Stock, Paternoster Row.

WE are very much pleased with this Penny tract. It should be largely circulated. We fear that many of the reported conversions of the day are of persons who have not so much as heard whether there is any Holy Spirit. We observe that the writer is prepared to give his services to conduct meetings on the fulness of the Spirit.

No. 47 of New Biographical Series gives a most interesting summary of the life and character of that late Christian Philosopher and scientist, MICHAEL FARADAY. Religious Tract Society.

The Chart and Compass. S. W. Partridge & Co.

THIS useful magazine is devoted to work amongst our sailors, and is issued by the Sailors' Society. All who feel an interest in those who do business in great waters will do well to read. S. W. Partridge & Co., Paternoster Row, London.

The new issue of *The Crown Bible*, with 20 plates, after Gustave Doré, and nearly 1,000 illustrations, to be completed in 20 parts. Cassel and Company.

WE are quite sure that this new issue will be appreciated by a great number of subscribers. It is the cheapest Bible of the kind that we remember to have seen, beautifully printed on tinted paper, and with the first part is presented a highly ornamental and complete family register.

The Silver Morn and Prophetic Vision. Banks and Son, Raquet-court, Fleet-street

THE first and second volumes are ready, also handsome bevelled covers for binding the numbers. The seven-

teenth part contains amongst other well-written subjects, very thoughtful continuation papers on "Caught up by the Bridegroom," "Coming with the King." We think all who take an interest in unfulfilled prophecy will be well repaid by a regular perusal of *The Silver Morn*. We also call attention to a very good leaflet on the subject of "Christ's Coming before the Millennium," answered by seven Scripture texts, to be had of Delta, 111, Edith Road, London.

The report of the Baptist Tract Society has reached us, and we wish the Society increased success.

Amongst our magazines, perhaps none will be read with more thought and concern than the September number of the *Sword and Trowel*, which contains Mr. Spurgeon's reply to sundry critics and inquirers. The subject is the Scriptural soundness or otherwise of much of the pulpit teaching of the hour. Surely, if this subject is to be looked into at all, it should be done with faithfulness to God's Word and with solemn interests of the soul before the mind. The investigation should be of a most complete and searching character. We have heard from a Baptist minister that, eventually, the whole world is to receive benefit by the death of Christ—yea, even Devils, by restoration in the end to reward. This may be all very well in the writer's view, but to us it is only an opinion, and needs another leaf to be added to the Word of God. We heard another say that a man might be received into the Church of Christ if he believed in Christ, though he did not believe the Gospel. We hate heresy hunting, yet we cannot hear such things but with real sorrow.

Our publisher tells us that he has a few copies of the annual volumes of "The Baptist Messenger" for past years, which he can supply to readers at half the published price. Those of our readers who would like to possess these are recommended to apply for them early, as the number to be supplied is limited.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. DAVID ARTHUR has accepted the pastorate of the united churches of Crosby Garrett, Brough, Great Asby, and Winton, Westmoreland.

Rev. Walter Hackney, M.A., of Oxford, has accepted the pastorate of Graham Street Chapel, Birmingham.

Rev. G. Duncan, D.D., of Lindley, near Huddersfield, has accepted the pastorate of Hornsey Rise Chapel.

Rev. John Howe, for 36 years pastor of Orchard Hill Chapel, Bacup, has intimated his intention to retire from the pastorate owing to failing health.

Rev. Henry Wood has resigned the pastorate of the church at Long Eaton.

Rev. Albert Read, of the Pastors' College, has accepted the pastorate of Joseph Street church, Woolwich.

Rev. Watson Dyson, President of the General Baptist Association, has resigned the pastorate of North Parade Chapel, Halifax, where he has ministered since 1878, and accepted the pastorate at Hitchin.

Rev. J. Gelson Gregson, late of Mussourie, has accepted an invitation to the pastorate of the church at Sion Jubilee Chapel, Bradford.

Rev. Stewart Caldwell has entered on the pastorate of Anglesea Church, Clayton-le-Moors.

Rev. W. E. Glanville has decided to continue the pastorate of Coate Church, Faringdon.

Rev. J. J. Berry, after a ministry of eight years at Manchester Street Church, Oldham, has accepted the pastorate of the King Street Church, Wigan.

Rev. L. Llewellyn, recently of Sandhurst, Kent, has accepted the unanimous invitation of the Park Lane Church, Southsea, to the pastorate.

Rev. H. J. Martin (late of India) has accepted the pastorate of Arthur Street Chapel, King's Cross.

PRESENTATIONS.

REV. J. J. KNIGHT, on leaving Circus Chapel, Birmingham, where he has ministered for eight years, was presented at a farewell meeting with an address and a purse containing £26; the choir had previously presented him with a coffee service.

Mrs. T. Purser, on retiring from regular work in connection with Princes Street Sunday School, Northampton, has been presented by the senior girls' class with four volumes of Milton's, Cowper's, Browning's, and Wordsworth's works.

Rev. J. H. Barnard will this year complete twenty-five years' ministry at Southwood Lane, Highgate. A fund is now being raised to present him with a testimonial in recognition of his labours.

Rev. J. Wilson, at a welcome-home meeting, was presented by the church at Parson's-hill, Woolwich, with a marble timepiece and two vases.

Mr. Field, of Ecton, who has conducted the services at Zion Chapel, Wollaston, on alternate Sundays for the past nineteen years, has been presented with a davenport and an address from the congregation, in recognition of his self-denying labours amongst them.

NEW CHAPELS.

WOODVILLE ROAD, CATHAYS, CARDIFF.—On Wednesday, July 27th, a handsome and commodious chapel was opened in Woodville Road, Cathays, Cardiff (memorial stones of which were laid by Mr. Alfred Thomas, M.P., and Mr. J. L. Jenkins on Nov. 24th, 1886). Rev. James Owen (Swansea) preached afternoon and evening. Rev. W. E. Winks, "Bethany, Cardiff," read and offered prayer. The following Sunday the

pastor, Rev. C. Griffiths, preached. The chapel, which will seat about 700, is well filled already. We wish pastor and people God-speed.

A chapel has been opened at Stathe for the use of a congregation which, for many years past, has met in a cottage in that place, under the ministrations of Rev. P. Baker. A freehold site for the building was given by Mr. Robert Court, jun., who had noted the good which had been done; the hauling work was done gratuitously by the committee. The money expenditure was £220, which has been defrayed by subscriptions, which include donations from land-owners of the district, belonging to all denominations.

GILGAL PENNAR, PEMBROKE DOCK.
—In May last the foundation stone of this chapel was laid by Mrs. Davies, wife of Mr. William Davies, M.P., of Haverfordwest, when upwards of £90 was contributed towards the building fund, Mrs. Davies giving a donation of £10. The chapel is now fast drawing towards its completion, and is intended to seat 410 persons. The plans were prepared by Mr. K. W. Ladd, of Pembroke Dock, and the builders are Messrs. Scourfield and Phillips, of the same town. On Saturday, August 20, the memorial stone of a schoolroom, in connection with the above chapel, was laid by Alderman R. Cory, J.P., of Cardiff, who contributed £20 towards the building fund. Rev. J. W. Edwards, of Neyland, opened the meeting by prayer, and a hymn was sung by the Sunday-school choir. The pastor, Rev. T. P. John, took the chair, and gave an opening address. Afterwards, addresses were given by Rev. R. C. Roberts, of Bush-street, Pembroke Dock, who is the senior Baptist minister in the town; J. W. Edwards, of Neyland, Rev. Elias Evans (late pastor of Pennar church, now of Yorkshire), and Alderman R. Cory. The schoolroom is estimated to give accommodation to 250 children. On Sunday, August 21, special sermons were preached in the old chapel by Rev. Elias Evans, of

Yorkshire, and Alderman R. Cory. Rev. Mr. Evans occupied the pulpit in the morning, in the afternoon Mr. Cory preached, and in the evening both gentlemen occupied the pulpit.

MISCELLANEOUS.

DR. THOMAS ARMITAGE, of New York, has published an elaborate "History of the Baptists," from which it appears that while the Southern half of the Continent only possesses five Baptist Churches, the North can boast 1,329 associations, 29,860 churches, 16,780 Ministers, 2,675,594 members, and 859,969 Sunday scholars. From the same source we learn that in the British Isles there are 50 associations, 2,713 churches, 5,896 ministers, 315,939 members, 49,442 officers and teachers, and 472,730 Sunday-school scholars. In other parts of Europe there are some hundreds of churches. Germany has 98 churches and 934 stations, while in Sweden we find 17 associations, 398 churches, 460 pastors, 27,135 members, 2,225 officers and teachers, and 24,929 pupils in the schools. The total for Asia is 5 associations, 764 churches, 500 ministers, and 68,422 members. Africa has 2 associations, 94 churches, 61 ministers, and 2,297 members. The churches in South Wales now number 22, with a membership of 1,196. There are 100 preaching places in Victoria, South Australia has 52 churches, and New Zealand 23. The total number of Baptists for the whole world is put down at 1,408 associations, 34,288 churches, 29,883 ministers, 3,143,833 members, with 1,373,898 pupils in the Sunday-schools.

BAPTISMS.

Aldershot.—August 7, Tabernacle, One, by J. Aubrey.
Barnsley (Sheffield-road).—September 4, Eleven, by J. Young.
Birmingham, Constitution-hill.—August 28, Six, by J. Burton.
Birmingham, Small Heath.—August 28, Three, by C. Joseph.
Birmingham (Zion Chapel, Newhall-street.)—Sept. 4, Seven, by A. O'Neill.
Briton Ferry.—September 4, English Chapel, Six, by W. Davies.

- Brynn*.—August 14, Seven, by J. Harrison.
Cefn.—August 14, Three, by T. Thomas.
Chesham, Bucks.—Sept. 2, Five, by R. Hughes.
Evenjobb, Radnor.—September 4, Three, by G. Phillips.
Golcar.—August 7, One, by W. Gay.
Great Broughton.—August 19, One, by A. Greer.
Hyde, near Manchester.—August 28, Five, by H. Watts.
Ilkeston.—July 31, Queen Street, Three, by J. K. Chappelle.
Jersey, Grove Street, St. Heller's.—August 2, Seven, by O. A. Fellowes.
Kington.—August 28, Four, by H. V. Thomas.
Ledbury.—August 14, Three, by H. D. Brown.
Liverpool, the Brook.—August 28, Three, by W. Jones.
Llandilo Grodan, Radnor.—July 30, One, by T. James.
Lockerley.—August 21, Eight, by J. Mizen.
London:
 Clapham (Grafton square).—September 1, Four, by T. Hanger.
 Plumstead.—July 28, Station Road, Eight, by T. Henson.
 Waltham, East Street.—August 31, One, by T. A. Carver.
 Whitechapel, Little Alie Street.—Sept. 1, Two, by R. E. Sears.
 Woolwich, Parsons Hill.—August 30, Eleven, by J. Wilson.
Lumb-in-Rossendale.—August 28, Six, by D. Muxworthy.
Merthyr Tydvil.—August 28, One, by B. Thomas.
Nantymoel, Ogmere Valley.—August 7, Three, by D. Matthias.
Neath, Orchard Place.—August 28, Two, by A. F. Mills.
Newport, Mon.—August 28, Two, by A. T. Jones.
Newcastle-on-Tyne.—August 21, Six, by J. M. Stephens, B.A.
Oldham, Pitt Street.—September 4, Three, by W. Hughes.
Painscastle.—July 22, Three, by T. James.
Penrhwiwceiber.—August 25, Bethesda, Six, by H. P. Jones.
Pontnewynydd, Pontypool, (Crane Street).—Eight, by J. G. Watts.
Prestatyn, Radnorshire.—August 14, Two, by S. Watkins.
Resolven, Sardis Church.—August 21, Four, by W. Rosser.
Rhymney, Mon.—August 28, One, by H. Phillips.
Southampton.—August 25, Carlton Chapel, One, by E. Osborne.
Swansea.—August 3, Memorial Chapel, Four, by W. S. Jones.
Thornton Heath, Beulah Chapel.—August 24, Two; August 31, Four, by J. W. Harrald.
Torquay, Upton Vale.—August 28, Two, by W. Emery.
Tunbridge Wells.—Tabernacle, August 10, Eleven, by J. Smith.
Wellington, Salop.—August 14, Four, by S. Jones.
Whitebrook, Monmouth.—August 21, Two, by G. Howells.
Widnes.—August 7, Onbey B. Yeatman.
Wisbech, Hill Street.—August 7, Two, by J. W. Campbell.

DR. MACKAY says he was once asked to go and render help in a certain place in Scotland where there was an awakening. "No," he said, "I will not, but if you will tell me the darkest place you have in your district I'll go there." They told him of such a place and he went, and amid difficulty toiled there until there was an awakening in that wretched district too. He acted as the negro advised the minister to act who had two calls. One invitation was to go to a fine place and a large salary, the other to go to a poor place and a salary just like it. "Which should I go to?" he asked the negro. Said he, "Go, massa, where there is most devil." He accordingly did so, took the poor place, and helped to drive the devil out. And did he not make a good choice?

ON the Sunday after the Revised Bible was published, a minister told his congregation that he intended in the evening to direct their attention to a few of the altered readings. There was present an old grey-headed Christian who evidently did not take this announcement in good part. So as soon as the service was over he said to a friend, in reference to the Authorised Version to which he had been so long accustomed, "They'll not improve on this, sir, with all their tinkering: I'll just stand by the old Bible." Judging by the slowness with which the Revised Version makes its way into the people's houses, it seems evident that many are of the conservative old man's opinion.

A FAITHFUL FRIEND.*

A SERMON BY C. H. SPURGEON.

"There is a friend that sticketh closer than a brother."—Proverbs xviii. 24.

CICERO has well said, "Friendship is the only thing in the world concerning the usefulness of which all mankind are agreed." Friendship seems as necessary an element of a comfortable existence in this world as fire or water, or even air itself. A man may drag along a miserable existence in proud solitary dignity, but his life is scarce life, it is nothing but an existence, the tree of being stript of the leaves of hope and the fruits of joy. He who would be happy here must have friends; and he who would be happy hereafter, must, above all things, find a Friend in the world to come, in the person of God, the Father of His people.

Friendship, however, though very pleasing and exceedingly blessed, has been the cause of the greatest misery to men when it has been unworthy and unfaithful; for just in proportion as a good friend is sweet, a false friend is full of bitterness. "A faithless friend is sharper than an adder's tooth." It is sweet to repose in some one; but oh! how bitter to have that support snapped, and to receive a grievous fall as the effect of your confidence. Fidelity is an absolute necessary in a true friend; we cannot rejoice in men unless they will stand faithful to us. Solomon declares that "there is a Friend that sticketh closer than a brother." That Friend, I suppose, he never found in the pomps and vanities of the world. He had tried them all, but he found them empty; he passed through all their joys, but he found them "vanity of vanities." Poor Savage spoke from sad experience when he said—

"You'll find the friendship of the world a show!
Mere outward show! 'Tis like the harlot's tears,
The statesman's promise, or false patriot's zeal,
Full of fair seeming, but delusion all."

And so for the most part they are. The world's friendship is ever brittle. Trust to it, and you have trusted a robber; rely upon it, and you have leaned upon a thorn; ay, worse than that, upon a spear which shall pierce you to the soul with agony. Yet Solomon says he had found "a Friend that sticketh closer than a brother." Not in the haunts of his unbridled pleasures, nor in the wanderings of his unlimited researches, but in the pavilion of the Most High, the secret dwelling-place of God, in the person of Jesus, the Son of God, the Friend of sinners.

It is saying a great thing, to affirm that "there is a Friend that sticketh closer than a brother;" for the love of brotherhood has produced most valiant deeds. We have read stories of what brotherhood could do, which, we think, could hardly be excelled in all the annals of friendship. Timoleon, with his shield, stood over the body of his slain brother; to

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defend him from the insults of the foe. It was reckoned a brave deed of brotherhood that he should dare the spears of an army in defence of his brother's corpse. And many such instances have there been, in ancient and modern warfare, of the attachment of brethren. There is a story told of two brothers in a Highland regiment, who, whilst marching through the Highlands, lost their way; they were overtaken by one of the terrible storms, which will sometimes come upon travellers unawares, and blinded by the snow, they lost their way upon the mountains. Well nigh frozen to death, it was with difficulty they could continue their march. One man after another dropped into the snow and disappeared. There were two brothers, however, of the name of Forsythe; one of them fell prostrate on the earth, and would have lain there to die, but his brother, though barely able to drag his own limbs across the white desert, took him on his back, and carried him along, and as others fell one by one, this brave, true-hearted brother carried his loved one on his back, until at last he himself fell down overcome with fatigue, and died. His brother, however, had received such warmth from his body that he was enabled to reach the end of his journey in safety, and so lived. Here we have an instance of one brother sacrificing his life for another. I hope there are some brothers here who would be prepared to do the same if they should ever be brought into the same difficulty. It is saying a great thing, to declare that "there is a Friend that sticketh closer than a brother." It is putting that Friend first of all in the list of loving ones; for surely, next to a mother's love, there is, and there ought to be, no higher affection in the world than the love of a brother to one begotten of the same father, and dandled on the same knee. Those who have "Grown in beauty side by side, and filled one house with glee," ought to love one another. And we think there have been many glorious instances and mighty proofs of the love of brethren. Yet, says Solomon, "there is a Friend that sticketh closer than a brother."

To repeat our assertion, we believe that this Friend is the blessed Redeemer, Jesus Christ. It shall be ours first, *to prove*, this morning, the fact that He sticks closer than a brother; then as briefly as we can, to show you *why He sticks closer than a brother*; and then to finish up by giving you *some lessons which may be drawn from the doctrine*, that Jesus Christ is a faithful friend.

I. First then, beloved, we assert that CHRIST IS "A FRIEND THAT STICKETH CLOSER THAN A BROTHER." And in order to prove this from facts, we appeal to such of you as have had Him for a friend. Will you not, each of you, at once give your verdict, that this is neither more nor less than an unexaggerated truth? He loved you before all worlds, long ere the day star flung his ray across the darkness, before the wing of angels had flapped the unnavigated ether, before aught of creation had struggled from the womb of nothingness, God, even our God, had set His heart upon all His children. Since that time, has He once swerved, has He once turned aside, once changed? No; ye who have tasted of His love and know His grace will bear me witness, that He has been a certain friend in uncertain circumstances.

"He, near your side hath always stood,
His loving kindness, oh! how good!"

You fell in Adam ; did He cease to love you ? No ; He became the second Adam to redeem you. You sinned in practice and brought upon your head the condemnation of God ; you deserved His wrath and His utter anger ; did He then forsake you ! No !

“ He saw you ruined in the fall,
Yet lov'd you notwithstanding all.”

He sent His minister after you—you despised Him ; He preached the gospel in your ears—you laughed at Him ; you broke God's Sabbath, you despised His Word. Did He then forsake you ? No !

“ Determined to save, He watched o'er your path,
Whilst Satan's blind slave, you sported with death.”

And at last He arrested you by His grace, He humbled you, He made you penitent, He brought you to His feet and He forgave all your sins. Since then, has He left you ? You have often left Him ; has He ever left you ? You have had many trials and troubles ; has He ever deserted you ? Has He ever turned away His heart, and shut up His bowels of compassion ? No, children of God, it is your solemn duty to say “ No,” and bear witness to His faithfulness. You have been in severe afflictions and in dangerous circumstances ; did your Friend desert you then ? Others have been faithless to you ; he that eateth bread with you has lifted up his heel against you ; but has Christ ever forsaken you ? Has there ever been a moment when you could go to Him, and say, “ Master, Thou hast betrayed me ” ? Could you once, in the blackest hour of your grief, dare to impugn His fidelity ? Could you dare to say of Him, “ Lord, Thou hast promised what Thou didst not perform ” ? Will you not bear witness now : “ Not one good thing hath failed of all that the Lord God hath promised ; all hath come to pass ” ? And do you fear He will yet forsake you ? Ask, then, the bright ones before the throne—“ Ye glorified spirits ! Did Christ forsake you ? Ye have passed through Jordan's stream ; did He leave you there ? You have been baptised in the black flood of death ; did He there forsake you ? You have stood before the throne of God ; did He then deny you ? ” And they answer “ No ; through all the troubles of our life, in all the bitterness of death, in all the agonies of our expiring moments, and in all the terrors of God's judgment, He hath been with us, ‘ a Friend that sticketh closer than a brother.’ ” But of all the millions of God's redeemed, there is not one He hath forsaken. Poor they have been, mean and distressed ; but He hath never abhorred their prayer ; never turned aside from doing them good. He hath been ever with them.

“ For His mercy shall endure
Ever faithful, ever sure.”

But I shall not longer stay, since I cannot prove this to the ungodly, and to the godly it is already proven, for they know it by experience ; therefore it is but little necessary that I should do more than just certify the fact that Christ is a faithful friend—a friend in every hour of need and every time of distress.

II. And now I have to tell you THE REASON WHY IT IS WE MAY DEPEND UPON CHRIST AS BEING A FAITHFUL FRIEND.

There are some things in Himself which render it certain, that He will stick close to His people.

1. *True friendship can only be made between true men*, whose hearts are the soul of honour. There can be no lasting friendship between bad men. Bad men may pretend to love each other, but their friendship is a rope of sand, which shall be broken at any convenient season; but if a man have a sincere heart within him, and be true and noble, then we may confide in him. Spenser sings in fine old English verse—

“Ne, certes can that friendship long endure,
 However gay and goodly be the style,
 That doth ill cause or evil end enure,
 For Virtue is the band that bindeth Harts most sure.”

But who can find a stain in the character of Jesus, or who can tarnish His honour? Has there ever been a spot upon His escutcheon? Has His flag ever been trampled in the dust? Does He not stand the True Witness in heaven, the Faithful and Just? Is it not declared of Him that He is God Who cannot lie? Have we not found Him so up to this moment; and may we not, knowing that He is “Holy, holy, holy Lord,” confide in Him, that He will stick closer to us than a brother? His goodness is the guarantee of His fidelity; He cannot fail us.

2. *Faithfulness to us in our faults* is a certain sign of fidelity in a friend. You may depend upon that man who will tell you of your faults in a kind and considerate manner. Fawning hypocrites, insidious flatterers, are the sweepings and offal of friendship. They are but the parasites upon that noble tree. But true friends put enough trust in you to tell you openly of your faults. Give me for a friend the man who will speak honestly of me before my face; who will not tell first one neighbour, and then another, but who will come straight to my house, and say, “Sir, I feel there is such-and-such a thing in you, which, as my brother, I must tell you of”—that man is a true friend; he has proved himself to be so; for we never get any praise for telling people of their faults; we rather hazard their dislike; a man will sometimes thank you for it, but he does not often like you any the better. Praise is a thing we all love. I met with a man the other day who said he was impervious to flattery; I was walking with him at the time, and turning round rather sharply, I said, “At any rate, sir, you seem to have a high gift in flattering yourself, for you are really doing so, in saying you are impervious to flattery.” “Your cannot flatter me,” he said. I replied, “I can, if I like to try; and perhaps may do so before the day is out.” I found I could not flatter him directly, so I began by saying what a fine child that was of his; and he drank it in as a precious draught; and when I praised this thing and that belonging to him, I could see that he was very easily flattered; not directly, but indirectly. We are all pervious to flattery; we like the soothing cordial, only it must not be labelled flattery, for we have a religious abhorrence of flattery if it be so called. Call it by any other name, and we drink it in, even as the ox drinketh in water. Now, child of God, has Christ ever flattered you? Has He not told you of your faults right truly? Has He not pricked your conscience even upon what you thought to gloss over—your little secret sins? Has He not provoked conscience to thunder in your ears notes of terror, because

of your misdeeds? Well, then, you may trust Him, for He shows that faithfulness which renders a mad right trustworthy. Thus I have pointed out to you that there are reasons in Himself for which we may trust Him.

3. In the next place, *there are some things in His friendship which render us sure of not being deceived when we put our confidence in Him.* True friendship must not be of hasty growth. As quaint old Master Fuller says, "Let friendship creep gently to a height; if it rush to it, it may soon run itself out of breath." It is even so. I think it was Joanna Baillie said,—

"Friendship is no plant of hasty growth.

Though planted in esteem's deep fixed soil,

The gradual culture of kind intercourse

Must bring it to perfection."

In vain thou trustest the gourd over thy head, O Jonah; it will not be of much use to thee; it came up in a night, it may wither in a night. It is the strong stiff oak, of ages growth, which shall abide the tempest; which shall alike put out its wings to shield thee from the sun, and shall afterwards find thee a hovel in its heart, if necessary, in its grey old age, when its branches tremble in the blast. Friendship is true when it begins; but we must have a man's friendship long before we can say of him, that he will stick closer than a brother. And how long has Christ loved you? That you cannot tell. When the ages were not born He loved you; when this world was an infant, wrapped in the swaddling clothes of mist, He loved you; when the old pyramids were not begun to be builded, His heart was set upon you; and ever since you have been born He has had a strong affection for you. He looked on you in your cradle, and He loved you then; He was affianced to you when you were an infant of a span long, and He has loved you ever since. Some of you I see with grey hairs, some with heads all bald with age; He has loved you up till now, and will He now forsake you? Oh, no! His friendship is so old that it must last; it has been matured by so many tempests, it has been rooted by so many winds of trouble, that it cannot but endure; it must stand. Even as the granite peak of the mountain shall not be melted because, unlike the young snow, it has braved the blast, and borne the heat of the burning sun; it has stood out always, catching in its face every blow from the fist of nature, and yet been unmoved and uninjured. It shall last, for it has lasted. But when the elements shall melt, and in a stream of dissolving fire shall run away, then shall Christ's friendship still exist, for it is of older growth than they. He must be "a friend that sticketh closer than a brother;" for His friendship is a hoary friendship—hoary as His own head, of which it is said, "His head and His hair are white like snow, as white as wool."

4. But note, further, the *friendship which will last does not take its rise in the chambers of mirth, nor is it fed and fattened there.* Young lady, you speak of a dear friend whom you acquired last night in a ball-room. Do not, I beseech you, misuse the word; he is not a friend if he was acquired merely there. Friends are better things than those which grow in the hot-house of pleasure. Friendship is a more lasting plant than those. You have a friend, have you? Yes; and he keeps a pair of

horses, and has a good establishment. Ah! but your best way to prove your friend is to know that he will be your friend when you have not so much as a mean cottage; and, when houseless and without clothing, you are driven to beg your bread. Thus you would make true proof of a friend. Give me a friend who was born in the winter time, whose cradle was rocked in the storm; he will last. Our fair-weather friends shall flee away from us. I had rather have a robin for a friend than a swallow; for a swallow abides with us only in the summer time, but a robin cometh to us in the winter. Those are tight friends that will come the nearest to us when we are in the most distress; but those are not friends who speed themselves away when ill times come. Believer, hast thou reason to fear that Christ will leave you now? Has He not been with you in the house of mourning? You found your friend where men find pearls, "In caverns deep, where darkness dwells;" you found Jesus in your hour of trouble. It was on the bed of sickness that you first learned the value of His name; it was in the hour of mental anguish that you first did lay hold of the hem of His garment; and since then your nearest and sweetest, intercourse has been held with Him in hours of darkness. Well then, such a friend, proved in the house of sorrow—a friend who gave His heart's blood for you, and let His soul run out in one great river of gore—such a friend never can and never will forsake you; He sticketh closer than a brother.

5. Again, a friend who is acquired by folly is never a lasting friend. Do a foolish thing, and make a man your friend; 'tis but a confederacy in vice, and you will soon discover that his friendship is worthless; the friendships you acquire by doing wrong, you had better be without. Oh! how many silly friendships there are springing up, the mere fruit of a sentimentalism, having no root whatever, but like the plant of which our Saviour tells us, "It sprang up because it had no depth of earth." Jesus Christ's friendship is not like that; there is no ingredient of folly in it; He loves us discreetly, not winking or conniving at our follies, but instilling into us His wisdom. His love is wise; He hath chosen us according to the counsel of His wisdom; not blindly and rashly, but with all judgment and prudence.

Under this head I may likewise observe, that *the friendship of ignorance is not a very desirable one*. I desire no man to call himself my friend, if he doth not know me. Let him love me in proportion to his knowledge of me. If he loves me for the little he knows, when he knoweth more he may cast me aside. "That man," says one, "seems to be a very amiable man." "I am sure I can love him," says another, as he scans his features. Ay, but do not write "friend" yet; wait a wee bit, until you know more of him; just see him, examine him, try him, test him, and not till then enter him on the sacred list of friends. Be friendly to all, but make none your friends until they know you, and you know them. Many a friendship born in the darkness of ignorance hath died suddenly in the light of a better acquaintance with each other. You supposed men to be different from what they were, and when you discovered their real character you disregarded them. I remember one saying to me, "I have great affection for you, sir;" and he mentioned a certain reason. I replied, "My dear fellow, your reason is absolutely false; the very thing you love me for, I am not, and hope I never shall be." And so I said, "I really cannot accept your friendship, if it be founded upon a misunder-

standing of what I may have said." But our Lord Jesus never can forsake those whom once He loves, because He can discover nothing in us worse than He knew, for He knew all about us beforehand. He saw our leprosy, and yet He loved us : He knew our deceitfulness and unbelief, and yet He did press us to His bosom ; He knew what poor fools we were, and yet He said He would never leave us nor forsake us. He knew that we should rebel against Him and despise His counsel often times ; He knew that even when we loved Him our love would be cold and languid ; but He loved for His own sake. Surely, then, He will stick closer than a brother.

6. Yet again, *friendship and love, to be real, must not lie in words but in deeds.* The friendship of bare compliment is the fashion of this age, because this age is the age of deceit. The world is the great house of sham. Go where you may in London, sham is staring you in the face ; there are very few real things to be discovered. I allude not merely to tricks in business, adulterations in food, and such like. Deception is not confined to the tradesmen's shop. It prevails throughout society : the sanctuary is not exempt. The preacher adopts a sham voice. You hardly ever hear a man speak in the pulpit in the same way he would speak in the parlour. Why, I hear my brethren, sometimes, when they are at tea or dinner, speak in a very comfortable decent sort of English voice, but when they get into their pulpits they adopt a sanctimonious tone, and fill their mouth with inflated utterance or else whine most pitifully. They degrade the pulpit by pretending to honour it : speaking in a voice which God never intended any mortal to have. This is the great house of sham ; and such little things show which way the wind blows. You leave your card at a friend's house ; that is an act of friendship—the card ! I wonder whether, if he were hard up for cash, you would leave your banker's book ! You write, "My dear sir," "Yours very truly ;" it is a sham ; you do not mean it. "Dear !" that is a sacred word ; it ought to be used to none but those we regard with affection ; but we tolerate falsehoods now, as if they were truths ; and we call them courtesies. Courtesies they may be ; but untruths they are in many cases. Now, Christ's love lieth not in words, but in deeds. He saith not "My dear people ;" but He let His heart out, and we could see what that was. He doth not come to us, and say, "Dearly beloved" simply ; but He hangs upon the cross, and there we read "Dearly beloved" in red letters. He does not come to us with the kisses of His lips first—He giveth us blessings with both His hands ; He giveth Himself for us, and then He giveth Himself to us. Trust no complimentary friend ; rely upon the man who giveth you real tokens worth your having, who does for you deeds to show the truthfulness of his heart. Such a friend—and such is Jesus—"sticketh closer than a brother."

7. Once more, and I shall not weary you, I trust. *A purchased friend will never last long.* Give to a man nineteen times, and deny him the twentieth, and he shall hate you ; for his love sprang only from your gifts. The love which I could buy for gold I would sell for dross ; the friendship that I could buy for pearls I would dispense with for pebbles ; it were of no value, and therefore the sooner lost the better. But oh ! believer, Christ's love was unpurchased love. Thou broughtest Him no present, Jacob said when his sons went to Egypt, "Take the man a present, a

little oil, a little balm, a few nuts and almonds ;" but you took Christ no presents. When you came to Him you said—

"Nothing in my hands I bring,
Simply to Thy cross I cling."

You did not even promise that you would love Him ; for you had such a faithless heart, you durst not say so. You asked Him to make you love him ; that was the most you could do. He loved you for nothing at all—simply because He would love you. Well, that love which so lived on nothing but its own resources, will not starve through the scantiness of your returns ; the love which grew in such a rocky heart as this will not die for want of soil. That love which sprang up in the barren desert, in your unirrigated soul, will never, never die for want of moisture ; it must live, it cannot expire. Jesus must "be a Friend that sticketh closer than a brother."

8. Shall I stay to urge more reasons ? I may but mention one other, namely, this—that *there cannot, by any possibility, arise any cause which could make Christ love us less*. You say, how is this ? One man loves his friend, but he on a sudden grows rich, and now he says, I am a greater man than I used to be, I forget my old acquaintances. But Christ can grow no richer ; He is as rich as He can be, infinitely so. He loves you now ; then it cannot be possible that He will by reason of an increase in His own personal glory forsake you, for everlasting glories now crown His head ; He can never be more glorious and great, and therefore He will love you still. Sometimes, on the other hand, one friend grows poorer, and then the other forsakes him ; but you never can grow poorer than you are ; for you are "a poor sinner and nothing at all" now ; you have nothing of your own : all you have is borrowed, all given you by Him. He cannot love you, then, less, because you grow poorer ; for poverty that hath nothing is at least as poor as it can be, and can never sink lower in the scale. Christ, therefore, must love thee for all thy nakedness and all thy poverty.

"But I may prove sinful," sayest thou. Yes, but thou canst not be more so than He foreknew thou wouldst be ; and yet He loved thee with the foreknowledge of all thy sins. Surely then, when it happens it will occasion no surprise to Him ; He knew it all beforehand, and He cannot swerve from His love ; no circumstance can possibly arise that ever will divide the Saviour from His love to His people, and the saint from his love to his Saviour, He is "a Friend that sticketh closer than a brother."

III. Now then, AN INFERENCE TO BE DERIVED FROM THIS. Lavater says, "The qualities of your friends will be those of your enemies : cold friends, cold enemies ; half friends, half enemies ; fervid enemies, warm friends." Knowing this to be a truth, I have often congratulated myself when my enemies have spoken fiercely against me. Well, I have thought, "My friends love me hard and fast ; let the enemies be as hot as they please ; it only indicates that the friends are proportionately firm in affection. Then we draw this inference, that if Christ will stick close, and He is our friend, then our enemies will stick close, and never leave us till we die. Oh, Christian, because Christ sticks close, the devil will stick close too : he will be at you or with you ; the dog of hell will never cease his howlings till you reach the other side of Jordan ; no place in this world is out of bow-

shot of that great enemy ; till you have crossed the stream his arrows can reach you, and they will. If Christ gave Himself for you, the devil will do all he can to destroy you ; if Christ has been longsuffering to you, Satan will be persevering, in hopes that Christ may forget you ; he will strive after you, and strive until he see you safely landed in heaven. But be not disappointed, the louder Satan roars, the more proof you shall have of Christ's love. "Give me," said old Rutherford, "give me a roaring devil rather than a sleeping one ; for sleeping devils make me slumber, but roaring ones provoke me to run to my Master." Oh ! be glad then, if the world rant at thee, if thy foes attack thee fiercely. Christ is just as full of love to thee as they are of hatred. Therefore,

"Be firm and strong ;
Be grace thy shield, and Christ thy song."

And now I have a question to ask : that question I ask of every man and every woman in this place, and of every child too—Is Jesus Christ your friend ? Have you a friend at court—at heaven's court ? Is the Judge of quick and dead your friend ? Can you say that you love Him, and has He ever revealed Himself in the way of love to you ? Dear hearer, do not answer that question for thy neighbour ; answer it for thyself. Peer or peasant, rich or poor, learned or illiterate, this question is for each of you ; therefore ask it. Is Christ my friend ? Did you ever consider that question ? Have you ever asked it ? Oh ! to be able to say "Christ is my friend," is one of the sweetest things in the world. A man who had lived much in sin one day casually entered a place of worship. Before the sermon, this hymn was sung—

"Jesus, lover of my soul."

The next day the man was met by an acquaintance, who asked him how he liked the sermon. Said he, "I do not know, but there were two or three words that took such a hold of me that I did not know what to do with myself. The minister read that hymn, 'Jesus, lover of my soul.' Ah !" said he, though he was by no means a religious man—"to be able to say that, I would give up all I have got ! But do you think," he asked, "that Jesus ever will be the lover of such a man as I am ? 'Jesus lover of my soul ! Oh ! could I say it.' And then he buried his head in his hands and wept. I have every reason to fear that he went back to his sin, and was the same afterwards as before. But you see, he had conscience enough to let him know how valuable it was to have Christ for his lover and his friend. Ah ! rich man, thou hast many friends. There be some here who have learned the faithlessness of friends. There be some here who have toiled for their country's good, and deserve a meed of honour at their country's hands who for one mistake—or what perhaps was a mistake—have been neglected by too many who once appeared to be their most trusty adherents. Oh ! put no confidence, ye great men and ye rich, in the adherence of your friends. David said in his haste "All men are liars ;" you may one day have to say it at your leisure. And oh ! ye kind and affectionate hearts, who are not rich in wealth, but who are rich in love—and that is the world's best wealth—put this golden coin among your silver ones, and it will sanctify them all—Get Christ's love shed abroad in your hearts, and your mother's love, your

daughter's love, your husband's love, your wife's love, will become more sweet than ever. The love of Christ casts not out the love of relatives, but it sanctifies our loves, and makes them sweeter far. Remember, dear hearer, the love of men and women is very sweet ; but all must pass away ; and what will ye do, if ye have no wealth but the wealth that fadeth, and no love but the love which dies, when death shall come ? Oh ! to have the love of Christ ! You can take that across the river death with you ; you can wear it as your bracelet in heaven, and set it up as a seal upon your hand ; for his love is "strong as death and mightier than the grave." Good old Bishop Beverage, I think it was, when dying, did not know his best friends. Said one, "Bishop Beveridge, do you know me ?" Said he, "Who are you ?" and when the name was mentioned, he said, "No." "But don't you know your wife, Bishop ?" "What is her name ?" said he. Said she, "I am your wife." "I did not know I had got one," said he. Poor old man ! his faculties all failed him. At last one stooped down and whispered, "Do you know the Lord Jesus Christ ?" "Yes," said he, making an effort to speak, "I have known Him these forty years, and I never can forget Him." It is marvellous how memory will hold the place with Jesus, when it will with no one else ; and it is equally marvellous, that

"When all created streams are dry,
Christ's fulness is the same."

My dear hearers, do think of this matter. Oh ! that you might get Christ for your friend ; He will never be your friend while you are self-righteous ; He will never be your friend while you live sin. But do you believe yourselves guilty ? Do you desire to leave off sin ? Do you want to be saved ? Do you desire to be renewed ? Then let me tell you, my Master loves you ! Poor, weak, and helpless worms, my Master's heart is full of love to you ; His eyes at this moment are looking down with pity on you. "Oh ! Jerusalem, Jerusalem !" He now bids me tell you that He died for all of you who confess yourselves to be sinners, and feel it. He bids me say to you, "Believe on the Lord Jesus Christ, and you shall be saved." He tells me to proclaim salvation full and free—full, needing nothing of yours to help it ; free, needing nothing of yours to buy it.

Come, ye thirsty, come and welcome ;
God's free bounty glorify :
True belief and true repentance,
Every grace that brings us nigh—
Without money,
Come to Jesus Christ, and buy."

There is nothing I feel that I fail so much in as addressing sinners. Oh ! I wish I could cry my heart out, and preach my heart out, to you and at you.

"Dear Saviour, draw reluctant hearts ;
"To Thee, let sinners fly,
And take the bliss Thy love imparts ;
And drink, and never die."

Farewell, with this one thought—we shall never all of us meet together

here again. It is a very solemn thought, but according to the course of nature and the number of deaths, if all of you were willing to come here next Sabbath morning, it is not at all likely that all you will be alive; one out of this congregation will be sure to have gone the way of all flesh. Farewell, thou art appointed to death; I know not where thou art—yon strong man, or you tender maiden, with the hectic flush of consumption on her cheek. I know not who is appointed to death; but I do now most solemnly take my farewell of such a one. Farewell, poor soul; and is it farewell for ever? Shall we meet in the land of the hereafter, in the home of the blessed; or do I bid you farewell now for ever? I do solemnly bid farewell to you for ever, if you live and die without Christ. But I cannot bear that dreary thought; and I therefore say, poor sinner! stop and consider—consider thy ways, and now “turn ye, turn ye, why will ye die?” “Why will ye die?” “Why will ye die?” “Why will ye die?” Ah! ye cannot answer that question. May God help you to answer it in a better fashion: by saying—“Here, Lord!

Just as I am, without one plea,
But that Thy blood was shed for me,
O Son of God, I come to Thee.”

I trust my soul in Thy kind hands.” The Lord bless you all; for Christ's sake! Amen.

A MAN who bore the reputation at home of being a Christian, being in the city, went to the theatre, thinking the act would never be known. Some years after he was sent for to visit a dying man. This man, on his entrance, to his horror at once charged him with the ruin of his soul. Anxiously he asked what he meant by the accusation. The truth was soon told. On this occasion, when a youth, he had seen him enter the theatre. Knowing him well, he said to himself: “This man is a church member, and also a Sunday school superintendent. If he can go to the theatre, why should not I?” He did go, became hardened in sin, and now lay hopeless in death. But his dying words ever afterwards rung in the ears of this professor: “Sir, at the crisis of my life your fatal example led me to ruin.”

DR. PAYSON, writing to a young minister, forcibly says, “Some time since I took up a little work purporting to be the lives of sundry characters as related by themselves. Two of these characters agreed in saying that they were never happy until they ceased striving to be great men. The remark struck me, as you know the most simple remark will when God pleases. It occurred to me at once that most of my sorrows and sufferings were occasioned by my unwillingness to be the nothing that I am, and by a constant striving to be something. I saw that if I would but cease struggling, and be content to be anything or nothing as God pleased, I might be happy.

FOR over six hundred years now it has been the almost invariable custom of Christian preachers to take a text from scripture and associate their thoughts more or less strictly with that. For the first twelve Christian centuries there seems to have been no such prevailing habit. This fact ought to be kept in mind whenever the custom of a text shows any tendency to become despotic, or to restrain in any way the liberty of prophesying.

PHILLIPS BROOKS.

To command one's spirit is the first step, under God, towards commanding one's destiny.

Peter Marvel, the Modern Puritan.

BY A LOVER OF ANCIENT THOUGHT.

CHAPTER XI. — SURPRISES, PAINFUL AND PLEASANT.

"It really cannot be true, mother; it cannot be true! Who told you?"

"Tom Fustin called in this morning, and asked if I had heard about it."

"And what did he say?"

"He said that as Miss Jemima did not come down to breakfast when the bell rang, the servant was sent up to see what was the matter. She found the door closed, but not locked. She knocked, but there was no answer. Alarmed, she entered the room, and found that Miss Jemima was not there, nor had the bed evidently been slept in. But on the dresser there was a note directed to her father, in which she said that she had gone off with him, and that before they could trace her she would be his wife. When her father opened it and read it to her mother she fainted away. Then, after she had been brought round, inquiries were made, and it was found that she had never returned home from the ball the night before, nor had she taken the latch-key to let herself in. Then they sent a message to the lady at whose house the ball was held, and learnt from her that she had never put in an appearance at all. She had evidently met him by appointment at some place or other soon after leaving her own house, and is gone nobody knows where."

To enable the reader to understand the meaning of this conversation between Charles Byron and his

mother, we must go back a little. For some months after Mr. Marvel had called at Mrs. Byron's house and heard that her son had gone to the theatre with Miss Buzzard, he saw very little of the young man. But gradually it began to leak out that something was up. The visits of Charles Byron to Miss Buzzard's house became less frequent, and at last ceased altogether. Then rumours began to spread that the young lady had taken up with a certain actor, and that in consequence of her flirtation with him Charles Byron had, after sundry remonstrances, given her up. Soon it became known that on the affair coming to her father's knowledge he became mad with rage, and threatened to expel her from his house if she had anything more to do with him. It was supposed that his remonstrances had prevailed, and that the obnoxious alliance had come to an end. But the dream was destined to be rudely dispelled. Secret assignations were made from time to time, with the result that an elopement had finally occurred. It was this sad piece of news that had been brought by Mr. Fustin to Mrs. Byron, and which was now, for the first time, communicated to her son.

"Well, thank God, mother," he said, "that I threw her up. It cost me something to do it, I can assure you, for my affection for her was strong. I really loved her, and felt at times that I could have sacrificed anything to have made her happy. What passed between us when this fellow hovered about her no one

shall know ; but I know that I bore a great deal, and did everything I could to open her eyes to his real character. But it was all of no use, flirt with him she would, and now this is the end of it. No, I am wrong there ; it is not the end of it—the end is yet to come. Did Tom say that they had found a clue to her destination ?”

“No ; he said she had taken a good sum of money with her, that was partly her own and partly her father's, and that some of her clothes had been secretly conveyed somewhere on various occasions, as the quantity could not have been taken away all at once, but that they had no more knowledge of her destination than they had of what was going on in China. No trace of her having left by rail from the station in this town could be found, and they can only guess that both of them must have met in the darkness outside the town, and have gone off in a conveyance hired elsewhere for the purpose. Her father, Tom says, vows that if he can only catch them he'll put the fellow in prison for conniving at the robbery, and the police are on the alert everywhere. He says it is rumoured that Miss Buzzard has taken away at least sixty pounds that belongs to him, but of that he is not sure. Now, what are you going to do, Charles ?”

“Well, I feel, mother, I must have a change. The doctor says I need a bracing atmosphere, and therefore I shall go and spend a fortnight in Blackpool. It is just beginning to get warm, and we are likely to have a spell of fine weather. April showers may, it is true, fall ; but, as the proverb puts it, they 'will bring forth May flowers,' and if they do fall they will not hurt me much. Anyhow, I've got leave, and on Saturday I am off !”

It was a fine breezy day in the following week at this noted seaside when Charles Byron, already refreshed by his visit, was walking on the sands. Now, he looked at a book he was reading, then at some boat that was sailing gaily over the waves, and occasionally his attention was arrested with momentary glances at equippages and persons as they passed by. After a long stroll he felt somewhat tired, and therefore took advantage of a large boulderstone embedded partly in the sands on which to sit down and take a rest. But suddenly looking round at about a hundred yards' distance he saw two persons walking arm in arm that he thought he knew only too well. They were evidently in deep conversation, and did not at first observe him. But he soon detected that he was perceived. Staring at him as he stood facing them by the boulder, they stood still for a moment as if petrified. But it was but for a moment. As fast as they could walk they hurried away, and were quickly out of sight. His first impulse was to go after them, and under its influence he moved a few steps forward. Then he paused as if in deep perplexity. That pause for the present saved the runaways, and probably ensured a popular actor his freedom. As it was, a few moments of indecision on the part of an astonished man served to keep one of Her Majesty's cells empty that otherwise would have been occupied, and the town of Blackpool was spared a sensational scene that would have been the talk of its householders and visitors. Once more, either for good or for evil, the late Miss Jemima was permitted in secrecy to leave her residence in Blackpool in the company of Signor Macalpy, and what became of both afterwards the sequel will show.

But another surprise awaited Mr. Byron, and this time of a more pleasant kind. On the following Lord's day morning he wended his way to a certain place of worship in the town. Scarcely had he been shown to a seat ere the minister ascended the pulpit steps. Could he believe his own eyes? Yes; it was none other than his old pastor the Rev. Peter Marvel. How came he to be there? Had the worthy pastor learnt that he had come there to recruit his health, and then followed him? No; that was absurd; the appointment to preach must surely have been made long before. Besides, how did he know that Mr. Marvel had been told that he was at Blackpool? Unless he had called and seen his mother, or accidentally met one or two friends that knew, it was hardly likely that he would know that he had left home at all. However, here he was, and somehow he did not feel to regret it. He could perceive by a shade of surprise that passed over the preacher's face as their eyes met that he too was recognised, and that the meeting on the other side was equally unlooked for. The service over, they met in the aisle and shook hands. Mutual explanations were exchanged. As Charles Byron surmised, the appointment to preach that day was made several months before, and Mr. Marvel had no idea that he had come there for a holiday. There was expressed joy, however, at meeting on both sides, and an appointment was made for a good ramble on the sands for the day following.

Believing that the providence of God was in this strange meeting, Mr. Marvel pleaded with God in private prayer that night that the interview about to be held might prove of lasting good to his young friend. And that prayer was

answered. Drawing him out kindly as they walked for miles on the shore and headland, Charles Byron was led to open to the good pastor his very heart. In perfect confidence he revealed to him more of his life and inward struggles than he had told to any human being, including even his own dear mother. It was quite clear from these statements that he had never been happy since he had turned from the right way. The pleasures of the theatrical night brought stings in the morning. The company he met with more often disgusted than pleased him. While there was a good piece performed now and then, most of the plays pandered to the baser passions of mankind, and were positively immoral. So far as he got to know the actors themselves, he found that, with rare exceptions here and there, they were persons of most dissolute lives, who spent most of the money they earned in dissipation. For the sake of Miss Buzzard he went more frequently than he desired; but her alliance with the actor had made him vow that, God helping him, he would never pass the doors into a theatre again. He would confess to Mr. Marvel, without hesitation, that he had had more real joy in religion when first converted in one day than he had received in the theatre or other popular worldly amusements in six months. All was, as Solomon said, "Vanity of vanities." Still, he could not say that he felt right yet. At times his mind seemed all of a whirl, and he even began to entertain doubts as to whether he ever should feel all right again.

"Yes, you will," said Mr. Marvel, with a tremulous voice—for his young friend's narrative had melted his sympathizing heart—"you will be all right yet, and even be all the better

for the trying ordeal through which you have passed."

"How do you make that out, Mr. Marvel?"

"In this way, Charles. The lessons you have painfully learnt will fit you to be more useful to others. You have had a similar experience to Lord Chesterfield. What does he say about worldly pleasure? I happen to have his words written out in my note-book, and I will read them to you. He says: 'I have run the silly rounds of pleasure, and have done with them all. I have enjoyed all the pleasures of the world; I appraise them at their real worth, which is, in truth, very low. Those who have only seen their outsides always over-rate them; but I have been behind the scenes. I have seen all the coarse pulleys and dirty ropes which move their gaudy machines; and I have also seen and smelled the tallow candles which illuminate the whole decoration to the astonishment and admiration of the ignorant audience. When I reflect on what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry and bustle of pleasure in the world had any reality; but I look upon all that is past as one of those romantic dreams which opium commonly occasions, and I by no means desire to repeat the nauseous dose.' Now, is not that your experience, Charles?"

"It is, sir, in a measure; that might, indeed, have been written for me. But now, feeling that, what would you advise me to do?"

"Just, Charles, what your cousin John did. Come back. Christ Jesus calls you to come back to Himself, and, in the love of His heart, He welcomes you with open arms. It is to you that He gives the sweet invitation—'Come unto

Me all ye that labour and are heavy laden, and I will give you rest.' It is rest of soul you now want, and your past and present experience shows you that you can only find it in Him. John Byron found this out, and as soon as the Holy Spirit of God revealed the truth to his soul he turned completely round, and was made happy. Do you remember what the sergeant often tells the soldiers to do when he is drilling them?"

"What is that, sir?"

"Why, he calls out 'Right about face!' and then they turn in quite the opposite direction to that which they have been following. Now, that is just God's call to you now. Will you obey it? What is it to be?"

"It shall be 'Right about face,' sir!"

"Then, if that is so, you are right already; and so, like the Eunuch of old, you may 'go on your way rejoicing.'"

And go on his way rejoicing he did. The cloud of sorrow was uplifted, and, like a slave set free, he once more rejoiced in the liberty of the children of God. It was a happy meeting at home when, on the first evening of his return with recruited health and strength, he sat down by his own fireside and told his cousin John and his widowed mother the glad story of his re-conversion, and of what in effecting it the Lord had done for his soul. Tears of joy stole down each face as the narrator told his welcome story; and as John, with deep emotion, grasped his cousin's hand and shook it with thanks to God, his mother, with a heart overwhelmed with gratitude, lifted up her clenched hands, and fervently exclaimed, "Bless the Lord, O my soul, and all that is within me bless His holy name!"

(To be continued.)

Essays and Papers on Religious Subjects.

**BE PERFECTED, BUT DO NOT
BOAST THAT YOU ARE
PERFECT.**

By REV. T. W. MEDHURST.

BEWARE of all professions of having attained unto perfection. Have nothing to do with the profession of "entire sanctification." It is a cant phrase, and indicates spiritual pride, which of all pride is the most hateful. Seek to gain clearer views of your own natural depravity. Ever be conscious that in your best days and moments the evil that is in you is a drag-weight on your Christian life. This will keep your conscience sensitive, cause your prayers to increase in fervency, and your love to the Saviour to be more warm and unchanging.

Have always the VERY HIGHEST AIM, but always take the VERY LOWEST PLACE. Learn ever more and still more what God would have you be, yet be filled with a gracious humility as you see more and yet more clearly how very far you come short of being perfect.

Ask that Christ may be increasingly seen in your daily life and in your every action. Ask that Christ may be heard in your every speech. Ask that you may be filled with all the fulness of God. "Pray without ceasing," that you may be as perfect as it is possible for a mortal man to be here below. Look to Jesus constantly, that His holy love may adorn and beautify your soul. The grace of perfection can only be attained by a continual abiding in Christ by faith. The more truly you abide in Christ, the more clearly you will see that without Him you

can do nothing. To attain unto Scriptural perfection you must constantly remember your own weakness, sinfulness, and inability to do anything aright. You must, by a simple and hearty reliance upon the Lord Jesus, by dependence upon Him moment by moment, draw forth from Him the power that you have not in yourself.

Aim at the very highest possible standard of holiness, but never imagine that you have attained thereto. Ever desire to be filled with the knowledge of God's will in all wisdom and spiritual understanding. Never idly dream that you are thus filled. Put on day by day the Lord Jesus Christ in the beauty of holiness, of love, and of meekness. Walk every day in closest possible fellowship with God, but never be satisfied with your walk. Seek out the meaning of every Gospel precept, and learn how far you have come short of it, as you make application of it to your daily life. Pray that you may, by faith in Jesus, advance and go forward in every Christian virtue, but do not rest in your present advancement. Strive by any and by every means after perfection, but never boast that you are perfect.

Let all believers ever rejoice that in Christ Jesus their Lord they stand accepted as without sin before God. Let them ever be conscious that they desire to allow in themselves no wilful sin, either small or great. At the same time let them ever confess that in themselves they are sinners, having within themselves an evil nature which, but for the grace and compassion and power

of the Holy Spirit, would burst forth and lead them into utter destruction. Let them, at their very best estate, remember they have left undone the things they ought to have done, have done the things they ought not to have done, and that in the old nature they bear about with them there is no righteousness. In ourselves we are frail and weak, we must exercise entire dependence upon the Spirit of God for the performance of any good thing, for it is only in the Lord we have strength and righteousness. It is only as we believe in Christ, and rely upon Him, that He dwells in us, and gives us life and power. While we are in the flesh, faith and every other grace we possess, is imperfect and apt to decline. Sin ever dwells within the most advanced Christian to disturb and harass, though, blessed be God, Christ dwells within him to help and comfort. The Christian shall by grace be ultimately victorious over all sin, but let him ever be watchful, lest he fall into the snare of the tempter, and vainly imagine that while he is in the flesh he has attained unto perfection. They who boast they are perfect in themselves, and in their own attainments, are in danger of a grievous downfall, which will be followed by a season of soul-desertion which will effectually strip them of all such foolish self-glorying in the future. Our only safety is in looking away from self altogether, and in looking unto Jesus only.

Portsmouth.

SIN AND DEATH.

Genesis iii. 1-19.

THE saddest blot on the page of sacred history is man's shameful

fall and rebellion to his Creator. We notice

1. *Man's weakness.*
 2. *Man's excuses.*
 3. *Man's ingratitude.*
 4. *Man's fall and the introduction of sin and death.*
 5. *Man's means of restoration.*
 6. *The first promise of a Saviour.*
1. We should feel very humble in the sight of God.
 2. We should be grateful for all the goodness of the Lord.
 3. We should remember that excuses will not justify us.
 4. We are all sinners in God's sight.
 5. We should pray that the Lord will show His mercy on us.
 6. We should look to the Saviour to save us from eternal death.
1. How should we feel before the Lord?
 2. How should our hearts be?
 3. Can we justify ourselves?
 4. What are we before God?
 5. What should be our prayer?
 6. Who should we look to for salvation and escape eternal punishment?

THOMAS HEATH,
Sunday School Superintendent.

Plymouth.

FRUITS OF RIGHTEOUSNESS.

BY REV. T. R. STEVENSON.

PROTESTANTS hold that there are two sacraments—Baptism and the Lord's Supper; and this is correct. Nevertheless, there is a sense in which there are many sacraments. The whole world is a sacrament to the really devout soul. The teachings of Jesus remind men of surrounding objects, and surrounding objects remind us of Jesus' teaching. The very bread we break at our tables seems to say, "I am the Bread of Life." The door by which

we have to enter our homes appears to cry, "I am the door: by Me if any man enter, he shall go in and out, and find pasture." The pathway or the high-road recall the memorable language, "I am the way . . . No man cometh to the Father but by Me." An Eastern prince had his deceased father's name inscribed upon all the vessels of his palace, in order that he might be remembered and revered: the Prince of Peace writes upon well-nigh everything the name of Him by whom He was sent.

The apostles did the same. They were not slow scholars in the school of Christ. What their teacher did they imitated. Hence we find them making use of nature in order to illustrate their meaning; thus, Paul speaks of seed and soil, sowing and harvest, trees and grafting. Among other phrases, he refers to "fruits of righteousness." Let us meditate on them.

They are expected.—The owner of an orchard or a garden looks for fruit; he calculates upon it, and lays his plans accordingly. Why are trees planted and watered? For what reason are they pruned and fenced? That they may bring forth fruit. In exactly the same way, God expects in His servants the fruits of righteousness. The parable of the barren fig-tree is a case in point. No two opinions exist as to who is the Owner who visits the trees "seeking fruit." Yes, the Divine Being seeks holiness and usefulness in us. "I have chosen you that ye should go and bring forth fruit." Christ gave Himself for us that we might become "zealous of good works." "He shall save His people from their sins."

All do not seem clear on this point. At any rate, the language they employ is hazy and indefinite. "You can do nothing, nothing at

all," cry some, "You are nothing, and can do nothing. We are not saved by good works." There is considerable confusion of thought here. What do you mean by being saved? Do you mean forgiveness or holiness—which? If the former, you are indisputably correct. Most assuredly, we can be and do nothing to merit forgiveness. The idea of desert is utterly out of the question. Pardon is without money and without price. If, on the other hand, by the term "saved" you mean purity, you are quite unscriptural. Holiness involves distinct and continuous effort on our own part. We are not empty vessels into which a mysterious something is poured, irrespective of our will and endeavour. Far from it. Listen: "Ye are My fruits if ye do whatsoever I command you." "If ye love Me keep My commandments." "There is forgiveness with Thee, that Thou mayest be feared;" that is, honoured and served. Yes, just as we expect fruits from the ground which we have cultivated, the Most High expects in us "the fruits of righteousness."

They are various.—The fruits of the earth differ according to climate. They are diversified, too, in shape and size, colour and utility. So with spiritual fruit. There are manifold methods of doing right. The Sermon on the Mount aptly exemplifies this. Jesus says, "Take heed that ye do not your righteousness before men." He then adduces three specimens of righteousness: "When thou doest thine *alms*"—help to the poor is a righteous fruit; "When thou *prayest*"—communion with God is a second form of righteousness; "When ye *fast*"—this is a third instance of it.

"How many serve, how many more
May to the service come!
To tend the grapes, the vine to store,

Thou dost appoint for some ;
Thou hast Thy young men at the war,
Thy little ones at home.

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

Religion is universal in its scope. Sacraments and ordinances are simply scaffolding. Prayer and preaching are aids. The whole life is to be consecrated. Michael Angelo once called on Raphael, who happened to be out. He saw a canvas with figures sketched on it. They were splendidly done, but on too small a scale. He therefore took a piece of chalk, drew lines outside them and wrote underneath the one word "*amplius*"—larger. Might we not with advantage do the same? The area of our moral and spiritual achievements often needs extending. Does the minister serve God by teaching? So may the Christian mechanic or labourer by doing his work "as unto the Lord, and not unto men." Is the devout author a foe to sin and a friend to piety? A professional man or a domestic servant may be the same if hallowed by the Spirit of God. A holy hermit who prayed, fasted, and flogged himself almost day and night asked God if there were a saintlier person than himself to show him. Accordingly, as the story goes, he had a vision of a very poor shoemaker, in a small house, bending over his humble work. The

lesson is obvious. What we do is of less consequence than how and why we do it. Religion has to do with our spirit rather than our position. A servant cleaning floors may be as godly as an angel singing in the skies. Fruits of righteousness are diversified.

They should be abundant.—"Filled with the fruits of righteousness." Filled! Obadiah feared the Lord "greatly." Caleb followed the Lord "fully." Paul laboured "more abundantly than they all." Of Christ it is said that "His disciples remembered that it was written, The zeal of Thine house has eaten me up." He is a poor servant of Christ who is nothing more. Christians should be enthusiasts. If religion is worth anything it is worth fervour, seraphic fervour. An old English family has for its motto, "Thorough," and the great spiritual family ought to adopt it. Give us what Dr. Cuyler well terms "out and out Christians." Tube and powder are useless without spark. It was said of Canon Kingsley, "He worked at high pressure." Ah! let us work at high pressure, and our labour cannot be in vain. "No heart is pure that is not passionate. No virtue is safe that is not enthusiastic."

Oh for more zeal! The Lord give us heat as well as light. Were the Church as vehement and vigorous as she might be, what grand success would be hers! Like attracts like, and if we had fire on earth we should bring down fire from heaven.

THERE is nothing done so well in a passion but what may be done better out of it.

CONSCIENCE is a sleeping giant, but his starts are terrible when he awakes. AGE is not all decay; it is the ripening, the swelling of the fresh life within that withers and bursts the husk.—GEORGE MACDONALD.

SONGS OF THE CHRISTIAN LIFE.

"We that have believed do enter into rest."—Heb. vii. 3.

Christ's words, how sweet the rest they bring

By faith to cheer the soul,
When through His blood they free from sin,
And make the conscience whole.

How sweet and holy is the calm,
Which then pervades the breast,
When freed from every wild alarm,
We on His bosom rest.

When fear and terror all subside,
And faith bids cease to mourn,
And, hidden in the Saviour's side,
Finds peace and love are born.

When Jesu's love and friendship sweet,
Is to the soul made known,
And His own voice is heard to speak,
And claim us for His own.

O that Thou would'st thus condescend,
Great Lord, to speak to me,
Assure me that Thou art my friend,
And bid my doubts all flee.

Then will I praise Thy glorious name,
And loud extol thy love,
Lost all my burden, guilt and shame,
And fixed my hope above.

The Late W. POOLE BALFERN.

JOHN BERRIDGE once gave out these words as a text: "For whosoever shall call upon the name of the Lord shall be saved." He then said, "I would much rather it be written, 'Whosoever shall call upon the name of the Lord shall be saved,' than 'If John Berridge shall call on the name of the Lord he shall be saved.' And why? Because how do I know that there might not be another John Berridge in the world to whom those words were addressed? But when I read, 'Whosoever shall call on the name of the Lord shall be saved,' I know I must be included."

IN the Crimean War an Italian sailor was presented with an Italian Bible by a Christian worker. He brought it home to Arcola, and shortly afterwards died. The priest immediately came to the house and demanded the book. The surviving brother had never seen it, but the demand made stimulated his curiosity. He refused to give it up, and then began to read it for himself. And what was the result? God blessed the reading to his soul's salvation. He then read it to his neighbours, and some were made converts. Afterwards he became the pastor of a church of twelve members, and is now a most intelligent and successful evangelist in the country round. What encouragement this case affords to those who are endeavouring to circulate the Word of God!

ASSURANCE says, "I believe my sins are pardoned through Christ. Faith's language is, "I believe on Christ for the pardon of them."—GURNALL.

Reviews.

My Sermon-Notes. Romans to Revelation. Part IV., completing Vol. II. With indices of subjects and texts. By C. H. SPURGEON. Passmore and Alabaster. Price 2s. 6d.

THIS finishes the series, which includes the outlines of 264 sermons—sermons, be it remembered, actually preached to listening thousands; and when preached with a living voice which uttered the emotions of a glowing heart, they aroused the conscience, awakened the sympathy, and animated every power and passion of the multitudes who waited on the preacher's ministry. As they lie before us encased in comely volumes they look no more like sermons than skeletons look like men. They lack in either case the sinews, the flesh, and the skin to cover them—and what of all these if there be no breath, no spirit in them? Take these "Notes" as helps to study, and they will be profitable to you—very profitable. Make them to be your excuses for much meditation, much prayer, and much dexterity in fixing the arrow to the bow, and they will be worse than useless to you. Better, in our estimation, when you go into the villages to minister, that you commit entire sermons to memory and recite them, than that you break down over an attempt to follow "another man's line of things made ready to your hand" in less complete fashion. This is not spoken in the smallest degree by way of disparagement. Rather, we think a better primer has never yet been published, whereby you may learn how to lay down your own frame-work. Here you are supplied with the initiatory stage. The architectural plan once arranged, let not the builder diverge or digress a hair's breadth, but shape his study according to the plan. After that—

oh, for the breath! oh, for the spirit! It will come if sought for by faith; though as you enter the pulpit your thoughts may seem exceeding dry. In two volumes this work is perfected. The preceding parts have had a large sale and have found a warm appreciation. That the Pastor of the Metropolitan Tabernacle has used his own talents to the utmost no man living can doubt. This latest strain of his ingenuity is to use other men's talents in the Master's service. So he lends them some of his implements in the hope that they may be deft in handling them.

The Book of the New Covenant of Our Lord and Saviour Jesus Christ; being a critical revision of the text and translation of the English Version of the New Testament, with the aid of most ancient manuscripts unknown to the age in which that version was last put forth by authority. Elliot Stock, Paternoster Row.

WE copy the following from the advertisement on the fly leaf:—"The Book of the New Covenant, translated by Granville Ponn, was first published in 1837. In the preface, the translation gives the following explanation of the principles which guided him in his work. Instead of the text vaguely called *textus receptus*, or the received text (a text unsupported by any one manuscript ancient or modern), I have taken the continued and entire text of the most ancient surviving manuscript—the *Codex Vaticanus*, or Vatican manuscript, noted 1,209 in the Vatican catalogue, and marked B by Wetstein—making it the basis and substance of the revision. This celebrated manuscript possesses from its acknowledged superiority in age to all other exist-

ing manuscripts, an authority to which none of these can lay claim, by which the latest revisers of our Authorised Version sought to improve the English translation." The reader is reminded that the translators of the Authorised Version, 1611, had no access to the Vatican manuscript. As Penn's work is out of print, the religious public are much indebted to Mr. Stock for his reproduction of this important and unique work. We have a copy of the first work of Penn, and highly prize it.

The Herald of Mercy. Morgan & Scott, 12, Paternoster Buildings.

THE yearly copy is before us, nicely bound, rich in illustrations, and full of sound Scriptural knowledge, put in a form to make it acceptable to all classes of readers. The yearly volume is published at one shilling.

The Pulpit Treasury. A new Evangelical Monthly for pastors, workers, and families, conducted by a corps of eminent clergymen. J. SANDERSON, D.D., Managing Editor. J. Nisbet and Co., 21, Berners Street.

It contains contributions from some of the best American writers. Its plan will not help the reader to be indolent, but will help him to think. The leading sermon, and accompanied by a portrait, is by Chancellor C. N. Sims, LL.D., subject: Opportunity and Responsibility; an old theme, but handled with considerable freshness and power. A worthy exposition of interior truth is given by Dr. Parkhurst; also a fine expository lecture by the Rev. Charles C. Starbuck, on the Resurrection of Lazarus. The Seed Sermons, articles on Mission Fields, Sunday Schools, Famous Preachers, &c., make this one of the best of this class of periodicals now published. We wish it an extensive circulation in both countries.

Papal Idolatry. My Reasons Why I Will Never Go Back to the Church

of Rome. By FATHER CHINIGNY. Banks & Son, Raquet Court, Fleet Street.

SOME of the soul deceiving errors of the Church of Rome placed beneath the burning light of the Word of God.

The Shield and Spear. A Penny Monthly. Edited by W. EVAN HURNDALL, M.A.

VERY worthy and full of good things. We are glad to find our brother raising his voice and pen against what is absurdly called modern thought. See a sermon on this subject by Mr. Hurdall, and published by Mr. Elliot Stock.

The Quarterly Record of the Ragged School Union. Kent & Co., Paternoster Row.

AS interesting as ever. All who work among the poor in town or provinces, should read this quarterly regularly.

Present Day Tracts, by the Religious Tract Society, No. 53. The Present Conflict with Unbelief. By Rev. JOHN KELLY, editor of "Present Day Tracts."

THIS is a very timely number. It is a thoughtful and vigorous defence of some things earnestly believed amongst us, and which doubt and scepticism have endeavoured to shake, but which are destined to remain for ever after the wood, hay, and stubble have been consumed.

The Boy's Own. October issue, monthly part gives a good index for the year; and September 27th begins a new volume, with a coloured plate, and new stories written by a host of gentlemen who know how to write for our boys. In the forthcoming numbers a story will appear by LADY BROOM, of Western Australia. "Harry Treverton. A story of Boy Life in the Colonies." October Part 93 of the *Girls' Own* contains a beautiful

frontispiece for the volume, and a good index for the year. We wish both *The Boy's and Girl's Own* continued success, for they are worthy. The Penny Monthly: *Our Little Dots*, with its rose pink cover, splendid illustrations, amusing puzzles, good stories for the little ones, and its bright large letters, is to us, and of course to *Our Little Dots*, a very clever and suitable work, securing its object and pleasing all.

The Baptist Magazine, the *General Baptist*, and the *Sword and Trowel*, are to hand. In the latter, there is a fourth paper by Mr. Spurgeon, on the subject of the down grade. The three previous articles are printed in tract form by Passmore and Alabaster, and the fourth article finds Mr. Spurgeon undaunted and faithful, showing to his readers the case proved.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

Rev. Walter H. Purchase, of Leominster, has accepted the pastorate of Regent-Street Church, Smethwick, Birmingham.

Rev. Alexander Corbett, of the Pastors' College, has accepted the pastorate of Orangefield Church, Greenock as successor to Dr. Maonair.

Rev. W. Gillard, of Bideford, has accepted the pastorate of the united churches of Croyde and Georgeham, North Devon.

Rev. W. Thorn, of Dover, has accepted the pastorate at Totteridge Road, Enfield Highway.

Rev. W. Gaoher, late of Congleton, has accepted the pastorate of Park-street Church, Thaxted.

Rev. E. T. Dunstan, of Bosworth Road Church, London, has accepted the pastorate of Union Street Church, Crewe.

Rev. R. S. Latimer, of Willingham, has accepted the pastorate at Colne.

Rev. E. Gurnis Jones commenced his labours at Temple Church, Newport, Monmouth, on September 25th, with encouraging prospects.

Rev. J. M. Logan, of Egremont, Cheshire, has accepted the pastorate of the new Church at Bromley, Kent.

Rev. John Whitaker, of Shipley, has accepted the pastorate at Marsh Street, Ashford, Kent.

Rev. Walter Davies will resign the pastorate at Upton-on-Severn at Christmas.

To the deep regret of his friends at Queen Street, Ilkeston, Derbyshire, the Rev. J. K. Chappelle has intimated his intention of shortly resigning the pastorate, as the Church is too heavily burdened with debt on the building to sustain a settled pastor.

RECOGNITIONS.

BEAULIEU, HANTS.—On the 7th September a service was held combining a harvest thanksgiving and recognition of Mr. H. New as pastor of this church. Rev. J. Collins stated the nature and qualifications of the ministerial office, and delivered an address to the new minister. Mr. New made a statement. Rev. W. H. Payne delivered an address on the duties of the church, and Rev. W. Asbery on the teachings of harvest. Messrs. H. Perkins, Botwright, and Hobbs also took part.

On September 18th and 19th,

the ordination services of Mr. B. Davies (Pontypool College) as pastor of the English Baptist Church, Tirphil, were held. On the Sunday, Rev. M. H. Jones preached two English sermons, and Prof. Edwards, B.A., two sermons, one in Welsh and the other in English. On Monday afternoon, Rev. Rhys Jenkins conducted the devotional part of the service. The minister was then ordained. Rev. M. H. Jones gave the charge to the church, and Prof. Edwards to the pastor. Rev. J. Williams offered the ordination prayer. On Monday evening a public meeting was presided over by Prof. Edwards.

On September 22nd the recognition services of Rev. E. James took place at Kingsgate Street Chapel. A tea was provided by the ladies, to which about 150 sat down. The chapel was decorated with flowers and banners. The public meeting was well attended, the chair being taken by Mr. George Williams. Mr. James commenced his ministry the first Sunday of April. Seventeen have been received into membership, while others are coming forward. The charges were delivered to the pastor by Prof. David Gracey, and to the people by Rev. R. Foster Jeffrey. The ordination prayer was offered by Rev. J. T. Wigner.

PRESENTATIONS.

REV. D. J. EAST, of Jamaica, who has been for fifty years engaged in ministerial work, has been presented with an album containing congratulatory letters from prominent men in the island, together with a timepiece, a silver teapot, and a purse of £44 from East Queen Street Church.

Mr. A. S. Tetley, son of Rev. J. P. Tetley, of Silver Street Chapel, Taunton, on leaving home for St. John's College, Cambridge, has been presented with a purse containing £32 18s., in recognition of his services as organist and in the Sunday school.

Mr. Holford, for twenty-one years Sunday-school superintendent at John-street, Bedford-row, has been

presented with a writing-table on his retirement.

Rev. William Thomas, on leaving Cinderford, Forest of Dean, for Grove Road Church, Victoria Park, London, was presented with a purse of gold and an illuminated address.

Rev. T. Float, before leaving Foxton to undertake the secretaryship of the African Baptist Mission, was presented with a marble timepiece and dressing-case, Mrs. Float at the same time receiving a set of carvers.

Rev. J. Perrin, on leaving Broad Street Church, Ross (the pastorate of which he has held for nine years), for Esher, Surrey, was presented with a purse containing twenty guineas. In acknowledging the gift, Mr. Perrin mentioned that when he came to the church there were 79 members, and now they numbered 209.

Mr. J. A. Atkins, for eleven years superintendent of Gosford Street girls' school, Coventry, has been presented (on leaving for America) with a portable writing-desk and Parallel Bible.

Rev. T. A. Wheeler, late pastor of Unthanks Road Chapel, Norwich, presented with an address and a purse containing about 750 guineas, and a revised version of the Bible, as a recognition of his past services. Mrs. Wheeler was also presented with a pair of gold bracelets and a diamond brooch. The chair was occupied by the Sheriff of Norwich, and the presentation was made by Mr. J. J. Colman, M.P., both of whom expressed their sorrow at the retirement of the rev. gentleman from the public ministry, in which he has been for upwards of 45 years, most of which time he has spent in Norwich.

Rev. S. A. Swaine, on resigning the pastorate at Brompton, where he was ministering for nine years, has been presented with an address and a purse of sovereigns as a testimonial of regard.

Rev. Henry Bayley, on retiring from the pastorate at Barnet, was presented by the congregation with a marble timepiece and a sum of money as a "recognition of his

faithful ministry." We are glad to know that after a season of rest and change, Mr. Bayley is now restored to health.

HYDE, NEAR MANCHESTER. — On September 25, Rev. H. Watts (pastor) preached his farewell sermon. On the following Wednesday a handsome timepiece was presented by the Church and congregation to Mr. and Mrs. Watts. Mr. Watts remains at Hyde till the close of the year.

Rev. Stephen Jones and Mrs. Jones, of Ponkey, have been presented by the members of the church, with a portrait of themselves, and an illuminated address signed by the deacons.

Rev. E. G. Jones, on resigning the pastorate at Haddenham, has been presented with an address, accompanied by 18 guineas.

Rev. H. R. Passmore, on leaving Park Lane Chapel, Southsea, was presented with a silver teapot and stand.

NEW CHAPELS.

MEMORIAL stones of a new church, to be erected in Rice-lane, Walton, to accommodate 420 persons, have been laid by Mr. R. Watson, Mrs. E. Mounsey, and Mrs. Poulson. The plan provides for a commodious schoolroom, two classrooms, and a tower with a spire rising to a height of 102 feet. In addition to £700 for the land, the building will cost £2,200, of which about half has been subscribed. The congregation, now numbering about 200, at present worships in the Institute, Sefton Road.

Memorial stones of the new chapel at Sandy have been laid by Rev. T. Voysey and Mr. James Hall. At the public meeting Rev. J. Brown, D.D., presided. The total cost of the building is £2,000, towards which about £1,100 had been collected. The contributions after the ceremony amounted to £130.

The opening services of the Jubilee Chapel, St. Helens, were held on the 26th and 27th Sept., when Rev. R.

Lewis, of Princes-gate, Liverpool, and Rev. S. Pearson, of Liverpool, were the preachers. The building, which is capable of seating 400, will be used as a chapel and Sunday-school. The expenditure has been about £1,000, of which £490 still remains to be raised. About £15 was realised by the opening services.

The foundation-stone of a new village chapel, to seat 100 persons, has been laid at West Ilsley; it will cost £360, of which £160 has been received. The chapel is an outcome of a work carried on for more than forty years by the late Henry Fuller, a grocer, of Ashampstead, who formed churches and built chapels in Ashampstead, Compton, Streatley, and East Ilsley. The site for the new chapel has been given by Mr. J. H. Fuller.

Memorial stones of a school-chapel at Mundavia Road, Honor Oak, were laid on Saturday, October 8th, by Rev. J. T. Wigner and J. B. Mead. The chapel is the twenty-third erected by the London Association. It is to seat 350 persons, and will cost £1,200, of which about £600 has been raised. The site was given on the understanding that a chapel to seat 800 should be erected within four years.

Memorial stones of a new Chapel at Sandy, Bods, were laid on Tuesday, October 4th, by the pastor, Rev. Thos. Voysey, who has ministered over the church thirty years, and a second stone by Mr. James Hall, who has bought and generously presented the site for the new building. In the evening a crowded meeting was held in the old chapel, presided over by Dr. Brown, of Bedford, and addresses were delivered by Revs. Irving, of Bedford, Blako, of Luton, Walker, of Markyate Street, the Pastor, and Mr. Carruthers, of Bedford.

ST. HELIEN'S, JERSEY. — Under most auspicious and encouraging circumstances, the Chapelle Evangélique has been reopened as a Baptist place

of worship. During the short period that has elapsed since the French congregation under the pastoral care of the Rev. A. Mauvault vacated the building, the old chapel, erected in 1851, has been completely transformed and so improved as to be scarcely recognisable. We learn that the small sum of £1,200 or £1,300, exclusive of the rents, will cover the entire cost of purchase and all the fore-named improvements; and of this amount the friends have already been successful in raising more than half. The services of the Sunday will long be remembered by all who were present. At ten o'clock, the Pastor, Rev. C. A. Fellowes, conducted a Dedicatorial service, which was numerously attended, and at which Revs. F. C. Skegg and S. B. Lane assisted. By eleven o'clock the chapel was filled to overflowing with an audience eager to see and hear the Rev. Charles Spurgeon, of Greenwich, a son of the honoured Pastor of the Metropolitan Tabernacle. In connection with the opening services, a tea and public meeting were held on Monday evening. Nearly six hundred partook of the former meal; and at the public gathering the dimensions of the chapel once more proved too limited to accommodate all who sought admission. Dr. Sutcliffe took the chair. Prayer having been offered by Rev. T. L. Withington, the pastor read letters from Pasteur A. Mauvault; Rev. A. Griffiths (First Tower), and Rev. T. Le Neveu (rector of St. Martin's), regretting their inability to attend. A Dedicatorial Prayer, in poetic form, composed by one of the members of the Church was also read and met with considerable appreciation. A very interesting report was presented by the Secretary, Mr. C. J. Benest; and Mr. J. T. Humby presented a financial statement, from which it appeared that about £600 will be required to free the chapel from debt. Addresses followed from the Revs. G. Perchard, S. B. Lane, F. C. Skegg, Wm. McCaw, D.D.

MISCELLANEOUS.

CHISWICK CHAPEL ANNIVERSARY.—On Tuesday evening, September 6th, a tea and public meeting were held at the Chiswick Chapel in connection with the anniversary. The meeting was presided over by Mr. G. D. Freeman, who offered up prayer at the commencement. During the intervals between the addresses of succeeding speakers, several anthems were sung by the choir. The annual report was submitted by Mr. C. J. Scott, the secretary, who dwelt upon the success of the past year. The congregation had steadily increased, and since the last report was issued eleven new members had been added to the church. He also had to report the loss of one member, who had died. Alluding to the Sunday school he stated that there were upwards of 200 scholars, and 18 teachers, and their thanks were especially due to the superintendent, Mr. Roe. He gratefully acknowledged subscriptions to the general work of the chapel, to the amount of £20, from Messrs. J. T. Olney, Donaldson, J. L. Thornycroft, and G. D. Spencer. He also wished them to remember the debt they owed to the choir, under the able superintendence of Mr. Martyn, the organist, for their labours during the past year. The secretary concluded by stating that the secret of their success was love and unity amongst them and waiting on the Lord in prayer. Mention was made in the report of the kind services rendered during the year by the Rev. W. A. Blake, J. Simmance, A. F. Brown, J. S. Stanion, J. Underhill, and other friends, by supplying the pulpit.

LITTLE KINGSHILL, BUCKS.—The church in this village was formed in 1814 by Mr. Thomas Jordan, a farmer, and he filled the pastorate till his decease in 1828. The little company met in a cottage till a small chapel was built. This was taken down in

1834, and a larger one erected. In 1840 side galleries were put in. Lately it was decided to thoroughly renovate and improve the building, whose condition was very bad. The work has been in progress some time, and though the repairs are not nearly finished, arrangements were completed to have re-opening services on September 20th. A goodly number of friends then gathered together. Rev. W. Stott preached a sermon in the afternoon. Upwards of 100 sat down to the public tea. At the evening meeting in the chapel, Mr. J. Unite occupied the chair. The pastor, Rev. J. Robinson, stated that the estimated expenditure was £150. They had in hand £56 6s. 8d., promised £33 7s. 6d. Revs. T. Armstrong, W. Stott, G. Wilson, and C. Saville gave addresses. The collections on the opening day, with donations, promises, etc., since, amount to £31 11s. 9d.

There are now fourteen Baptist churches in Mexico. An effort is being made to secure a site for a church in the capital city.

The *Christian Index* notes that on a recent Sunday night the pulpit of the Second Baptist Church, Atlanta, was occupied by three ministers who were formerly Roman Catholics.

In Sweden there are now 460 Baptist churches, with 31,062 members, of whom 3,501 were baptized during the past year. In the Sunday schools there 30,882 scholars and 2,790 teachers.

LONDON—JOHN STREET, EDGWARE ROAD, TRINITY CHAPEL.—On Sunday, October 9th, the annual sermons on behalf of the Sunday school was preached by Rev. Herbert Trotman, of Blisworth. On the following evening, the annual meeting was held. Rev. W. A. Blake, of Brentford, presiding. An encouraging report was read by Mr. E. Exton, the secretary, and addresses were delivered by the Chairman Rev. H. Trotman, J. Peacock, G. Ridgway, W. T. Russell, and Mr. W. G. Brown, of Brentford.

Special hymns were sung by the choir.

The autumnal meetings of the Beds Baptist Association were held at Shefford, on Wednesday, October 12th. In the afternoon, a goodly company gathered on a piece of ground presented by Whitbread, Esq., M.P., and on which a minister's house is being erected; and after some preliminary remarks by Rev. A. Walker, the Rev. Mr. Watts, of Bedford, offered prayer, and corner stones were laid by R. Goodman, Esq., and the Rev. J. H. Blake, of Luton. The building will be probably opened free of debt; the people have done nobly and have also been assisted to the amount of £45 by the association. The evening meeting was presided over by W. Willis, Esq., Q.C., and addresses given by Rev. J. H. Blake, Juniper of Ridgmount, —Taylor, of St. Albans, and others.

LUTON—Thursday, September 22nd, the Rev. J. H. Blake delivered a lecture on the Gospel according to St. Luke, in Park-street Chapel, illustrated by some good pictures and lime light. The meeting was presided over by Alderman Alexander, and there was a large attendance. The proceeds were satisfactory for the Tract Society.

BETHEL ENGLISH BAPTIST CHAPEL, WHITCHURCH, NEAR CARDIFF.—Anniversary services were held on September 25th. Rev. T. Davies preached morning and evening, and Rev. Caradoc Griffiths in the afternoon; the services were well attended and enjoyed. On Wednesday 28th, the annual tea and public meeting took place; a goodly number took tea, and in the evening the chapel was crowded. Excellent addresses were delivered by Mr. J. L. Jenkins (chairman), Mr. A. A. Bryan, Mr. B. John, Mr. P. Jones, Rev. Caradoc Griffiths, and Mr. Thomas Rees.

BAPTISMS.

Aberavon (English).—August 28, Two, by T. Richards.
Attleboro', Nuneaton.—October 2, Two, by W. Satchwell.
Atherton.—Sept. 28, Twelve, by E. Dyer.
Ayr, N.B.—Sept. 25, Seven, by J. Horne.
Barking.—Sept. 14, Five, by O. T. Gillingham.
Birmingham, Small Heath.—Two, Sept. 25, by C. Joseph.
Birmingham, Longmore Street.—Sept. 16, Five, by A. T. Greening.
Brannoxtown, co. Kildare.—Sept. 14, Three, by A. McCaig.
Barnoldswick.—October 9, Four, by E. B. Lewis.
Blaina.—Sept. 6, Four; October 6, Four, by C. Rees.
Boscombe, Bournemouth.—October 2, Seven, by C. H. Parrett.
Briton Ferry.—Sept. 11, Five, by W. Davies.
Bampton, Devon.—Sept. 29, Four, by E. Scott.
Bethel, Nantyglo, Mon.—Sept. 22, Ten, by J. Roberts.
Cumifor.—Sept. 23, One; Sept. 29, One, by M. Jones.
Caersus, Mont.—Sept. 11, Three, by W. D. Young.
Calne, Wilts.—Sept. 4, Two, by G. Hudgell.
Charlbury, Oxon.—Sept. 13, Two, by W. Kelsey.
Dumferline.—Sept. 28, Two, by J. T. Hagen.
East Dereham.—Two, by N. T. J. Miller.
Fairford.—Sept. 25, One, by A. W. Ayres.
Grangetown, Cardiff.—Sept. 25, Three, by J. Berryman.
Hay.—Sept. 25, Three, by I. H. James.
Honeyborough, Pem.—Sept. 25, One, by J. Johns.
Inskip, near Preston.—Sept. 11, One, by R. A. Burrows.
Lord's Hill, Minsterley.—Sept. 15, One, by W. Jenkins.
Latchford.—Sept. 25, Four, by J. W. Varley.
Llantarnam, Mon.—Sept. 4, Three, by E. Rowe Evans.
Maesyberrilan, Breconshire.—Sept. 11, One, by G. H. Llewelyn.
Maesteg, Glamorgan.—Sept. 25, Zion Chapel, Three, by T. A. Pryce.
Mardy, Pontypridd.—October 9, Five, by J. Evans.
Middlesbrough, Boundary Road.—Sept. 25, Two, by V. Edwards.

Moulton, Northamptonshire.—October 4, Five, by W. A. Wicks.
Metropolitan District:
Iford.—Sept. 29, Two, by J. Young.
Lee S.E., Bromley Road.—Sept. 29, Two, by J. W. Davies.
Penge.—Sept. 28, Three, by I. W. Boud.
Putney.—Sept. 18, One, by W. Thomas.
Thornton Heath.—Sept. 14, Three; 28, Four, by J. W. Harrald.
Westminster, Romney Street.—August 28, Two, by G. Davies.
Woolwich, Queen Street.—August 30, Two, by T. Jones.
Nelson, Lancashire.—Sept. 18, Six, by C. G. Croome.
Newport, Mon.—Sept. 25, Four, by A. T. Jones.
Norbiton, Bunyan.—Sept. 26, Three, by J. Clark.
Oldham, King Street.—Sept. 25, Four, by W. F. Edgerton.
Pembroke Dock.—Sept. 9, Bush Street, One, by E. C. Roberts.
Pontnewynydd, Pontypool.—Sept. 27, Crane Street, Seven, by J. G. Watts.
Portsmouth, Lake Road.—Sept. 28, Five, by T. W. Medhurst.
Ryeford, Boss.—Sept. 11, Four, by E. Watkins.
Radnor, Franksbridge.—One, by T. S. Jones.
Rhydfelin, Mont.—Sept. 4, Two, by W. D. Young.
Sidcup.—Sept. 11, Six, by G. Simmons.
Southsea, Elm Grove.—Sept. 25, Three, by J. P. Williams.
Southsea, Park Lane.—Sept. 25, Three, by L. Llewellyn.
St Bride's.—Sept. 25, One, by J. Morgan.
Salford, Great George Street.—Four, by J. Seager.
Soar, Llandyfan.—Sept. 24, One, by M. Jones.
Stanningley.—October 2, Two, by J. A. Yeudon.
Siloam, Cardiff.—October 2, Four, by S. E. Roberts.
Stockton-on-Tees.—Sept. 28, Fourteen, by T. L. Edwards.
Swansea, Oct 9, Two; 16, One, by J. Lewis.
Torrington.—October 5, Five, by F. C. Hughes.
Tottlebank, near Ulverston.—Sept. 6, Two.
Uzbridge.—Sept. 26, Three, by J. P. Chalmers.
Willingham.—October 2, Five, by R. S. Latimer.
West Malling.—August 31, Seven; Sept. 28, Four, by C. Chambers.

THE language of the law is, Do this and live. The spirit of the Gospel is Live and do this.

THE WAR OF TRUTH.*

A SERMON BY C. H. SPURGEON.

"And Moses said unto Joshua, Choose us out men and go out, fight with Amalek ; to-morrow I will stand on the top of the hill with the rod of God in mine hand."—Exodus xvii. 9.

THE children of Israel were led out of Egypt with a strong hand and an outstretched arm. They were conducted into the vast howling wilderness, where there were few, if any, permanent abodes of men. For some time they pursued their march in solitude, discovering wells and other traces of a nomadic population, but not meeting with any to disturb their loneliness. But it appears that then, as now, there were wandering tribes who, like the Bedouin Arabs, wandered to and fro through that very country which the people of Israel were now treading with their feet. These people, excited by the hope of spoil, fell suddenly upon the rear of the children of Israel, smote the hindmost of them in a most cowardly manner, took their spoil, and then swiftly decamped. Gathering strength and courage from this successful foray, they then dared to attack the whole host of Israel, which at that time must have amounted to two or three millions of souls, who had been brought out of Egypt and fed by miracle in the wilderness. This time Israel was not to be surprised ; for Moses had said unto Joshua—"Choose us out men, and go out, fight with Amalek ; to-morrow I will stand on the top of the hill with the rod of God in mine hand ;" pleading with God, in order that every blow struck with the sword might be made doubly powerful by the mighty assistance of God. We are told that a great victory was achieved ; the Amalekites were put to the rout, and because of their unprovoked attack upon the children of Israel, they were condemned to extermination ; for we find it written thus :—"Write this for a memorial in a book, and rehearse it in the ears of Joshua : for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah-nissi. For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation."

Now, beloved, this scene of warfare is not recorded in Scripture as an interesting circumstance to amuse the lover of history, but it is written for our edification ; for we remember the text which says—"Whatsoever things were written aforetime were written for our profit." There is some profit to be derived from this—and we believe a peculiar profit, too, since God was pleased to make this the first writing commanded by Divine authority as a record for generations to come. We think that the journeys

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of the children of Israel furnish us with many emblems of the journey of God's church through the world; and we believe, that this fight with Amalek is a metaphor and an emblem of that constant and daily fight which all God's people must carry on with sins without and sins within. This morning I shall more particularly confine myself to *sin without*; I shall speak of the great battle which at the present moment is being waged for God and for His truth, against the enemies of the Cross of Christ. I shall endeavour, first, to make a few remarks upon *the war itself*, then to review *the authorised method of warfare*, which is twofold—hard blows and hard prayers, and then I shall finish by *stirring up God's church* to great and earnest diligence in the warfare for God and for His truth.

I. First, then, we shall make some remarks upon **THE GREAT WARFARE** which we think is typified by the contest between the children of Israel and Amalek.

First of all, note that this crusade, this sacred, holy war of which I speak, is *not with men*, but with Satan and with error. "We wrestle not with flesh and blood." Christian men are not at war with any man that walks the earth. We are at war with infidelity, but the persons of infidels we love and pray for; we are at warfare with any heresy, but we have no enmity against heretics; we are opposed to, and cry war to the knife with everything that opposes God and His truth; but towards every man we would still endeavour to carry out the holy maxim, "Love your enemies, do good to them that hate you." The Christian soldier hath no gun and no sword, for he fighteth not with men. It is with "spiritual wickedness in high places" that he fights, and with other principalities and powers than with those that sit on thrones and hold sceptres in their hands. I have marked, however, that some Christian men—and it is a feeling to which all of us are prone—are very apt to make Christ's war a war of flesh and blood, instead of a war with wrong and spiritual wickedness. Have you never noticed in religious controversies how men will fall foul of each other, and make personal remarks and abuse each other? What is that but forgetting what Christ's war is? We are not fighting against men; we are fighting *for* men rather than *against* them. We are fighting for God and His truth against error and against sin; but not against men. Woe, woe, to the Christian who forgets this sacred canon of warfare. Touch not the persons of men, but smite their sin with a stout heart and with strong arm. Slay both the little ones and the great; let nothing be spared that is against God and His truth; but we have no war with the persons of poor mistaken men. Rome we hate even as we abhor hell, yet for her votaries we ever pray. Idolatry and infidelity we fiercely denounce, but the men who debase themselves by either of them are the objects not of wrath, but pity. We fight not against the men, but against the things which we consider in God's sight to be wrong. Let us always make that distinction, otherwise the conflict with Christ's church will be degraded into a mere battle of brute force and garments rolled in blood; and so the world will again be an Aceldama—a field of blood. It is this mistake which has nailed martyrs to the stake and cast confessors into prison, because their opponents could not distinguish between the imaginary error and the man. While they spoke stoutly against the seeming error; in their ignorant bigotry they felt that they must also persecute the man, which they need not and ought not to have done. I will never

be afraid to speak out my mind with all the Saxon words I can get together, and I am not afraid of saying hard things against the devil, and against what the devil teaches; but with every man in the wide world I am friends, nor is there one living with whom I am at enmity for a moment any more than with the babe that has just been brought into the world. We must hate error, we must abhor falsehood; but we must not hate men, for God's warfare is against sin. May God help us always to make that distinction.

But now let us observe that the warfare which the Christian carries on, may be said for his encouragement, to be a most *righteous* warfare. In every other conflict in which men have engaged, there have been two opinions, some have said the war was right, and some have said it was wrong; but in regard to the sacred war in which all believers have been engaged, there has been only one opinion among right-minded men. When the ancient priest stirred up the Crusaders to the fight, he made them shout *Deus vult—God wills it.* And we may far more truly say the same. A war against falsehood, a war against sin, is God's war; it is a war which commends itself to every Christian man, seeing he is quite certain that he has the seal of God's approval when he goes to wage war against God's enemies. Beloved, we have no doubt whatever, when we lift up our voices like a trumpet against sin, that our warfare is justified by the eternal laws of justice. Would to God that every war had so just and true an excuse as the war which God wages with Amalek—with sin in the world!

Let us recollect again, that it is a war of the *greatest importance.* In other wars it is sometimes said—"Britons! fight for your hearths and your homes, for your wives and for your children—fight and repel the foe!" But in this war it is not merely for our hearths and for our homes, for our wives and for our children, but it is for something more than this. It is not against them that kill the body, and after that have no more that they can do; but it is a fight for souls, for eternity, against those who would plunge man into eternal perdition, a fight for God, for the delivance of men's souls from wrath to come. It is a war which ought, indeed, to be commenced, to be followed up, and carried out in spirit, by the whole army of God's elect, seeing that no war can be more important. The instrumental salvation of men is above all things the highest object to which we can attain, and the routing of the foes of truth is a victory beyond all things to be desired. Religion must be the foundation of every blessing which society can hope to enjoy. Little as men think it, religion has much to do with our liberty, our happiness, and our comfort. England would not have been what it now is, if it had not been for her religion; and in that hour when she shall forsake her God, her glory shall have fallen, and "Ichabod" shall be written upon her banners.

In that day when the Gospel shall be silenced, when our ministers shall cease to preach; when the Bible shall be chained; in that day God forbid it should ever come to pass—in that day, England may write herself among the dead, for she hath fallen, since God hath forsaken her, seeing she hath cast off her allegiance to Him. Christian men, in this fight for right, ye are fighting for your nation, for your liberties, your happiness and your peace; for unless religion, the religion of heaven be maintained, these will most certainly be destroyed.

Let us reflect, in the next place, that we are fighting with insidious and very *powerful foes*, in this great warfare for God and Christ. Let me again make the remark, that whilst speaking of certain characters, I am not speaking of the men, but of their errors. At this time we have peculiar difficulties in the great contest for truth—peculiar, because very few appreciate them. We have enemies of all classes, and all of them far wider awake than we are. The infidel hath his eyes wide open, he is spreading his doctrines everywhere; and while we think—good easy men—that full surely our greatness is a ripening, that frost is nipping many of our fair shoots, and unless we awaken, God help us! In almost every place infidelity seems to have a great sway; not the bold bragging infidelity of Tom Payne, but a more polite and moderate infidelity; not that which slayeth religion with a bludgeon, but that which seeks to poison it with a small dose of poison, and goeth its way, and saith still it hath not hurt public morals. Everywhere this is increasing; I fear that the great mass of our population are imbued with an infidel spirit. Then we have more to fear than some of us suppose from Rome; not from Rome openly; from that we have little to fear; God hath given to the people of England such a bold Protestant spirit, that any open innovation from the Pope of Rome would be instantly repelled; but I mean the Romanism that has crept into the Church of England under the name of Puseyism. Everywhere that has increased; they are beginning to light candles on the altar, which is only a prelude to those greater lights with which they would consume our Protestantism. Oh! that there were men who would unmask them! We have much to fear from them; but I would not care one whit for that if it were not for something which is even worse. We have to deal with a spirit, I know not how to denominate it, unless I call it a spirit of moderatism in the pulpits of Protestant churches. Men have begun to rub off the rough edges of truth, to give up the doctrines of Luther, and Zwingli, and Calvin, and to endeavour to accommodate them to polished tastes. You might go into a Roman Catholic Chapel now-a-days, and hear as good a sermon from a Popish priest as you hear in many cases from a Protestant minister, because he does not touch disputed points, or bring out the angular parts of our Protestant religion. Mark, too, in the great majority of our books what a dislike there is to sound doctrine! the writers seem to fancy that truth is of no more value than error; that as for the doctrines we preach, it cannot matter what they are; still holding that

“He can't be wrong whose life is in the right.”

There is creeping into the pulpits of Baptists and every other denomination, a lethargy and coldness, and with that a sort of nullification of all truth. While they for the most part preach but little notable error, yet *the truth* itself is uttered in so minute a form that no one detects it, and in so ambiguous a style, that no one is struck with it. So far as man can do it, God's arrows are blunted, and the edge of His sword is turned in the day of battle. Men do not hear the truth as they used. The velvet mouth is succeeding to the velvet cushion, and the organ is the only thing in the building which giveth forth a *certain* sound. From all such things, “good Lord deliver us!” May Heaven put an end to all this moderatism; we want out-and-out truth in these perilous days we

want a man just now to speak as God tells him, and care for nobody. Oh ! if we had some of the old Scotch preachers ! Those Scotch preachers made kings tremble ; they were no men's servants ; they were very lords, wherever they went, because each of them said, " God has given me a message ; my brow is like adamant against men ; I will speak what God bids me." Like Micalah, they said, " As the Lord my God liveth, whatsoever my God saith unto me, that will I speak." Heroes of the truth, soldiers of Christ, awake ! Even now there are enemies. Think not that the fight is over ; the great warfare of truth waxes more hot and fierce than ever. Oh ! soldiers of Christ ! take your swords from your scabbards ! stand up for God and for His truth again, lest a free grace gospel should be forgotten.

Let me just say, once more, concerning this war, that it is one that is to be of *perpetual duration*. Let us recollect, my beloved, that this war between right and wrong must be continued, and never must cease until truth has the victory. If you suppose that our forefathers did enough for truth and for God, and that you may be idle, you have made a great mistake. Until that day when the might with the right, and the right with the might shall be, we must never sheathe our swords ; until that happy hour when Christ shall reign, when He shall be Master of all lands, when " swords shall be beaten into ploughshares, and spears into pruning hooks," and men shall not learn war any more ; until that day the conflict is to be kept up. Let no man think we are in such a position that we have no need for watchfulness : terrible as the war has been before, it is as terrible now, though in another manner. We have not now to resist unto blood, striving against sin, but we have need of as stern a power of resistance as ever was possessed by martyrs and confessors in days gone by. Brethren, we must awake ; the army must be aroused, the soldiers of the Lord must be quickened to a consciousness of their position. Now, now, we blow the trumpet ; rush to the fight ye slumbering soldiers ! Up, up, up ! Let your banners wave, and let your swords be taken from your scabbards ; it is a day of fight—a day of war and contention.

I cannot, however, conclude this section of my discourse without remarking that it is not merely error in religion with which we have to fight, but error in practice. Oh ! beloved, this world is a wicked world still, and London is an abominable city still. We have a fine gloss everywhere—a fair exterior, but, alas, within the hidden parts sin is still dominant. This is the great city of pretence, the gaudy house of sham, the foul home of pollution. Our streets are lined with fair houses ; but what have we behind them ? what have we there, in the very vitals of our city ? This city is a colossal culprit, it is a behemoth sinner, and everywhere there are those who live in the vilest of vices, and yet go unchecked and unreproved, for it is unfashionable to tell men of their sins, and there are few who have the spirit to speak out plainly of men's sins. When we consider the mass of female profligacy which numbers its votaries by tens of thousands, are we not driven to conclude that the same sin must be rife enough with *men*. And ah ! that there should be need to utter it. Are not the men who ensnare and seduce the poor unfortunates, allowed to enter society as respectable and moral ? What is this but abominable hypocrisy. We are greater sinners in London than

many suppose. Everything is painted over. But think not that you can deceive God in this way. Sin is stalking through the land at a horrid pace ; iniquity still runs down our streets, covered up, it is true, not open sin, but still offensive alike to God and to good men. Oh ! my brethren, the world is not good yet ; it is filmed over, but all the while the loathsome disease lurks within. Up again, I say, soldiers of Christ ; the war against sin is not finished, it is scarce begun.

II. But now, secondly, we have to notice briefly the APPOINTED MEANS OF WARFARE. When Amalek came out against Israel, God appointed two means of combating them. If He had chosen, he could have sent a wind and driven them away, or have cut off their hosts by the blast of the pestilence ; but it did not so please Him ; for He would put honour upon human effort, and, therefore, He said to Joshua, " Choose out your men, and go fight with Amalek." It is true Joshua might, by God's strength, have overcome the foe ; but, says God, " While I honour human effort, I will still make men see that God doeth all. Moses ! go up to yonder hill ; stand there in prayer, hold up thy rod, and whilst the soldiers of Joshua rush into the fight, Moses shall plead, and you shall be unitedly successful. Your prayer, O Moses, without the sword of Joshua, shall not prosper ; and the sword of Joshua, without the rod of Moses, shall not be effectual." The two ways of fighting sin are these—hard blows and hard prayers.

First, the church must employ hard blows and hard fighting against sin. It is of no use for you to shut yourselves up in your houses, and pray to God to stay sin, unless you go and do something yourselves. If you pray away till you are dumb, you shall never have a blessing unless you exert yourselves. Let the farmer pray for a harvest ; will he ever have it, unless he ploughs the field and then sows his seed ? Let the warrior pray for victory, and let his soldiers stand peacefully to be shot at, will he gain a triumph ? No, there must be an active exercise of the power given by God, or else prayer without it will be of no avail. Let us, then, brethren and sisters, each in our spheres, deal hard blows at the enemy. This is a fight in which all can do something who are the Lord's people. Those who halt upon their crutches can use them for weapons of war, as well as the mighty men can wield their swords ! We have each an allotted work to do, if we are the Lord's elect ; let us take care that we do it. You are a tract distributor ; go on with your work, do it earnestly. You are a Sunday-school teacher ; go on, do not stay in that blessed work, do it as unto God, and not as unto man. You are a preacher : preach as God giveth you ability, remembering that He requireth of no man more than He hath given to him ; therefore, be not discouraged if you have little success ; still go on. Are you like Zebulun, one who can handle the pen ? Handle it wisely ; and you shall smite through the loins of kings forthwith. And if you can do but little, at least furnish the shot for others, and so you may help them in their works of faith and their labours of love. But let us all do something for Christ. I will never believe there is a Christian in the world who cannot do something. There is not a spider hanging on the king's wall but hath its errand ; there is not a nettle that groweth in the corner of the churchyard but hath its purpose ; there is not a single insect fluttering in the breeze but accomplisheth some divine decree ; and I will never have it that God created any man,

especially any Christian man, to be a blank, and to be a nothing. He made you for an end. Find out what that end is ; find out your niche, and fill it. If it be ever so little, if it is only to be a hewer of wood and drawer of water, do something in this great battle for God and truth. Joshua must go out and take his men. I think I see him ; he appears to have been a man of war from his youth ; but what a motley host he had to choose from ! Why, they were a set of slaves ; they had never seen a sword in their lives, except in the hands of the Egyptians ; they were poor, miserable creatures ; they were cowards when they saw their old enemies at the Red Sea, and now their weapons were those which were washed up from the Red Sea, and their regimentals were of all descriptions upon earth. Joshua, however, chooses out the strongest of them, and says, "Come with me." It was indeed, as one called it, a "ragged regiment" with which he went to fight : and yet the ragged regiment was the victorious one. Joshua won the day against the Amalekites, who had been trained to a predatory life. So, ye children of God, ye may know little of the tactics of warfare, your enemies may overthrow you in arguments, and annihilate you in logic ; but, if you are God's children, they that are with you are more than a match for your foes ; you shall live to see them yet dead upon the field ; only fight on with faith in God, and you shall be victorious.

But this is not all. Joshua might have fought ; but he would have been routed, had it not been for Moses on the brow of the hill. They were both necessary. Do you not see the battle ! It is not on a very large scale, but it is still worthy of your earnest attention. There is Amalek, rushing to the war with discordant cries ; see, Israel is repulsing them, and Amalek flees ! But what is it that I notice ? Now Israel turns back and flees ; now again they rally and Amalek is put to the fight ! Lo ! they are cut to pieces by the sword of Joshua, and mighty Amalek wavers like the corn beneath the mower's scythe. The crowd of Amalek are drooping. But again ! again the battle wavers ; Joshua flees ; but once again he rallies his troops ! And have you not observed the wondrous phenomenon ? There, on the brow of the hill stands Moses. You will notice that when his hands were outstretched, Israel routed Amalek ; but the moment when from weariness he dropped his hands, then Amalek had a temporary victory ; and when again he held up his rod, Israel routed the foe. Each time the hand of prayer fell down, victory wavered between the combatants. Do you see the venerable intercessor ? Moses, being an aged man, becomes weary from standing so many hours, they seat him upon a stone : still, arms are not iron, and the hands are drooping ; but see ! his eyes are flashing fire, and his hands are lifted up to heaven ; tears are beginning to flow down his cheeks and his ejaculatory prayers are going to heaven like so many darts, which shall find their target in the ear of God. Do you see him ? He is the hinge of victory ; as he falters Amalek prevails ; and as he is strong, the chosen people gain the victory. See ! Aaron is holding his hand for a moment ; and anon Hur is supporting it, and the good old man changes his hands, for the battle lasts all day long, and in the hot sun it is wearisome work to hold them in one position. But see how manfully he holds them ; stiff, as though they were cut out of stone ; weary and worn, still his hands are outstretched, as if he were a statue, and his friends assist

his zeal. And see now, the ranks of Amalek are broken like thin clouds before a Biscay gale. They fly! they fly! still his hands are motionless; still they fight; still the Amalekites fly; still Joshua prevails, until at last all the foes lie dead on the plain, and Joshua returns with a shout of joy.

Now this teaches that there must be prayer as well as effort. Minister preach on; you shall have no success unless you pray. If you do not know how to wrestle with God on your knees, you will find it hard work to wrestle with men on your feet in the pulpit. You may make efforts to do so, but you shall not be successful, unless you back up your efforts with prayer. You are not so likely to fail in your efforts as in your prayers. We never read that Joshua's hand was weary with wielding the sword, but Moses' hand was weary with holding the rod. The more spiritual the duty, the more apt we are to tire of it. We could stand and preach all day, but we could not pray all day. We could go forth to see the sick all day, but we could not be in our closets all day one-half so easily. To spend a night with God in prayer would be far more difficult than to spend a night with a man in preaching. Oh! take care, take care, church of Christ, that thou dost not cease thy prayers! Above all, I speak to my own much-loved church, my own people. You have loved me, and I have loved you, and God has given us great success, and blessed us. But, mark, I trace all of it to your prayers. You have assembled together in multitudes, perfectly unparalleled, to pray for me on each Monday evening, and I know I am mentioned at your family altar, as one who is very dear to your hearts; but I am afraid lest you should cease your prayers. Let the world say, "Down with him;" I will stand against them all, if you will pray for me; but if you cease your prayers it is all up with me and all over with you. Your prayers make us mighty; the praying legion is the thundering legion. I might compare myself to a military commander, I should say, that when I see my men rise to pray in such large numbers, I feel like Napoleon, when he sent out his old guards. The battle had wavered; "There," said he, "they go; now the victory is sure." Or like our own guards, the black caps, who, wherever they went carried victory with them. The praying legion is a thundering legion everywhere. Men can stand against anything but prayer. We would pray the very gates of hell off their hinges, if we could pray as some men have done. Oh! that we had might in prayer. Do not, I beseech you, I entreat you, do not cease to pray; cease what you please, but do not give up that; down on your knees, wrestle with God, and verily the Lord our God will bless us, "and all the ends of the earth shall fear Him."

III. And now I am to close up with just a few remarks, in the third place, TO STIR YOU UP TO THE WARFARE. Remember, O children of God, that there are many things that should make you valiant for God and for His truth. The first thing I will bring to your remembrance is the fact, that this warfare in which you are engaged is an *hereditary* warfare; it is not one which *you* began, but it is one which has been handed to you from the moment when the blood of Abel cried aloud for vengeance. Each martyr that has died has passed the blood-red flag to the next, and he, in his turn has passed it on to another. Every confessor who has been nailed to the stake to burn, has lit his candle, and handed it to another, and said "Take care of that!" And now here is the old "sword of the Lord and

of Gideon." Remember what hands have handled the hilt ; remember what arms have wielded it ; remember how often it has "pierced to the dividing assunder of the joints and marrow." Will you disgrace it. *Will you disgrace it?* There is the great banner : it has waved in many a breeze ; long ere the flag of this our land was made, this flag of Christ was borne aloft, Will you stain it ? *Will you stain it?* Will you not hand it to your children, still unsullied, and say, "Go on, go on ; we leave you the heritage of war ; go on, go, on and conquer. What your fathers did, do you again ; still keep up the war, till time shall end." I love my Bible because it is a Bible baptized with blood ; I love it all the better, because it has the blood of Tyndal on it ; I love it, because it has on it the blood of John Bradford, and Rowland Taylor, and Hooper ; I love it because it is stained with blood. I sometimes think I like the baptismal pool because that has been stained with blood. I love it, because I see in it the blood of men and of women who had been martyred, because they loved the truth. Will you not, then, stand by the banner of truth, after such an illustrious pedigree of warriors have held it in their hand ?

I would that I could have addressed you as I desired, but my voice fails me ; I cannot, therefore, urge you, except by one consideration, and that is, the prospect of ultimate victory. It is certain that ere long we shall triumph ; therefore let us not give up the fight. I have been much gratified of late to hear that there is a revival in the ranks of Christ's church ; here and there I hear of great evangelists who are starting up. Some have said to me, when they have mentioned their names, "What say you to them?" My answer is, "Would God that all the Lord's servants were prophets!" Oh ! that God might send thousands and thousands of men, who would gather multitudes together to hear His word. I would that the day were come when every church and every chapel in England were as full of souls as this, and as large as this. I do think the churches are reviving ; but if they are not, still victory is certain—God will still get the victory ? Jehovah will triumph. Satan may dream he will, but he will not. Therefore, men and brethren, on to victory ; let the crown that is before you, nerve you to the fight ; to victory ; to victory ; and on, on, on ! for God is with you. Remember the great intercessor ; Christ is on the hill, and whilst you are in the valley He pleads, and must prevail, therefore, go on, and conquer, for Christ's sake !

I can no longer address you, but must finish up by repeating the words with which I always like to conclude my sermons : "He that believeth on the Lord Jesus and is baptized shall be saved, and he that believeth not shall be damned !" Oh ! that ye would believe in Christ ; oh ! that God would give you faith to put your trust in Him ; this is the only way of salvation. "Believe on the Lord Jesus, and thou shalt be saved."

Peter Marvel, the Modern Puritan.

BY A LOVER OF ANCIENT THOUGHT.

CHAPTER XII.—REAPING THE HARVEST.

"BE not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Such is the emphatic statement of God's holy word; and we have often thought that if there is one text of Scripture which more than another deserves to be preached from in this present age it is this one. It has been said of that popular lecturer, Mr. George Dawson, of Birmingham—a man by no means noted for his orthodoxy—that there was one thing for which he was pre-eminently distinguished; in every lecture he used all the power that he possessed to instil men's minds with this great truth, that in all respects as they sowed they must reap. Looking around us we see the bulk of mankind deluding themselves with the idea that they may sow bad seed and yet in some way or other reap a good harvest. Yet there is not a single newspaper published at any time that does not show the folly of the theory. Men in their wickedness, lie, cheat, gamble, defraud, rob, murder, and in numberless ways break the laws of both God and man, and in the end, in some form or other, it comes home to them as the newspaper record testifies. In these cases very often the proverb is verified "God's mill grinds slow, but sure."

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." The final reckoning is certain to come. "Some men's sins are open beforehand, going before to judgment; and some men they follow after." In either case the sins will call forth the judgment in this world or in another.

In this narrative we have seen this great and Scriptural truth amply verified. We have seen various members of a Christian church neglectful of their highest privileges and spiritual duties lowering themselves and disgracing their lofty and holy calling by stooping down to grovel after the world's vain amusements and follies. In no instance, however, did they gain what they sought. Instead of happiness they met with sorrow; instead of eating honey they drank gall. And so it ever must be. We have the highest authority for believing that a good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." This is both the law of nature and the law of Christ's spiritual kingdom. It may be said with reverence that no power, either Divine or human, can alter it, and well will it be when the church of Christ takes the lesson to heart.

Twelve years have rolled away since the incidents occurred which were related in the last chapter. And these passing years have told their tale. Such a lapsing period of time is certain to work its changes

in any society both for good and for evil. And it has done this in connection with the Baptist church in Lynborough.

The reader will probably not be surprised to learn that the Rev. Peter Marvel is no longer its pastor, he having been urgently pressed, after half a dozen years of good service, to occupy an influential pulpit in the Metropolis. It is gratifying, however, to know that shortly after his removal he was succeeded by a younger man, who, faithfully following in his puritanical steps, has from the first been noted for doing good and solid work both in the church and in the town.

Mr. John Byron we find has removed to the Isle of Man, where he is doing, as a merchant, a thriving business. It can be easily surmised how this came about. Attracted to that remote quarter of Her Majesty's dominions by a certain loadstone, he found two or three times in the year Nelson Villa to be such a charming house to visit, and the occupants therein to be such genial society, that it was thought at last that it might promote the welfare and convenience of all the parties concerned if he took up his abode in the Island altogether, and the result was a wedding and a final settlement in Douglas.

Mr. Jonathan Abbott also still dwells in the same town with his remaining daughter, but has surrendered Nelson Villa up to his son-in-law and family, being content, in his old age, with a smaller and more convenient residence nearer the sea-shore. His old housekeeper is no longer Mrs. Page, she having been induced by the earnest and persevering solicitations of a certain widower with a small family to take both himself and little ones into her motherly care.

Charles Byron is also no longer in this country, but is now known as one of the most popular preachers and lecturers that Australia can produce. And in thus serving the church and world at the antipodes he is not left to labour alone. It will be remembered that when Mr. Frederick Spriggs avowed it to be his determination to pursue his worldly course, his young lady threw him up. Convinced of her folly in having been induced to sign the letter of resignation, she candidly informed him that if he was going one way she proposed going another. And she kept her word. The result was that in the course of time through the influence of Christian affinity, both Charles Byron and Elizabeth Trout were drawn closer and closer together, so that when the time came for him to take, as a pastor elect, a voyage to Australia, she was easily induced as his chosen bride to accompany him to that remote part of the world, there to rejoice in his success and aid him in his arduous labours.

Mr. Benjamin Byron, Mr. Musgrove, Mr. Irving and our somewhat pugnacious friend, Mr. Ellis, are, we are happy to state, still living; and as officers are all working together in harmony in the same church in which we first had the honour of making their acquaintance.

Mr. Archibald Spriggs and his satellite, Mr. Buzzard, are, it is sad to relate, no longer friends, the latter having committed in the eyes of the former the unpardonable sin of leaving that gentleman's service and setting up in the same street, in the same business, on his own account. Such traitorous and ungrateful conduct, Mr. Sprigg's declares, deserves the strongest reprobation on the part of all honourable

men, particularly when, as in this case, his own firm has been half ruined through Mr. Buzzard most unscrupulously obtaining their customers by lowering his prices. It is not, therefore, to be wondered at that these two amiable gentlemen have ceased to meet for worship in the same parish church, Mr. Spriggs having indignantly left Mr. Buzzard in possession, himself going nowhere.

Miss Spriggs, we regret to state, remains Miss Spriggs still, and that not because it was her own choice. Most willingly would she on one occasion have changed her euphonious name for one either better or worse, by uniting herself to a fashionable young man whose acquaintance she formed at a ball. For six months affairs went on smoothly, and the wedding day seemed drawing near. The proverb, however, tells us that "There is many a slip betwixt the cup and the lip," and Miss Spriggs to her disgust was doomed to verify it. By degrees the sprightly young lady found her once ardent lover becoming cooler and cooler, and finally he ceased his visits to the paternal mansion altogether. Then rumours began to get afloat that the attractions of a certain heiress were producing the difference. For once, at any rate, rumour proved to be correct. Very suddenly the young man and the heiress were married by the vicar at the parish church, and when the news reached Miss Spriggs, it had such an effect on the young lady's nervous sensibilities that she fainted away. On coming to her senses, her first thought was out of revenge to bring against the deceiver an action for "Breach of promise," but remembering how uncertain the law might prove in the case of damages, she contented herself with sending

him "a warm letter," and vowed henceforth and for ever to have no more to do with faithless mankind. It is needless, perhaps, to say that like a heroine she kept her vow. She was never known to "keep company" again, and some people were spiteful enough to say that a good reason for her not doing so was that she never had a second chance!

Only two characters now remain whose career calls for a passing notice. Miss Jemima Buzzard, who had been disowned by her father from the time of the elopement with Signor Macalpy, in less than three years after, humbled to the very dust, sent home a pitiable letter to her parents imploring forgiveness, and asking them to come and see her in her wretched abode in the east of London, ere it might prove too late. The tone of the letter with its serious intelligence so softened her father's heart, that both he and her mother as soon as possible took the train to London and proceeded to the court where she lived. Then for the first time with aching hearts they heard her melancholy story. Nearly wasted away with semi-starvation and sickness she had been left for several months to earn with her needle, and by taking in washing, a scanty living for herself and her two children. The man who had called himself her husband, and to whom for some time she had believed herself to be legally married, had been proved afterwards to have committed bigamy, and at the present time was paying the penalty of his crime in jail, in the shape of two years' imprisonment with hard labour. She had, she said, tried hard to keep her head above water, but in vain. Caring more for her children than she did for herself, she determined that rather than let the poor things suffer, she would send for them to

come, and then if they did come she would reveal all. Now she felt she was dying a lingering death, but if they would only forgive her, and in the remembrance of the many sufferings she had endured in her numerous wanderings with her betrayer, only promise to look after her poor children, she felt she could die in peace. With a broken and contrite heart she had once more come to the Saviour, and sought for pardon and found it; and now, weary of life, all that she wanted was to lay her poor aching head upon His bosom, and find in heaven eternal rest. Such was her melancholy story; and what else after hearing it could her parents do but assure her of their full forgiveness, and bid her be at ease regarding the future well-being of her offspring. Removing her as speedily as possible to more comfortable quarters, her mother remained with her for about three weeks, when gradually sinking in sweet and welcome sleep, she quietly, almost imperceptibly drew her last breath. After seeing her decently interred, her mother took the two motherless children to the home of a poor relative who lived in the country, and who having no children of her own was glad, with the prospect of good pay, to take them in charge. Being a Christian woman, she did her best in accordance with the request of their dying mother, that they should be so trained, to bring

them up in the fear of God; and there is every reason to believe that her efforts are being rewarded with success.

Of Mr. Frederick Spriggs we have very little to record. His first visit to Paris paved the way for his ruin. There in search of his much-loved worldly amusement, he fell into the company of professed gamblers who, unfortunately taking a liking to him, good-naturedly initiated him into divers secret methods of fraudulently winning money from credulous dupes. Elated with this easy way of acquiring wealth by the black art, he practised it when he came home with so much success as ultimately to make it advisable for him of his own accord, and out of regard to his own personal safety and liberty to "leave his country for his country's good." It is generally supposed that he found his way by a fast steamship to New York, but wherever he is, it is deemed advisable on the part of his relatives to keep his address a profound secret to the present day. But in whatever part of the wide world his lot may be cast, we have no doubt that when he looks back upon his early days, and thinks of the joy that he once realised for a short time in well-doing, that he has found out, as all who follow sinful, worldly courses and follies will find out, whether they be saints or sinners, church members or church officers, that "the way of transgressors is hard."

WHEN the richest American of his day was in his last fatal illness, a Christian friend proposed to sing for him, and the hymn he named was "Come, ye sinners, poor and needy." "Yes, yes! replied the dying millionaire, sing that for me, I feel poor and needy. Yet at that moment the stock markets of the globe were watching and waiting for the demise of the man who could shake them with a nod of his head. "Poor and needy." How the sand sweeps from under a man's soul in such an hour as that!

Essays and Papers on Religious Subjects.

THE CONDESCENSION OF JESUS, MATTER OF JOY TO THE BELIEVER.

LUKE XXIV. 32.

Disappointment is a very hard thing to bear. We are introduced in this chapter to two men whose hopes appeared to be blighted. They looked for a Messiah who should not be a sufferer—they expected the crown without the cross.

Some lessons appear on the surface :—

1. Their Master had a very great place in their hearts, so that when Jesus drew near, they were not afraid to confess Him to a supposed stranger.

2. That memory enshrines those we love, so that really they never die.

Notice here—

I. A model conversation : talking about Jesus.

1. Their theme of the most exalted character. When Christians meet they need no better one.

2. They talked about Him when they were sad. Considering Jesus is a helpful exercise.

3. The results :—

(a) To themselves they gained comfort.

(b) To others, handed down to us we have a grand example as to spiritual conversation.

John Bunyan was led to think of divine things through the conversation of certain Christian women. When we talk about Jesus we shall get good and do good.

II. A very gracious experience Heart-burning, caused by acquaintance with God's word, and personal contact with Jesus.

III. A few glorious facts :—

1. This blessing of communion is within reach of all God's children.

2. Communion with Jesus is a softener of the asperities of life. It dissipates doubt, lightens sorrow, and puts an end to conflict.

3. Communion with Jesus is an earnest of Heaven. Heaven is to be communion perfected. We begin the life here, and continue it there.

4. Communion with Jesus is a proof of our standing.

A word of application—

Have we all felt this, and had this gracious experience? If not, why? *Cheddar.* THOMAS B. FIELD.

"HE SAVED MY SOUL."

IN the backwoods of America there was, some time ago, a somewhat illiterate Methodist local preacher whom it was thought desirable to bring up before the conference committee for examination. He had not read many books, nor was he acquainted with the technicalities of theology; but he had read the Bible, and was able, in his own way, to tell to sinners round, what he had felt and experienced of the things of God in his own heart. To test his capabilities, however, for preaching the Word, a question was put. "Brother," said a gentleman on the examining committee, "will you please name some of the evidences of the Divinity of our Lord Jesus Christ?" The bushranging preacher instead of replying, looked a little vacant. The committee saw that the question was not understood, and it was, therefore, put in a simpler form. "What makes you think that Christ was Divine?" asked

his examiner. The plain man now raised himself up. He had got it. "How do I know," said he, "that Christ is Divine? is it that that you wanted me to tell you?" "Yes, that's it." His eyes at once filled with tears. He started to his feet, and stretching out his great brawny arms and hands, exclaimed with a ringing voice, "How do I know that Christ is Divine? Why, bless you, He's saved my soul. Hallelujah!"

Such was his "evidence" of Christ's Divinity, and the committee felt that he could not have given a better proof. To save a lost, perishing, guilty soul we need One who was Divine. A mere man, however good or perfect, could never have done it. It was necessary that One should come into the world who, at the same time, was equal with the Father, as the Son of God, and who was our brother, bone of our bone, and flesh of our flesh, as the Son of Man. Such a Being alone could offer an atonement which, infinite in value, could satisfy the claims of justice, fulfil a broken law, and bring in everlasting salvation on behalf of a ruined race. But this Christ has done. The "Word who was in the beginning, who was with God and was God, and by whom all things were made," is the same Word, as John tells us in his Gospel, who "was made flesh and dwelt among us." Mighty, therefore, to save, He has an omnipotent arm that can reach any case, a ready ear that can listen to every cry, a pitying eye that glances with love on every penitential soul, blood that can cleanse from all sin, a righteousness that can justify the ungodly, and "unsearchable riches," which can make every poor sinner who trusts in Him wealthy beyond measure for time and

eternity. Reader, "Believe on the Lord Jesus Christ and thou shalt be saved," and then, in being saved, like this uneducated but warm-hearted backwoods preacher, by sweet experience thou wilt have an inward proof, which no man can gainsay, that Christ is Divine; and it shall be thy glory to confess thy faith in it as he did by saying, "He's saved my soul!"

H. W.

PRAYER.

"Continue in prayer, watch in the same with thanksgiving."—Col. iv. 2.

PRAYER, and its accompaniments is the subject before us. Prayer is an old word, and is commonplace, but has a spirit in it that survives the changes of time. It is still in daily use, and is a daily blessing. To study the subject in the letters of this writer, noticing the import and spirit of his words, would be an informing, edifying, and stimulating exercise.

"Prayer" supposes *belief* in God. We must know God before we believe in Him, and believe in Him before we pray to Him. "He that comes to God must believe that He is, and that He is a rewarder of them who diligently seek Him." Faith in God is knowledge in exercise. We thus ask of God, and expect to receive from Him.

The "prayer" of the *sinner* must be offered through the Saviour. Christ is the sinner's priest, because he is the sinner's Saviour. He that atoned for sinners, intercedes for them. Some make a saviour of their prayers. Prayer is a good servant, but a poor saviour. As a servant, seeking blessings, it receives them; but as a saviour it fails, and must fail. It cannot

stand in the place of Christ. "He must save, and He alone."

"Prayer" supposes wants and supplies, weakness and help, trial and succour, danger and deliverance, grief and comfort, conflict and victory.

"Continue in prayer." Not making lengthy prayers, but cultivating the spirit of prayer, and persevering to attain its object. The Colossians had begun to pray, and the Apostle exhorted them to its continuance.

"Watch in the same." Cultivate the memory of your petitions. He that forgets what he asked for, did not really ask. He did not really

want, did not really ask, and so does not expect. He does not watch and wait for answers. He that has an object in prayer, prays on till he receives.

"With thanksgiving." Answers of blessing should be expected, as thankfulness is to accompany prayer and watchfulness. This gives cheerfulness to the exercises. Be thankful for admission to God's presence, for the helping Spirit, for the interceding Saviour, for the encouraging promises, for the reception and expectation of blessing. Be thankful in review, and also in anticipation.

W. ABBOTT.

Blunham.

"PRAY WITHOUT CEASING."

BE not afraid to pray—to pray is right.

Pray, if thou canst, with hope: but ever pray

Though hope be weak, or sick with long delay;

Pray in the darkness, if there be no light.

Far is the time, remote from human sight,

When war and discord on the earth shall cease;

Yet every prayer for universal peace

Avails the blessed time to expedite.

Whate'er is good to wish, ask that of Heaven,

Though it be what thou can'st not hope to see;

Pray to be perfect, though material heaven

Forbid the spirit so on earth to be;

But if for any wish thou darest not pray,

Then pray to God to cast that wish away.

HARTLEY COLERIDGE.

A STRANGE march was that of one thousand miles across Africa's land: not with unfurled flags or beating drums; not with blast of trumpet as when victors return from conquest; not with drooping banners or muffled drums; not with solemn tread and slow, as when the remains of some great captain, by those he has commanded, are committed to the dust. Only a few black youths conveying a rude chest on their shoulders, and by their devotedness to the noble man, their leader, once again reiterating in spirit the words of One who said, "Am I not a man and a brother?" His remains were received in honour by the citizens of the great metropolis, and by others who came to do honour to his interment. Thank God for a man like Doctor Livingstone!

CHOICE SELECTIONS.

THE world, if ever it is to be reformed by men and through men, can only be so by the personal intercourse of living men—living epistles, not dead ones. Love, meekness and kindness, forbearance, unselfishness manifested in human souls, uttering themselves by word, look, and deed, and not by mere description of these sentiments, or essays upon them, can alone regenerate man. The living church is more than the dead Bible, for it is the Bible and something more. It is the Bible alive; it is its effect, its essence, its embodiment. God has always dealt through living men with men, and He himself deals with them through a personal spirit. When Christ left the world He did so that He might for ever dwell in it in His people. Neither money, nor schools, nor tracts, nor churches, can ever be substituted for living men. It is this we want; not ministers merely going their rounds like policemen with black clothes and white neckcloths; not elders taking statistics, or deacons giving alms, or ladies tracts—all good (what should we have been without them, the only salt hitherto!); but we want Christians—whether they be smiths, or shoemakers, or tailors, or grocers, or coach drivers or advocates—to remember their own responsibilities, their immense influence for good, and to be personal ministers for good.—NORMAN MACLEOD.

At a young man's meeting in Dublin, one night, a young man rose and said: "Young men, I want to tell you that this is the anniversary of my birthday. This day last year I came of age, and I thought I would have a good time of it. I got a lot of champagne, and a lot of cigars, and a supper, and nine young men came to my rooms, and we had what we considered a very grand night. But what was the result? Why, seven out of the nine in the room went to their rooms in a state of intoxication. The next morning some of my friends said to me, "We hear you had a fine time of it last night, why did you not invite us? We should like to have been there. But to-night we have had a different meeting. Four out of the nine young men then with me, I have, with others, met in the same room, where we have had a quiet prayer-meeting and a thanksgiving meeting to God; and the joy we experienced was a million times greater than we got before. There were seven of us altogether, and it has been such a glorious night." What a wonderful difference between the two birthday anniversaries! And what a grand difference too!

A CERTAIN writer has well observed that "It is a hard lesson for ecclesiastics to learn that spiritual vices, and the allowed sins of the professed spiritual, are more evil than the common sins of the common world;" but, hard though the lesson may be to learn, it is needful both to get it off by heart and put it in practice. The sin of a professed Christian is far blacker and more baneful in its effects than that of a professed ungodly man. When a thorough worlding visits the theatre, goes to the dancing hall, or gambles at the card table, the world says nothing about it; but only let a Christian, or one who professes to be such, do similar things, then not only does he tarnish his own spiritual character, but at once he becomes a marked man, and the evil ones around him eagerly quote him as an example to justify themselves in continuing their wicked courses. It is on this as well as on other accounts that "such sins are more evil than the sins of the common world."

Reviews.

"Floral Wall Cards." One and Two, price one shilling. Beautiful and full of Gospel. They are really elegant, and quite suitable for the parlour or the drawing-room. Bible Joy Bible Holiness, and Bible Grace. Very excellent: Bible Grace with 24 illuminated Texts; Bible Holiness, with eighteen Texts and Bible Joy; with very pretty and suggestive illuminations of fifty-six texts of Scripture. "Simply Told Series. 100 assorted 4-page Illustrated Tracts for 6d. The Holborn Series. These are by our dear brother, William Luff. We can heartily recommend them. Blue Jacket's Series, by Agnes E. Weston, ought to be circulated by all who have friends doing business on great waters. "Are you one of the Royal Family," by Rev. George Everard, M.A., is well written and will be read. Rest for the weary. Texts for a month for the sick and suffering. Nothing could be better than to have a copy in visiting the bedside of the sick and afflicted.

Drummond's Tract Depot, Stirling. London: S. W. Partridge and Co. We have also received from the same firm and publishers, Monthly parts of *Good News*. *The Gospel Trumpet*, and Number One of the *Popular Stories, for the Home*. Number One gives the "Military Deserters."

Life and Light. Is a well-written and searching article on "What is Modern Thought?" We read and approve. Also a good sermon to young men and maidens, delivered at Alie Street Chapel, subject: "Shew us thy Mercy" It contains, sound, profitable preaching.

Closing Services of the Rev. H. Watt's Ministry, at Hyde. Report

of Sermon preached on the morning of September 25th, and the farewell meetings, when after nine years Pastorate and good work done our brother retires of his own will, and leaves with the prayers and best wishes of his people following him. At a meeting held September 28th. Mr. and Mrs. Watts were presented with a black marble and gilt time-piece, and several addresses were delivered.

Consumption of the Lungs or Decline, and its Successful Treatment. By GEORGE THOMAS CONGREVE. Elliot Stock, Paternoster Row.

THIS is a new and enlarged edition with appendix. We said some words of surprise when the first edition came to our hands in 1881. "Consumption curable" seemed incredible, but since then we have met with cases treated by Mr. Congreve with such success that it seemed instrumentally little less than snatching them from the grave. The book will be in increasing demand by those who are suffering from this fearful form of disease, and the contents of the appendix are something wonderful. We see from the interview of Mr. Congreve reported in the *Sunday Words* that this medicine is in much demand in our Colonies, and in nearly every part of the world. We wish the book an increased circulation.

WE have received a copy of "Hymns for Young Men's Christian Associations, selected from Psalms and Hymns," and published by the Trustees, 25, Bouverie Street, E.C. The editor, Rev. J. T. Wigner, has made a very good and suitable selection. It is published at 4d., 6d., and 9d. We hope it may be of good service.

A Manual for Church Members. By CHARLES WILLIAMS, Accrington. *The Responsibilities of Church Members.* By JOHN TEMPLETON, F.R.G.S., also *The Obligation of Church Members.*

WE should like to see these well-written papers in the hands of every member of our Churches. The Baptist Tract Society have done an excellent thing in publishing these brief but very weighty little books, one on the "Obligations of Church Members," another by John Templeton, F.R.G.S., on the "Responsibilities of Church Members," and "A Manual for Church Members," by the Rev. Charles Williams, each one is so thoroughly good that we intend reading at Church meetings.

The Pulpit Treasury (see our "Review" in last month's *Messenger*) for October, has in the young men's service, a very worthy paper by Professor Henry Drummond, of Glasgow. Subject: "The Supreme Gift." The address is accompanied with a good likeness of the writer.

The Chart and Compass, Sailor's Magazine, edited by Edward W. Matthews, is a bright, well printed monthly, full of stirring things bearing on the sailor's spiritual good, and is well adapted for its purpose, to help seamen to sail life's ocean with Christ. S. W. Partridge & Co., Paternoster Row.

The Silver Morn and Prophetic Voice. Partridge & Co.

NOVEMBER number commences the fourth volume. The objects of this monthly are testimony, in regard to the "Second Coming of Christ," "Prophetic Exposition," "The Restoration of Israel," and "Personal Consecration." It has leaders from some of the most devout and earnest men among prophetic writers.

JUST at the time when ministers are being asked to devote a Sunday, or a service for the purpose of Promoting the Observance of the Lord's Day, the Religious Tract Society have done right in issuing No. 54 of "The Present Day Tracts" on "The Evidential Value of the Observance of the Lord's Day," by the Rev. E. F. MACLEAR, D.D. The "Biographical Series in No. 49 second series devoted itself to the life of Philip Doddridge,

We have in our hands *The Cottager and Artizan*, and admire its various points of adaptation to meet the class described in its title, its newspaper shape, its well-executed engravings. The central sheet of large letter-press and good stirring articles must make it a favourite with the masses.

"Psalms and Hymns for the School and Home." Also the "Treasury Congregational Edition" "Psalms and Hymns Tune Book" published by the trustees, 25 Bouverie Street.

The several Editions of the Hymn Book are before us and leave nothing else to be desired. The penny edition is a marvel of cheapness, and the larger Edition is a noble book. The contents, divided into four sections, embrace every subject of praise. While some of the Hymns are solemn and weighty, there are others that are beautifully childlike, we are pleased also to find so large and wisely selected a number of the sacred song class. We have here a really good Sunday School Book, and we feel that we can put it ahead of many others. The "Treasury" Tune Book makes the work complete. It contains 613 tunes, and 45 chants, &c., many of them well known and always appreciated, and many of the favourites of young people, and a fair sprinkling of good anthem pieces. The editors of both books have done their parts well and the School and Church are much indebted to the Trustees for so excellent a work.

WE have received *The Voice of Warning, The British Flag, The Charity Record, Quarterly Papers of the British Syrian Schools and Bible Mission, The Baptist Magazine, The Sword and Trowel, The General Baptist,* and the *Report of*

the Nottingham General Baptist College.

WE understand that the *Mystery of God*, by Rev. T. V. THOMAS, has been adopted as a text book in Pontypool College.

A LAST SONG IN THE OLD YEAR.

For another year of favour,
I bow at my Father's feet !
And the mercy-song
Would with joy prolong,
And its echoing chimes repeat.

For another year of pardon !
Of forgiven sin and ill,
I would weep my praise,
And a tribute raise
That He loves and blesses still.

For another year of service
In my Father's house of peace !
For the errands run,
And the labour done,
Where the blessings never cease.

For another year of gladness !
The cup of His own pure bliss,
With its golden rim
And o'erflowing brim,
And my Father's holy kiss.

Another year to the many,
And each with a richer store,
And a wider sphere,
And a Heav'n more near,
Months brighter than all before.

Oh, I cannot count the handfuls
Of mercy, and grace, and joy,
That His love has cast,
As the days went past,
Fair seeds that no frosts destroy.

For another year of favour
Another song I sing ;
And a new year ask,
With the same sweet task,
That a new glad wealth will bring.

WM. LUFF,

Author of "About Jesus," "About Our Father," &c.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. A. O. SHAW (late of Coventry) has accepted the pastorate of the Church at Bulwell, Nottingham.

Rev. John Whitaker, of Shipley, has accepted the pastorate of Marsh Street Church, Ashford.

Rev. F. T. Smythe, of Bristol College, has accepted the pastorate of Harlington Chapel.

Rev. J. Moffat Logan, of Egremont, has accepted the pastorate of the new church at Bromley.

Rev. George Sear, of Umberslade, has accepted the pastorate at Wem.

Rev. John Howe, through failing health, has resigned the pastorate at Waterbarn, Bacup.

Rev. H. Bailey, of Northampton Baptist Mission, has accepted the pastorate at Albert Street, Keighley.

Rev. J. W. Butcher has resigned the pastorate of Blenheim Chapel, Leeds.

Rev. A. B. Middleditch has announced his intention of resigning the charge of Prince's Street Church, Northampton, to undertake the pastorate of the church at Finchley.

Rev. Frank E. Robinson, of Bristol College, has accepted the pastorate of Zion Church, St. John Street, Bolton.

FALMOUTH.—Rev. C. T. Johnson (Longton) has accepted an invitation to the pastorate of Emmanuel Church.

COTTENHAM.—Rev. A. Emlyn Jones has resigned the "Old Meeting," and accepted a unanimous invitation from the church at Lindsay Road, Sunderland.

PRESENTATIONS.

Rev. W. D. ELLISTON, for twenty-five years pastor of Lake Street Church, Leighton Buzzard, has been

presented with a congratulatory address, in acknowledgment of his long services. His congregation propose to purchase for his acceptance an annuity of £45.

Rev. R. S. Latimer, previous to leaving Willingham, where he has laboured for ten years as pastor of the Tabernacle, was presented, at a farewell meeting, with a cheque for thirty guineas.

Rev. J. M. Stephens, on resigning the pastorate of Arthur's Hill Church, Newcastle-on-Tyne, has been presented with sixteen volumes of books by the ministers of churches in Northumberland and Durham; by the congregation, with a cheque for £112 10s.; and by the Mutual Improvement Society, with an album of local views. Mrs. Stephens has also received from the congregation a silver egg-stand and pair of fish carvers.

Mr. F. A. Miller, for nine years organist of the chapel at Earls Barton, has been presented, on leaving, with a copy of the Revised Version, and two volumes of the Vesper Voluntaries.

Miss Wilson and Miss Small have each been presented with a dressing-case, in recognition by the Church at Lydney, of services in connection with the harmonium.

Rev. J. S. Bruce, on resigning the pastorate of Hornsey Chapel, Campsbourne Road, where he has ministered for nine years, has been presented by the congregation with £20.

Rev. A. Emlyn Jones, on leaving Cottenham, has been presented with an illuminated address and a purse containing fourteen guineas from the congregation, and a purse containing £12 from the Cambridgeshire Association.

Rev. Watson Dyson, on leaving Halifax, has been presented by the

North Parade Church with a purse containing £36, and by the Young Men's Christian Association with a secretaire. A letter was read from Rev. J. Parkinson, vicar of St. George's, Ovendon, offering his "fullest and heartiest fraternal and Christian regards and good wishes."

Rev. David Honour has, on the occasion of the twentieth anniversary of Octavius Street Church, Deptford, been presented with a purse containing £85, and an address from the members and friends, expressive of unabated confidence and affection.

Rev. G. Owen, on returning from his wedding tour, has been presented by the Churches at Marlboro' and Salcombe with a tea service, and a marble clock in testimony of regard.

Rev. W. A. Williams has been presented with a purse of money by the congregation at Ferryside, of which he is pastor.

Rev. T. Hanger, co-pastor at Grafton Square Chapel, Clapham, was presented, on Thursday, with a purse containing £14 10s., as a token of esteem.

Rev. John Whitaker, before leaving for Ashford, was presented by the church at Rosse Street, Shipley, with a purse containing twenty sovereigns, Mrs. Whitaker at the same time receiving a sewing machine.

NEW CHAPELS.

THE new church erected at Mount Pleasant, Kettering Road, Northampton, for the congregation under the pastorate of Rev. H. J. Durrant, was opened on the 2nd of November, with a sermon by Rev. E. C. Gange, Revs. H. Matson, W. A. Wickes, and the pastor taking part in the devotional exercises. The cost of erection is £1,600. At the public meeting, the Mayor of Northampton (Mr. R. Cleaver) presided, and he mentioned that during the past fourteen years £20,000 had been expended in church and chapel building in the

district. Rev. T. C. Manton, who founded the church fourteen years ago, gave a sketch of its history. Revs. C. E. Gange, J. T. Brown, and T. Gasquoin, delivered addresses. The collection for the day amounted to £53, in addition to about £500 previously subscribed.

Mr. Arthur Pease and Mr. Arthur Briggs laid, on Thursday, memorial stones of the new church in Linthorpe Road, Middlesborough, for the congregation under the pastorate of Rev. Virgil Edwards, now worshipping in the Temperance Hall. The estimated cost is £2,500, towards which, £557 had been subscribed.

The new church at Jesmond, Newcastle, built at a cost of £6,000, to accommodate 500 worshippers, has been opened with sermons by Revs. John Aldis and Dr. Clifford. The plan of the building shows a nave, east and west transepts, and chancel at the north, with a tower supporting a spire which rises to a height of 76 feet. The baptistery and the flooring of the chancel are of marble, and the pulpit is carved in Caen stone. Attached to the extreme east wall of the church is a schoolroom, which may hereafter be added to the church, raising the sitting accommodation to 700. The collections at the close of the services realised £33.

RECOGNITIONS.

REV. J. CHADWICK was recognised on the 12th of October as pastor of the church in Holmesdale Road, South Norwood. There are now 126 in church fellowship, 250 sittings had been let, and there were upwards of 200 children in the Sunday School. A memorial was adopted to Rev. Dr. Todd, President of the London Baptist Association in the year (1884), when this church was decided upon, and a silver salver was presented to Mr. Thomas Greenwood, treasurer.

Rev. A. E. Johnson, formerly of Swansen, has received public recognition as pastor of the Penknapp

Church, Westbury Leigh, Wilts. A sermon was preached by Rev. Walter Mayers. The evening meeting was presided over by Rev. W. Drew, and addresses were delivered by Revs. W. J. Mayers, J. Clarke, C. T. Johnson, A. E. Johnson, J. Hanson, and A. English.

Rev. W. Goacher was recognised on the 25th of October as pastor at Thaxted. Revs. G. A. Suttle, A. Robertson, T. Swallow, and T. Saddler delivered addresses.

Rev. E. Perrin has been recognised as pastor of Park Road Chapel, Esher. The sermon was preached by Rev. W. Cuff. Revs. C. Ingram, F. Baron, G. Wright, and H. J. Crouch, offered a hearty welcome to the pastor. Mr. T. Blake, who presided, alluded to the singular coincidence that after more than nine years' residence in Ross, Mr. Perrin had returned to Esher, and was being recognised on the same day of the month as nineteen years before he was publicly acknowledged pastor of this church.

Rev. Stuart Caldwell was ordained to the pastorate at Clayton-le-Moors on the 2nd of October. There was a large congregation, including the Mayor of Accrington. Those who took part in the service included Revs. Chas. Williams, E. Parker, D. D., and J. T. Marshall.

Recognition services of George H. Kilby, of the Pastors' College, were held at Bishops Stortford, Tuesday, 25th of October. An inaugural service was held in the chapel in the afternoon, when a sermon on the Call to the Ministry was preached by the Rev. T. G. Tarn; the body of the chapel was full. After which 200 sat down to tea in the Great Hall, in which building the evening meeting was held, under the presidency of Rev. F. Edwards, B.A. Interesting and impressive charges were given to the pastor by Rev. H. E. Stone, on "Preach the Word," and by Rev. T. G. Tarn to the church. An appropriate address was given by Rev. J. Douglas, M.A. Revs. J. Wood, J.

Wood, J. Morley, F. Murrell, and E. Long and others took part.

Rev. Ebenezer Roberts was recognised, on the 19th of October, as pastor of the South London Tabernacle. Mr. J. E. Tresidder presided. Rev. C. H. Spurgeon, in a letter which was read, addressing the church and congregation, said: "You have secured a man of a thousand. Value him, pray for him, work with him."

MISCELLANEOUS.

PORTSMOUTH.—The pastor, Rev. T. W. Medhurst, has just completed the eighteenth year of his ministry at Lake Road Chapel, Portsmouth. The anniversary tea meeting was held Oct. 19th, after which a sacred concert was given by Mr. Green's choir.

THE anniversary sermons of Victoria Street Chapel, Great Grimsby, were preached on Lord's day, Oct. 16th, by J. H. Blake, of Luton, who also delivered, on Monday evening, his popular lectures on the Songs and Singers of the Church, with musical illustrations.

RECENT DEATH.

IN sure and certain hope of a blessed immortality, after a brief illness, at Brentford, on Thursday, October 27th, Isabella Coulton (widow of the late Mr. Frederick Coulton), in the 69th year of her age. She had been a member of the Church meeting in Park Chapel, for 26 years, where her husband had been a deacon up to the time of his death. Our departed friend, about two years since, felt compelled with many others to withdraw from the Church meeting in Park Chapel. This to her was a great trial, but she felt she could not remain, and by her presence countenance wrong-doing. Her remains were interred in the Norwood Cemetery on Friday, Nov. the 4th, Rev. W. A. Blake and Rev. W. Edwards conducting the service. Rev. xvi. 13.

BAPTISMS.

- Abergwynf.*—Oct. 27, One, by E. E. Lovell.
Attleboro', Nuneaton.—Nov. 6, Three, by W. Satchwell.
Abercarn, Mon.—Oct. 9, English Chapel, Two, by E. E. Probert.
Accrington, Clayton-le-Moors.—Oct. 16, Ten, by S. Caidwell.
Behet Pontyclawn.—October 9, One, by C. Higton.
Briton Ferry.—October 16, English Chapel, Five, by W. Davies.
Beckington.—October 20, Four, by W. Price.
Buxton, Norfolk.—October 2, Four, by J. Walker.
Bacup.—October 25, Three; October 30, Two, by E. A. Tydeman.
Brannoktown, co. Kildare.—October 26, Two, by A. McCraleg.
Birmingham, Constitution-hill.—October 30, Two, by J. Burton.
Calne, Wilts.—October 30, Castle-street, Three, by G. Hudgell.
Cheam, Surrey.—October 16, One, by A. Friter.
Chester, Milton-street.—September 25, One; October 30, Two, by the pastor.
Gelgal, Pennar, Pembroke Dock.—October 16, Five, by T. P. John.
Glasbury, Breconshire.—October 30, Three, by D. Howell.
Gosport.—October 30, Tabernacle, Five, by A. G. Barley.
Gorton, Manchester.—Three, by J. Mills.
Hatherleigh.—October 23, Three, by O. W. Colley.
Ipswich, Stoke Green.—October 23, Ten, by M. Longhurst.
Leion Ponkey.—November 4, Three, by E. Mitchell.
Leeds, Hunslip.—October 30, One, by A. G. Greening.
Llantarnam.—October 30, Seven, by E. R. Evans.
Maesyberllan.—November 6, Three, by G. H. Llewelyn.
Maesteg, Bethel.—October 27, Two, by E. E. Lovell.
Melksham, Wilts.—October 30, Four, by G. A. Webb.
Mursley, Berks.—October 16, Five, by G. Parker.
- North Curry, Somerset.*—October 24, Two, Two, by Wm. Fry.
Metropolitan District.—
Lee, S.E.—November 3, Bromley-road, by J. W. Davies.
Penge Tabernacle.—November 2, Seven, by J. W. Boud.
Poplar and Bromley Tabernacle.—Oct. 5 Six by W. K. Chaplin.
Putney.—October 30, Four, by W. Thomas.
Thornton Heath.—October 12, Beulah Chapel; Six, by J. W. Harrald.
Walworth, East-street.—October 30, Twelve, by T. A. Carver.
Penknapp, Westbury.—October 2, Five, by A. E. Johnson.
Penrhinweiber, Bethesda.—October 23, Two by H. P. Jones.
Pontypridd.—October 23, Carmel, Six, by E. Aubrey.
Portsmouth, Lake-road.—October 31, Five, by T. W. Medhurst.
Rhymney, Beulah.—October 23, One, by H. Phillips.
Ridgmount, Woburn.—October 19, Eight, by the pastor.
Southport.—October 19, Five, Mornington-road, by J. M. Houston.
Swansea, Mount Zion.—October 9, Two, by E. Lewis, Merthyr; October 16, One, by E. W. Davis; Two, by J. Griffiths.
Swansea.—October 2, Memorial Chapel, Three; 24, Two, by W. S. Jones.
St. Helen's, Park-road.—October 16, Three, by W. Holroyd.
Stanninley.—November 6, Three, by J. A. Yeadon.
Trehafod, Pontypridd.—Nov. 6, Bethesda, Three, by J. Morgan.
Tonypandy, Bethel Chapel.—October 30, Two, by D. C. Davies.
West Malling.—November 6, One, by A. T. Chambers.
Whitworth, Leicester.—November 6, One, by W. Slater.
Whitebrook, Monmouth.—October 23, Two, by Howells.
Witney, Oxon.—October 16, Two, by N. Vanstone.
West Bromwich.—Oct. 24, Five, by A. W. Oakley.
Fork Town, Surrey.—October 2, Four, by J. W. Spear.

THE
BAPTIST YEAR-BOOK

AND
ALMANACK FOR 1887,

CONSISTING OF
SCRIPTURE TEXTS AND MEDITATIONS

For Every Day in the Year.

METROPOLITAN CHAPEL DIRECTORY, BIOGRAPHICAL SKETCHES
OF DECEASED MINISTERS, AND OTHER DENOMINATIONAL
INTELLIGENCE :

TOGETHER WITH
THE USUAL ALMANACK INFORMATION.

London:
61, PATERNOSTER ROW.

1. S. To be strengthened with might by His Spirit in the inner man, Eph. iii. 16.

God means and wishes that His people should be strong; by the possession of the spirit of might, and is intended to influence the whole life.

2. Sun. Now the God of hope fill you with all joy and peace, Rom. xv. 13.

Man above all things needs hope: and the Bible is the charter of hope.

3. M. I have cut off like a weaver my life, Isa. xxxviii. 12.

Life is like a web, of which God supplies the materials and of which man is the weaver; God supplies the warp of life.

4. Tu. For to me to live is Christ, and to die is gain, Phil. i. 21.

Christ was the aim of all his labours and sufferings and successes. His was one of the noblest and best of lives ever lived.

5. W. Wist ye not that I must be about my Father's business? Luke ii. 49.

Christ's life was glorious because of its high and holy purpose. That was the aim he set before himself, one purpose—his Father's will. What is our life?

6. T. He will cut me off with pining sickness, Isa. xxxviii. 12.

God knows best of all when the web of life should be finished. A loving Father settles for us the length of life's fabric.

7. F. My times are in Thy hand, Ps. xxxi. 15.

"His wisdom is sublime,
 His heart profoundly kind;
 God never is before his time,
 And never is behind."

8. S. And Thy gentleness hath made me great, Ps. xviii. 35.

Nothing is so strong as gentleness, and nothing is so gentle as real strength.

9. Sun. And thou shalt call His name Jesus: for He shall save His people from their sins, Matt. i. 21.

"How sweet the name of Jesus sounds
 In the believer's ear;
 It makes the broken spirit whole,
 And calms the troubled breast."

10. M. It pleased God by the foolishness of preaching to save them that believe, 1 Cor. i. 21.

The world was moved by the substance of a message; that which gave it its saving power was its positive and definite character.

11. Tu. And to know the love of Christ, which passeth knowledge, Eph. iii. 19.

Only the loving heart with Christ dwelling in it can know Christ's love. He must be loved ere that to you he will seem worthy of your love.

12. W. And sitting down they watched Him there, Matt. xxvi. 36.

How ignorant men are of the real meaning and outcome of what they do! How possible it is to look at Christ on the cross and see nothing!

13. T. Cast thy bread upon the waters: for thou shalt find it after many days, Ecc. xi. 1.

Look to your motive for doing it, and temper in doing it and it will be unto praise and honour and glory at the appearing of Jesus Christ.

14. F. Trust in Him at all times, Ps. lxi. 8.

We get some of the highest benefits of life through our most painful discipline. The time of explanation is not yet.

15. S. Ye people, pour out your heart before Him, Ps. lxii. 8.

God knows all, yet He must be told all. Make God your confidant.

16. Sun. In God is my salvation and my glory, Ps. lxiii. 7.

Supreme trust alone can satisfy the intellect, supreme love alone can fill the heart, supreme righteousness alone can content the conscience.

17. M. And that He died for all, that they which live should not henceforth live unto themselves, 2 Cor. v. 15.

The Christian rule of life, the law of self-sacrifice, the outcome in duty, founded upon Divine charity.

18. Tu. Not as pleasing men, but God, which trieth our hearts, 1 Thess. ii. 4.

We may not set aside the law of God through respect of persons, nor averse from the path of right for the sake of human favour.

19. W. Nor of men sought we glory, neither of you, 1 Thess. ii. 6.

"Who justly knew to blame or to commend,
 To fallings mild but zealous for desert,
 The clearest head and the sincerest heart."

20. T. But in everything by prayer and supplication with thanksgiving, Phil. iv. 6.

Creeds pass, rites change, but religious emotion endures, and prayer and praise will find vent.

21. F. Whose names are in the book of life, Phil. iv. 18.

What this inscription in the Book of Life implies as to the present and about what it implies as to the future.

22. S. Blessed are they which do hunger and thirst after righteousness: for they shall be filled, Matt. v. 6.

The stream of grace which sustained him in his earthly work, and which is his only support of his servants, all comes from the fountain after which we must thirst.

23. Sun. The fear of the Lord is the beginning of wisdom, Ps. cxl. 10.

That is the chief point, the principal thing. The fear of God is wisdom's crown.

24. M. His Righteousness endureth for ever, Ps. cxli. 3.

God will not withhold this gift from those who ask it. It is steadfast and imperishable, like God's.

25. Tu. Being not without law to God, but under the law to Christ, 1 Cor. ix. 21.

In making concessions to others be careful not to exceed the mark. Live cautious of yourself, useful to others, and acceptable to God.

26. W. And this I do for the Gospel's sake, that I might be partaker thereof with you, 1 Cor. ix. 23.

The salvation of others is ever connected in Paul's mind with the thought of his own. Some are apt to lose sight of this.

27. T. They also do no iniquity: they walk in His ways, Ps. cxlix. 3.

This is the description of those who are blessed, their character, and so far as they do so they do not sin.

28. F. I will delight myself in Thy statutes: I will not forget Thy Word, Ps. cxlix. 15.

Here is the secret of the Godly man's aversion to evil; he takes pleasure in and loves God's laws.

29. S. Be ye followers of me, even as I also am of Christ, 1 Cor. xi. 1.

The biographies of good men have power to stimulate to a holy life and usefulness.

30. Sun. I am come that they might have life, and that they might have it more abundantly, John x. 10.

Christ gives life, a rich and plentiful store to those who seek it, a life blessed and overflowing with peace and joy.

31. M. Open Thine eyes, that I may behold wondrous things out of Thy law, Ps. cxlix. 18.

Take away the veil, that I may see the mysterious things which lie hid beneath the letters of God's Word and are incomprehensible to the ordinary understanding.

1. **Tu.** That no man speaking by the Spirit of God calleth Jesus accursed, 1 Cor. xii. 3.

"Revile Christ," said the Roman consul to the aged "Poly-carp." "Four-score-and-six years," replied the old man, "have I served him, and he never injured me; how then can I revile my King?"

2. **W.** And bring forth fruit with patience, Luke viii. 15.

The fruit of holy living must be a perpetual, a never-failing fruit—the gradual patient unfolding of Christian graces.

3. **T.** And whosoever hath not, from him shall be taken even that which he seemeth to have, Luke viii. 18.

The truth which he failed to use. This is ever the law of God's gifts. If they are not used, they are taken away.

4. **F.** For to him that is joined to all the living there is hope, Ecc. ix. 4.

The most wretched of lives is better than the nothingness of death. Christ has robbed death of its sting and the grave of its victory.

5. **S.** For a living dog is better than a dead lion, Ecc. ix. 4.

Existence is better than non-existence. This is common sense. "Better to bear the illa we have than fly to others we know not of."

6. **Sun.** For the Lord God is a sun and shield, Ps. lxxxiv. 11.

"Sun of our life; Thy quickening ray
 Sheds on our path the glow of day,
 Star of our hope, Thy softened light
 Cheers the long watches of the night."

7. **M.** The Lord will give grace and glory, Ps. lxxxiv. 11.

"Lord of all life, below, above,
 Whose light is truth, whose warmth is love,
 Before Thy ever-blasting throne,
 We ask no lustre of our own."

8. **Tu.** For there is no want to them that fear Him, Ps. xxxiv. 9.

There can be no want to those who cling to God with reverence and trust. Those who seek God cannot want anything that is really good for them.

9. **W.** O Lord of Hosts, blessed is the man that trusteth in Thee, Ps. lxxxiv. 12.

The way in which the saints were conducted to a deep and inward life of communion with God, and every desire of the soul satisfied.

10. **T.** Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, Col. i. 12.

Counted as fit to share in the benefits of the Gospel. The love of the Father is at the root of our salvation.

11. **F.** In whom we have redemption through His blood, even the forgiveness of sins, Col. i. 14.

The blessings of the Gospel are offered to all, yet they are enjoyed only by those who, through faith, are in spiritual union with Christ.

12. **S.** That your love may abound yet more and more in knowledge and in all judgment, Phil. i. 9.

Love unbalanced by sense is apt to go wrong, while judgment without love will never venture much for Christ.

13. **Sun.** For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake, Phil. i. 29.

What a lofty view of suffering when borne meekly as our appointed cross, the safest and surest way to glorify Him.

14. **M.** Thou art good, and doest good; teach me Thy statutes, Ps. cxix. 68.

The goodness of God is the ground of his prayer for spiritual illumination. He asks the good and gracious God to be his Teacher.

15. **Tu.** I know, O Lord, that Thy judgments are right, Ps. cxix. 75.

God's decisions are pure righteousness; and even in his chastisements he is faithful to his purpose of mercy.

16. **W.** Fear not, little flock; for it is your Father's good pleasure to give you the kingdom, Luke xii. 32.

What hope and joy are ours in seeking the kingdom of God! He gives us all needful helps in winning it.

17. **T.** The spirit of man is the candle of the Lord, Prov. xx. 27.

Conscience is a light given by God. How great the blessing of a conscience tender and alive to see good and evil, to select the one and reject the other!

18. **F.** For the Spirit searcheth all things, yea, the deep things of God, 1 Cor. ii. 10.

The Holy Spirit acts as a Revealer in two ways. He communicates the truth to the mind and he disposes us to accept it.

19. **S.** And when the burnt offering began, the song of the Lord began, 2 Chron. xxix. 27.

The essential condition of joy in human life is self-sacrifice, always associated with suffering and pain, the sacrifice of self for others, and God's true joy in that.

20. **Sun.** The good will of Him that dwelt in the bush, Deut. xxxiii. 16.

Look back and you see the mercy that has led you; this will increase your faith, hope, and charity, as you think on the long goodwill of God.

21. **M.** And patience, experience; and experience, hope, Rom. v. 4.

The soul that is getting deeper into a knowledge of Christ has no right to fear. Sad to see one calling himself a Christian who despairs of the world the longer he lives.

22. **Tu.** The light of the body is the eye, Matt. vi. 22.

Keep your conscience pure, true, and reverent, you will carry with you an eye through which the orientating light will shine upon you.

23. **W.** The length and the breadth and the height of it are equal, Rev. xxi. 16.

These words declare that the perfect life of man will be perfect on every side; complete energy, faith, and love: these make the perfect man.

24. **T.** And He said unto me, Son of man, stand upon thy feet, Ezek. ii. 1.

Can we thank God for his mercies with an upright, self-reverent soul, rejoicing that we are saved, and grateful for the real joy of life?

25. **F.** For God sent not His Son into the world to condemn the world, John iii. 17.

Christ never upbraided the sinner except to save him; never beat the chains except to set the captive free. Not to condemn, but to save, was the glory of his mission.

26. **S.** My soul fainteth for Thy salvation, Ps. cxix. 81.

He pines away with eager longing. He was sure that God would fulfil his promise, grant him help and consolation.

27. **Sun.** For ever, O Lord, Thy word is settled in heaven, Ps. cxix. 89.

The word of God is eternal and all-penetrating. The whole world bears witness to his unchanging laws.

28. **M.** I have seen an end of all perfection, Ps. cxix. 96.

All earthly joys are limited, cannot reach beyond a certain point; but God's Word stretches out in all directions, and is deep and broad.

1. Tu. Till Heaven and earth pass, one jot, or one tittle shall in no wise pass from the law till all be fulfilled, Mt

Christ sets his seal to the truth of the Old; the Old is not contrary to the New, for in both everlasting life is offered to mankind by Christ.

2. W. And it is easier for Heaven and earth to pass, than one tittle of the law to fail, Luke xvi. 17.

Christ repeats what he had taught in the sermon on the mount, that the Gospel is no destruction of the law, but its fulfillment.

3. T. Being born again by the Word of God, which liveth and abideth for ever, 1 Peter i. 23.

As God's word brought the visible creation into being, so his word recreates man's soul. No human voice, but only the voice of the Spirit can regenerate man.

4. F. Take heed what ye hear: and what measure ye mete, Mark iv. 24.

Blame not before you have examined the truth: understand first: mind in what spirit you listen, and how you regard truth.

5. S. For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment, Jas. ii. 13.

The mercy that you show to another will stand in the way of the judgment of God. Mercy defends, and wins from God the sentence of pardon in Christ.

6. Sun. If ye from your hearts forgive not every one his brother their trespasses, Matt. xviii. 65.

It is easy to forgive in words and tongue, but if God is to accept it, it must be in deed and in truth.

7. M. I hate vain thoughts: but Thy law do I love, Ps. cxix. 113.

The double-minded, the wavering, those who halt between two opinions; "unstable hearts of wavering choice."

8. Tu. And the Apostles said unto the Lord, Increase our faith, Luke xvii. 5.

To obey Christ's rule difficult, and needed stronger trust; so with our weak, dim faith. Christ alone can give this.

9. W. Lord, I believe; help Thou mine unbelief, Mark ix. 24.

Only he who really believes sees and feels his unbelief. His faith was accepted, and won its position.

10. T. If ye had faith as a grain of mustard seed, Luke, xvii. 6.

True faith, though small and weak, will grow and increase; Christ will foster and nourish it.

11. F. And Jesus said, Were there not ten cleansed? but where are the nine? Luke xvii. 17.

This question must come home to those to whom God has granted mercy, blessing, spared in sickness, saved in some great peril. Ask.

12. S. Arise, go thy way: thy faith hath made thee whole, Luke xvii. 19.

His faith won for him spiritual as well as bodily health, and this would rouse fresh gratitude in his grateful heart.

13. Sun. I will lift up mine eyes unto the hills, from whence cometh my help, Ps. cxxi. 1.

He does ask, as being in doubt, but to give occasion for the joyful statement that all comes from God.

14. M. He will not suffer thy foot to be moved. He that keepeth thee will not slumber, Ps. 121. 3.

"May he ne'er yield thy foot to slide,
 His watch unsleeping o'er thee keep."
 Be not afraid, God will keep you.

15. Tu. Yea, thou shalt lie down, and thy sleep shall be sweet, Prov. iii. 24.

He who trusts in God may sleep securely, undisturbed by thoughts of sin or danger. So Peter slept in prison.

16. W. Behold, he that keepeth Israel shall neither slumber nor sleep, Ps. cxxi. 4.

God neither slumbers through weariness, nor is his life an alternate waking and sleeping. The eyes of his Providence are ever open over his people.

17. T. The Lord shall preserve thee from all evil: He shall preserve thy soul, Ps. cxxi. 7.

Hurtful influences of all kind. He will keep body and soul outwardly and inwardly.

18. F. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore, Ps. cxxi. 8.

These sweet and simple words have enabled God's people to soothe their fears in the assurance that they are in the hand of a Divine and ever-watchful keeper.

19. S. And lean not unto thine own understanding, Prov. iii. 5.

Make proper use of your powers as being God's gift: look to him, and seek in prayer his guidance and counsel.

20. Sun. That men ought always to pray and not to faint, Luke xi. 1.

The life of a Christian should be one great continuous prayer. The soul must be attuned to prayer.

21. M. Praying always with all prayer, Eph. vi. 18.

In incessant, perseverant, petition, and intercession. These are the elements of complete prayer.

22. Tu. Rejoice evermore. Pray without ceasing, 1 Thess. v. 16, 17.

Joy is not only a privilege, but a duty. Prayer is needful to sober us in joy and cheer us in sorrow.

23. W. In everything give thanks, 1 Thess. v. 18.

This is possible to faith only. A spirit of thankfulness is the homage which God demands for himself. To murmur is to doubt his power, or his justice, or his love.

24. T. A Judge which feared not God, neither regarded man, Luke xviii. 2.

Not worthy was there wanting in him the higher motive, but its mischievous substitute; respect for the opinions of others was equally wanting.

25. F. Lest by her continual coming she weary me. Luke xviii. 5.

Worry or plague me to death. It is the language of a selfish man, whose temper is ruffled.

26. S. I tell you that He will avenge them speedily, Luke xviii. 8.

The relief which seems to tarry long comes in the proper time, according to God's far-seeing and loving counsel.

27. Sun. But first gave thine own selves to the Lord, and unto us by thine will of God, 2 Cor. vii. 5.

They outran Paul's expectation, giving not only their money, but themselves in heart and life to Christ and his cause.

28. M. This day is salvation come to this house, Luke xix. 9.

He was waiting with the door open, or it might have passed by. So Christ still says to us, "Behold, I stand at the door and knock."

29. Tu. So then they which be of faith are blessed with faithful Abraham, Gal. iii. 9.

Only those who have the same faith inherit the blessing being really in the true sense his sons.

30. W. And knowledge is pleasant unto thy soul, Prov. ii. 10.

The process of acquiring knowledge is often irksome: it requires self-denial and trouble; it must take possession of the soul before it becomes enjoyable.

31. T. And preached the Gospel, Luke xx. 1
 All our Lord's gracious invitations, all his merciful warnings, all his holy teachings, are "the Gospel," leading to him in whom we find life and salvation.

1. **F.** And your feet shed with the preparation of the Gospel of peace, Eph. vi. 15.

Lives in a perpetual preparedness; you can gain only by a deep-rooted possession of, and living upon, the Gospel.

2. **S.** For we are saved by hope, Rom. vii. 24.

The atmosphere of the Christian life is one of hope, joy, gay and sparkling, not groaning but triumph, not gloomy but radiant.

3. **Sun.** If the Son therefore shall make you free, ye shall be free indeed, John viii. 36.

There is no liberty like obedience to God's laws; no one is so much in bondage as the man who is without religion.

4. **M.** As they that shall be judged by the law of liberty, Jas. ii. 12.

Look at Christ and you see this freedom in perfection; his was the freest life man ever lived.

5. **Tu.** So speak ye and so do as they that shall be judged by the law of liberty, Jas. ii. 12.

How simple and sublime it makes the judgment day? How must they speak and do who live in sight of such a day.

6. **W.** When ye fast be not as the hypocrites, of a sad countenance, Matt. vi. 16.

May we not treat the body so as to help the soul. A man who lives seriously within begins to live more simply without.

7. **T.** But thou, when thou fastest, anoint thine head, and wash thy face, Matt. vi. 17.

Fasting is the expression of repentance, and it recovers the life to God and to spiritual culture.

8. **F.** That thou appear not unto men to fast, but unto thy Father which is in secret, Matt. vi. 18.

Do openly whatever is commanded, that men may glorify God; do secretly all else that men may not glorify thee.

9. **S.** What profit though a man say he hath faith, and have not works, Jas. ii. 14.

What good is it to say you have faith and have no works of mercy and love, which are the outward proofs and fruits of faith.

10. **Sun.** Peace and joy in the Holy Ghost, Rom. xiv. 17.

Paul was always looking up for inspiration and always receiving it, when he was comforting them with the Comforter. He had that gladness within.

11. **M.** Have ye received the Holy Ghost since ye believed? Acts xix. 2.

What greater joy can anyone desire than to bring another into the knowledge and power of the Holy Spirit.

12. **Tu.** We have not so much as heard whether there be any Holy Ghost, Acts xix. 2.

Do not go helpless when there is such a help at hand. The Holy Spirit is waiting to show you Christ.

13. **W.** Woman, behold thy son! To the disciple, Behold thy mother, John xix. 26, 27.

Loving, thoughtful care in the midst of the agonies of such a death.

14. **T.** Depart from me; for I am a sinful man, O Lord, Luke v. 8.

Nearness, power and purity of Christ will make the sinner fear, yet fear will lead to love, as with Peter.

15. **F.** And Jesus said unto Simon, Fear not, Luke v. 10.

This was Christ's comforting answer. When shrinking from Christ comes from a sense of sin, he cheers, comforts us and bids us "fear not."

16. **S.** Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens, Ps. cxlxi. 1.

What should we do in distress? Turn our eyes to heaven, to the God, who looks upon us, rejoices in and loves us.

17. **Sun.** The Lord is in His holy temple, the Lord's throne is in heaven, Ps. xl. 4.

Faith, when all is dark on earth, draws light and comfort from heaven, and knows that all the affairs of this world are ordered by God.

18. **M.** For the righteous Lord loveth righteousness, Ps. xi. 7.

We know God's dealings from his character; he discerns between the good and the bad, loving those who are like himself.

19. **T.** His countenance doth behold the upright, Ps. xi. 7.

The upright shall see God now looking down in love.
 "The just with open eye,
 His face shall ever see."

20. **W.** I shall be satisfied, when I awake, with Thy likeness, Ps. xvii. 15.

Time would come when awakening from death he would see God and be content with the manifestations of his glory.

21. **Tu.** Thou wilt show me the path of life, Ps. xvi. 11.

The path of life commences here; the soul is truly alive; death cannot break that union nor rob us of true life.

22. **F.** In Thy presence is fulness of joy, Ps. xvi. 11.

This is a satisfying fulness of gladness, and in the fountain at his right hand are all kinds of pleasant things.

23. **S.** We shall be satisfied with the goodness of Thy house, Ps. lxxv. 4.

There is no better way of thanking God for past grace than by hungering and thirsting for a fresh supply.

24. **Sun.** This is My body which is given for you, Luke xxii. 19.

"Christ was the word which spake it,
 He took the bread and break it
 And what that word did make it
 That I believe and take it."

25. **M.** Thanks be unto God for His unspeakable gift, 2 Cor. ix. 15.

The gift of the Father of his only Son; the one source and fountain-head of all other gifts.

26. **Tu.** Receive with meekness the engrafted Word, which is able to save your souls, Jas. i. 21.

Meekness is the temper most like to Christ, for he was meek and lowly of heart and it has the inheritance of the earth.

27. **W.** But be ye doers of the Word, and not hearers only, Jas. i. 22.

Obeys the Word and do the works. Hearing, feeling and believing are precious when they lead to holy living.

28. **T.** If any man among you seem to be religious, and brideth not his tongue, Jas. i. 26.

While you let your tongue loose in untruth, or unkindness or other unseemliness, you simply deceive yourself.

29. **F.** Pure religion and undefiled before God, and the Father is this, Jas. i. 27.

True worship must be accompanied by such works as these: to do good and holy works, works of charity, and deeds of self-denial.

30. **S.** As strangers and pilgrims, abstain from fleshly lusts, which war against the soul, 1 Pet. ii. 11.

The solemn tenderness with which he forbids sinful indulgences; his heart was full of love.

1. Sun. Handle Me, and see; for a spirit hath not flesh and bones, Luke xxiv. 39.

Make Christ ours, that he may make us his. He really wears our humanity that we may come to the Father God, whom he reveals.

2. M. According to the Gospel of the glory of the blessed God—(R.V.), 1 Tim. i. 2.

The revelation of God in Jesus Christ is the glory of God; it is the blessedness of God, and is good news for all.

3. Tu. All things are lawful for me, but all things are not expedient, 1 Cor. x. 23.

Paul was the great preacher of the liberty of conscience. Many abuse it to cover liberty of inclination, and follow their own desires.

4. W. All things are not expedient: but all things edify not, 1 Cor. x. 23.

They do not always contribute to the spiritual life, not only our own education, but the education of others.

5. T. Curse ye Meroz, the inhabitants thereof, because they came not to the help of the Lord, Judges v. 23.

The curse of uselessness, of shirking duty. Such never work for a good cause, never help a bad man to be better.

6. F. Because God sent His only begotten Son into the world, that we might live through Him, 1 John iv. 9.

When Christ has redeemed a man, and the man knows his redemption, he serves Christ in joyful gratitude.

7. S. He that hath the Son hath life; and he that hath not the Son of God hath not life, 1 John v. 12.

When you love and serve Christ you really live; the work and tasks and service of Christ become yours.

8. Sun. And I will walk at liberty: for I seek Thy precepts, Ps. cxix. 45.

These words tell of the freedom that comes by lofty service; by loving God you are free for your best life.

9. M. To the help of the Lord against the mighty, Judges v. 23.

What a change, when selfish, cowardly, fastidious and idle creatures come to God's side. Blessed such, no curse for him.

10. Tu. Who coverest Thyself with light as with a garment, Ps. civ. 2.

A vision of the love, the truth, and the glory of God, which is impossible until clothed by God in Christ.

11. W. From henceforth let no man trouble me, Gal. vi. 17.

Freedom to do my duty, to work out my service, and maintain my course.

12. T. For I hear in my body the marks of the Lord Jesus, Gal. vi. 17.

The life is Christ's life, uttering his wishes; filled and inspired by his love.

13. F. Make haste and come down; for today I must abide at thy house, Luke xix. 5.

The personal call of Christ, his urgency and the sacred impetuosity of it.

14. S. For God resisteth the proud, and giveth grace to the humble, 1 Pet. v. 5.

He pours out abundantly on humble souls, his sweet dew and showers fall on humble hearts and make them pleasant and fertile.

15. Sun. To whom our fathers would not obey, Acts vii. 39.

We must learn to watch and guard the inlets of our hearts; God only a right to our best affections.

16. M. That walk not as other Gentiles walk, Eph. iv. 17.

The Christian aims under other motives; he has access to resources, and has before him subjects and ideals which others have not.

17. Tu. In the vanity of their mind, Eph. iv. 17.

Purposelessness, without the true aims of life, which is God's glory. From your relationship to Christ, what kind of life should result from it.

18. W. Joseph of Arimathæa, who also waited for the Kingdom of God, Mark xv. 43.

Timidity is the common sin and weakness of rich men. The courageous avowal of truth in the time of Christ's death.

19. T. And judge yourselves unworthy of everlasting life, Acts xiii. 46.

The Christian religion knows nothing of fitness to die, but only of fitness to live. If we are fit to live on earth we are fit to live in any world.

20. F. Who went about doing good, Acts x. 38.

Moral qualities are nobler than mental ones; they constrain the homage of conscience, and appeal to our highest moral approbation.

21. S. For I have set thee for a sign unto the house of Israel, Ezek. xii. 6.

In pursuing in usefulness, in truth, in courage and piety, a manifestation of what God requires from all.

22. Sun. And the Lord turned, and looked upon Peter, Luke xlii. 61.

One look of pale suffering face will make feel the deep disgrace of weakness.

23. M. They that sow in tears shall reap in joy, Ps. cxxvi. 5.

The seed-time and harvest are emblematical, and the meaning that their present sorrow should be turned into singing and gladness.

24. Tu. He that goeth forth and weepeth, shall come again rejoicing, Ps. cxxvi. 6.

Whatever we do for God, it will in the end prosper and bear fruit.

25. W. Blessed are they that mourn: for they shall be comforted, Matt. v. 4.

This is true not only for sorrow for sin, but of all sorrow patiently endured; it is sure to bring comfort in the end.

26. T. And let us not be weary in well-doing: for in due season we shall reap, if we faint not, Gal. vi. 9.

Let us not tire or lose heart in doing all that is good and honourable.

27. F. Let us do good unto all, Gal. vi. 10.

Let us make use of every opportunity that we can find to work that which is good to all.

28. S. Cease ye from man, whose breath is in his nostrils, Isa. ii. 22.

There is a deep pathos in this lamentation over the powerlessness of man in the day of God's visitation.

29. Sun. For they have rewarded evil unto themselves, Isa. lli. 9.

They have done evil unto themselves. By God's laws all evil conduct brings a retribution. No one to thank for our misery but ourselves.

30. M. Jesus therefore, being weary with His journey, John iv. 6.

Blessed weariness. How does this bring the Saviour near to us. And what force does it give to His loving sympathy?

31. Tu. Come unto Me, all ye that labour and are heavy laden, and I will give you rest, Matt. xi. 28.

How many weary ones since these words were spoken have taken comfort from them, and have found peace and joy in Christ.

1. **W.** Take My yoke upon you, and learn of Me, Matt. xi. 29.

There is something to bear for Christ. We cast down one burden and we take up another.

2. **T.** And ye shall find rest unto your souls, Matt. xi. 29.

By the help given to us, by the grace that strengthens our weakness by the love that animates us and the hope that cheers us.

3. **F.** For whatsoever a man soweth, that shall he also reap, Gal. vi. 7.

"The tissue of life to be
 We weave with colours all our own,
 And in the field of destiny,
 We reap as we have sown."

4. **S.** And for a place of refuge, and for a covert from storm and from rain, Isa. iv. 6.

God gives his people not merely shelter from danger, but from the smaller evils and inconveniences of life.

5. **Sun.** The Lord is righteous: He hath cut asunder the cords of the wicked, Ps. cxxxix. 4.

God's people may comfort themselves with the assurance in the final and complete victory of good over evil.

6. **M.** But there is forgiveness with Thee, that Thou mayest be feared, Ps. cxxxix. 4.

God pardons us that we may reverence and obey him. The tenderness and love of God.

7. **Tu.** Lord, my heart is not haughty, nor mine eyes lofty, Ps. cxxxix. 1.

Pride has its seat in the heart and is seen in the face and expresses itself in the life.

8. **W.** Let Israel hope in the Lord henceforth and for ever, Ps. cxxxix. 3.

Learn to rest calmly on the wisdom, goodness, and love of God, then no pride or impatience will find a place in your soul.

9. **T.** Be it unto me according to Thy word, Luke i. 38.

When blessings come may they be to his glory whose will has thus ordained.

10. **F.** Search the scriptures; and they are they which testify of Me, John v. 39.

Christ does not say read but search, for the Bible is a mine in which many precious jewels lie below the surface.

11. **S.** And ye will not come to Me, that ye might have life, John v. 40.

It is possible to have an intimate acquaintance with the Bible, its truths and doctrines, and yet be a stranger to him whom the Bible sets forth.

12. **Sun.** But I know you, that ye have not the love of God in you, John v. 42.

The secret of their want of faith in him: their hearts were empty of the love of God and full of the love of self.

13. **M.** How can ye believe, which receive honour one of another? John v. 44.

The love of human praise is fatal to a living faith. The one a visible earthly reward, the other invisible and heavenly.

14. **Tu.** But if ye believe not his writings, how shall ye believe My words? John v. 47.

Those who neglect or reject the light and evidence God has given will not learn new truths and advance to higher knowledge.

15. **W.** Honour all, fear God, 1 Pet. iv. 17.

Every human being has a claim on our respect, being created by God, and redeemed by Christ.

16. **T.** When He shall come to be glorified in His saints, and to be admired in all them that believe, 2 Thess. i. 10.

Christ is glorified in those who glorified in Christ. The transformation of those who receive Christ is the great miracle of his power.

17. **F.** If any man will come after Me let him deny himself, Matt. xvi. 24.

Some people have not the faculty for perception of the noble and self-denying. Their own lives are so constantly elevated that they see nothing remarkable in the devotion of others.

18. **S.** Conscience, I say, not thine own, 1 Cor. x. 29.

There is nothing so unmanageable as a conceited conscience.

19. **Sun.** What doth the Lord require of thee but to do justly, and to love mercy? Micah iv. 8.

If any so-called religion takes away this great saying, it is adds thereto it obscures the perfect ideal of religion.

20. **M.** Love your enemies, bless them that curse you, and pray for them which despitefully use, Matt. v. 44.

To bear with pain and to contend with pride, when grieved to pray, when injured to forgive, and with the world in charity to live.

21. **Tu.** But the water that I shall give him shall be in him a well of water springing up into everlasting life, John iv. 14.

The water Christ spoke of was a fountain within the heart, which quenched all thirst for ever.

22. **W.** Therefore with joy shall ye draw water out of the wells of salvation, Isa. xlii. 3.

The water is always there; what is wanting is the sacred thirst.

23. **T.** But He said unto them, I have meat to eat that ye know not of, John iv. 32.

From childhood he had lived by bread alone. Natural images were, but the vehicles for deep spiritual thoughts and truths.

24. **F.** For all things are yours, 1 Cor. iii. 21.

"Two worlds are ours; 'tis only sin
 Forbids us to decay,
 The mystic heaven and earth within
 'Tis all as the sea and sky."

25. **S.** If they speak not according to this Word, it is because there is no light in them, Isa. viii. 20.

We have in revelation not full knowledge, but a growing light, a morning which hereafter becomes perfect day.

26. **Sun.** But the path of the just is as the shining light, that shineth more and more unto the perfect day, Prov. iv. 18.

The more you know of God the more clearly does God's work show itself in you, just as the light of day gathers strength as it advances.

27. **M.** Deliver me, O Lord, from mine enemies: I flee unto Thee to hide me, Ps. cxliii. 9.

All he discloses to God, and to him alone. I have hid all with Thee: hide me with Thee.

28. **Tu.** Thy Spirit is good; lead me into the land of uprightness, Ps. cxliii. 10.

The same influence which elevate and widen our sense of human duty give corresponding height and nobleness to our ideas of the Divine character.

29. **W.** Lord, what is man, that Thou takest knowledge of him? Ps. cxlix. 3.

In Psalm viii. it is the thought of God's greatness that drew forth the expression of our littleness: here it is God's exceeding kindness of condemnation.

30. **T.** Happy is that people whose God is the Lord, Ps. cxli. 15.

Blessed are the people who are thus favoured and, who see in the abundance of favours God's kindness and love.

1. **F.** Bear ye one another's burdens, and so fulfil the law of Christ, Gal. vi. 2.

To do something for others, and to do all that makes home and family life more attractive; you test Christ's presence by the work done for him.

2. **S.** And be renewed in the spirit of your mind, Eph. iv. 23.

Many resort to Scriptures to discover what to think, rather than how to live. It is easier to hold right views than to live a holy and lovely life.

3. **Sun.** Take heed unto thyself, and unto the doctrine, 1 Tim. iv. 16.

Orthodoxy, right-thinking, involves less sacrifice than orthodoxy, right-doing. The undue stress laid on the doctrine has encouraged many in this error.

4. **M.** Take heed unto thyself, 1 Tim. iv. 16.

Has been bidden to take care of the dogma, that this command has seemed of secondary importance, and so fancied they were safe both for this world and the next.

5. **Tu.** Now if any man have not the Spirit of Christ, he is none of His, Rom. viii. 9.

The converse of this must be true: that if any man have that spirit, he belongs to the company of Christ.

6. **W.** And have not charity, I am nothing, 1 Cor. xiii. 2.

Without love, the martyr, the giver, the man of faith, and all things rolled together into one—only brass.

7. **T.** But the fruit of the Spirit is love, joy, peace, gentleness, goodness, Gal. v. 22.

Citizenship in the kingdom of God by character and spirit; all these belong to the moral and spiritual realm.

8. **F.** Against such there is no law, Gal. v. 23.

When these are found they are so evidently produced by the Divine Spirit that the obligations raised by dogmas are urged in vain.

9. **S.** Can two walk together, except they be agreed? Amos iii. 3.

God and man can only walk together on a footing of absolute concord; there must be hearty and deep sympathy.

10. **Sun.** Can two walk together, except they be agreed? Amos iii. 3.

Life is a Divine-human companionship, the condition of that is Divine-human agreement.

11. **M.** And Enoch walked with God: and he was not, for God took him, Gen. v. 24.

This is to have God with you consciously and by choice, in everyday occupation and in everyday society.

12. **Tu.** Jesus Christ the same yesterday, and to-day, and for ever, Heb. xiii. 8.

In the day of salvation he is the same, an unchanging Friend and Brother. Let Christ be always the same to you.

13. **W.** Remember them which have the rule over you, Heb. xiii. 7.

That is, your leaders, the laus of whose lives; how they walked, endured, and died.

14. **T.** Be patient therefore, brethren, unto the coming of the Lord, Jas. v. 7.

Follow the example of Christ. Let that teach your hearts to be strong, firm, and resolute.

15. **F.** I was a stranger, and ye took Me in, Matt. xxv. 35.

The love and beauty of Christ's goodness, that he came as a stranger to the door of poor humanity. May he be to you a welcome guest.

16. **S.** The Lord is my Shepherd, Ps. xxiii. 1.

God for us, in us, with us. These are the ideas which describe our religion. All things work for our good.

17. **Sun.** I shall not want, Ps. xxiii. 1.

He is our safeguard, our dignity, and our gladness: how can we need anything, miss anything, when God and Christ are ours?

18. **M.** And purify unto Himself a peculiar people, zealous of good works, Titus ii. 14.

Eagerness for such good works as cover the whole field of thought, life, business, and affairs.

19. **Tu.** The Father of Glory may give unto you the spirit of wisdom, Eph. i. 17.

Wisdom is for the whole governance of the soul: it fills with worthy ideas for the end for which he is.

20. **W.** For we are members one of another, Eph. iv. 25.

Act as we will, we are all of one body, to which love and agreement and mutual service are necessities of health and life.

21. **T.** There is no peace, saith my God, to the wicked, Isa. lvii. 21.

Wanting peace himself, his fierce dissatisfaction fixes on all that is weak and corrupt.

22. **F.** And as it is appointed unto men once to die, but after this the judgment, Heb. ix. 27.

Death gives a kind of dignity to the meanness of human beings: enemies cease to annoy, and friends love us better.

23. **S.** For every creature of God is good, and nothing to be refused, 1 Tim. iv. 4.

We should use with moderation and thankfulness the blessings which God gives us.

24. **Sun.** Thou preparest a table before me in the presence of mine enemies, Ps. xxiii. 5.

The certainty of the Divine supplies, and the abundance and richness of them under all circumstances.

25. **M.** For in that He Himself hath suffered being tempted, He is able to succour them that are tempted, Heb. ii. 18.

It is no weakness to feel the temptation, for Christ did: it is no sin to be tempted, for Christ was tempted in all points like as we are.

26. **Tu.** Lord, save us: we perish, Matt. viii. 25.

Terror, panic-stricken, gaze upon the danger, rapidly sinking, then call to him who rides upon the storm.

27. **W.** The name of the Lord is a strong tower: the righteous runneth into it and is safe, Prov. xviii. 10.

If our enemies are here, our Saviour is here as well; at the last moment the way to escape shall appear.

28. **T.** And of His fulness have all we received, and grace for grace, John i. 16.

As from a treasure-house he bestows his gifts on us. The fountain of grace is exhaustless. Blessed are they that drink thereof.

29. **F.** Or life, or death, or things present, or things to come, 1 Cor. iii. 22.

Life in a higher sense than sinful ones used in a nobler cause: death is the portal to life, and the Christian welcomes it.

30. **S.** But I have all and abound; I am full, Phil. iv. 18.

Humility and faith are twin sisters. In trials, losses, and sorrows a Christian rejoices in God's providence.

31. **Sun.** The Lord gave and the Lord hath taken away; blessed be the Name of the Lord, Job. i. 21.

Not many can say this at the moment of loss: faith only can give the victory over the sharpness of pain and loss.

1. **M.** Open thy mouth wide, and I will fill it, Ps. lxxxii. 10.

A sentence which indicates the bountifulness of God, and the responsibility of man. God requires an eager hungering after His bounty.

2. **Tu.** Trust in the Lord, and do good; and verily thou shalt be fed, Ps. xxxvii. 3.

Feed upon the faithfulness of God.
 "Trust thou in the Lord and do thou good,
 As shepherd in his tent,
 Dwell in the land and feed on truth."

3. **W.** Delight thyself also in the Lord; and He shall give thee the desires of thine heart, Ps. xxxvii. 4.

You will not gain at once what your fancy suggests; but making God your joy, you will delight only in what God loves.

4. **T.** If ye abide in Me, and My words abide in you, John xv. 7.

There is one sign and fruit of Christ's dwelling in us; his words are very dear to us; then our prayers are heard and answered.

5. **F.** Ye shall ask what ye will, and it shall be done unto you, John xv. 7.

All promises concerning prayer are limited by God's will; they are petitions for spiritual rather than temporal blessings. They who desire nothing pray for nothing.

6. **S.** And whatsoever we ask, we receive of Him, 1 John iii. 22.

Answers to prayer, as in the cleansing efficacy of Christ's blood, are made dependent on our being in a condition of love with God and each other.

7. **Sun.** And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us, 1 John v. 14.

How could God be expected to answer us contrary to his will? Or how could we wish him to do it?

8. **M.** Now unto Him that is able to do exceeding abundantly, Eph. iii. 20.

To encourage them under the difficulty of reaching to such a standard, he bids them think of the power of God, not limited by the ideas of men.

9. **Tu.** Above all that we ask or think, according to the power that worketh in us, Eph. iii. 20.

Blessed thought that God in his gifts ever goes beyond our prayers and never comes short of them.

10. **W.** And herein is that saying true, One soweth, and another reapeth, John iv. 37.

It must have been severely mortifying to David not to build the temple. It really seems to be God's law never to suffer any one man to do all the work.

11. **T.** Wait on the Lord: be of good courage, Ps. xxvii. 14.

Let us remember the old proverb, that the man who can wait lives to win the world. Tarry then the Lord's leisure.

12. **F.** Lo, this is our God; we have waited for Him, Isa. xxv. 9.

Be our troubles or danger ever so great, our one duty and blessedness is to wait on God, certain that our relief will come.

13. **S.** But every man also on the things of others, Phil. ii. 4.

A far too rare a feeling of single-mindedness for the general welfare, yet a Christian's duty.

14. **Sun.** Though He slay me, yet will I trust in Him, Job xiii. 15.

The joy of faith, that most elevating and ennobling of all human virtues and graces.

15. **M.** For we are saved by hope, Rom. xiii. 24.

Faith makes us glad, hope makes us patient; wait quietly and hope earnestly for the goodness of God.

16. **Tu.** And we have known and believed the love that God hath to us, 1 John iv. 16.

That is by personal experience. Here is the beginning of Christian history, experience and the fullness of joy.

17. **W.** Surely goodness and mercy shall follow me all the days of my life, Ps. xxiii. 6.

Thankfulness is one of the most attractive qualities of the Godly. A merry house and a cheerful countenance, such a benefactor of society.

18. **T.** And I will dwell in the house of the Lord for ever, Ps. xxiii. 6.

The eternal life in heaven; he anticipated the blessedness of our final home.

19. **F.** In My Father's house are many mansions, John xiv. 2.

Heaven is spoken of under three points of view: a home, a permanent home, a home in the presence of God.

20. **S.** But unto every one of us is given grace according to the measure of the gift of Christ, Eph. iv. 7.

Christ gives us according to our capacity for receiving; nothing so inspiring and deepening our nature as true love.

21. **Sun.** And keep all My commandments always, that it might be well with them, Deut. v. 29.

All God's rules are for our good; his main object is our blessedness. It cannot be well with us unless we live as he directs.

22. **M.** If ye know these things happy are ye if ye do them, John xiii. 17.

How few understand this method of the Divine acting, and the extent of Christ's words.

23. **Tu.** And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might, Deut. vi. 5.

The most loving son is always the most reverent and obedient. Love leads up to honour and respect.

24. **W.** For the Lord taketh pleasure in His people, Ps. cxlix. 4.

His real delight is in his own people; he bestows on them all that is gracious and engaging.

25. **T.** Let everything that hath breath praise the Lord, Ps. cl. 96.

Blessed are they that are fulfilling purpose here, as they may hope to find their happiness in the eternal life of heaven.

26. **F.** To know wisdom and instruction: to perceive the words of understanding, Prov. i. 2.

It is only the godly who are wise; while the ungodly, the obstinate, and self-conceited are fools in God's sight.

27. **S.** Therefore shall they eat of the fruit of their own way, Prov. i. 31.

Woe the result of their own misconduct.

"So will men
 The angels that they themselves procure
 Must be their schoolmasters."

28. **Sun.** He maketh me to lie down in green pastures; He leadeth me beside the still waters, Ps. xxiii. 2.

So Christ offers rest and refreshment to all who are weary and heavy laden. The severity of the journey of life and constant need of refreshment.

29. **M.** And the Lord added to the church daily such as should be saved, Acts ii. 47.

Salvation is a progressive thing which runs on all high life. Trust yourself to Christ and he will save you.

30. **Tu.** To be strengthened with might by His Spirit in the inner man, Eph. iii. 16.

It is a duty to be strong, to be strong through the use of Divine power freely given for asking.

31. **W.** A meek and quiet spirit, which is in the sight of God of great price, 1 Pet. iii. 4.

That which is felt in its secret influence rather than seen. This does not need ornament, it is itself the adornment of the entire being.

1. T. That he might be the father of all them that believe, Rom. iv. 11.

The father of all faithful people, so that the same blessings might be imparted to them as his children.

2. F. That Christ may dwell in your hearts by faith, Eph. iii. 17.

Not lodge as an occasional guest, but abide; strength both of will and heart to detain Christ in the soul.

3. S. That ye, being rooted and grounded in love, Eph. iii. 17.

Firmness being the point, the result. Love to God and man, "which is the bond of perfectness."

4. Sun. May be able to comprehend with all saints, Eph. iii. 18.

The spirit of love expands and elevates the whole nature, enlarging its vision and its powers.

5. M. And to know the love of Christ, which passeth knowledge, Eph. iii. 19.

As by personal experience Christ's love to us, and to know what cannot be known.

6. Tu. That ye might be filled with all the fullness of God, Eph. iii. 19.

This will ever be in proportion to our knowledge. So far as creatures can contain it in his love, joy, power, and glory.

7. W. Now unto Him that is able to do exceeding abundantly above all that we ask or think, Eph. iii. 20.

The work of God in the soul. He is the helpful, inspiring God; is able to do all we ask him.

8. T. According to the power that worketh in us, Eph. iii. 20.

Infinite goodness inspiring goodness in us; waiting on us weak ones, waiting by what we call the eternal nurse love.

9. F. To do exceeding abundantly, Eph. iii. 20.

What is that? It is enough, and more than enough. What must be infinite abundance?

10. S. Unto Him be glory in the Church by Christ Jesus, Eph. iii. 31.

A God so glorious in love, patience, grandeur, and benefactions, from whom comes all that is good.

11. Sun. O God, Thou art my God; early will I seek Thee, Ps. lxxiii. 1.

David had chosen God, and God had rewarded his choice by becoming the portion of his soul. Love God and you love all.

12. M. To see Thy power and Thy glory, Ps. lxxiii. 2.

Earnest desire that he might know God more perfectly, to see more of his majesty and his loveliness.

13. Tu. Because Thy lovingkindness is, better than life my lips shall praise Thee, Ps. lxxiii. 3.

God's love was everything to him, more than life itself: the one thing that made life desirable.

14. W. Then there arose a reasoning among them, which of them should be greatest, Luke ix. 46.

There is no characteristic of the kingdom of Christ more marked than this—that the Divine right to rule lies in serving.

15. T. And Jesus, perceiving the thought of their heart, took a child and set him by Him, Luke ix. 47.

What is littleness of character? One who is most afraid of being mistaken; who is consequential over thinking of himself, his honour, his dignity and rights.

16. F. God, I thank Thee, that I am not as other men, Luke xviii. 11.

A little man always takes care to glorify God in a way that shall glorify himself. He has no interest in work which does not enhance his self-importance or advertise his name.

17. S. Who for the joy that was set before Him endured the cross, Heb. xii. 2.

Christ kept the prize in view, that of serving others; the power to impart, the bliss to receive.

18. Sun. Let this mind be in you, which was also in Christ Jesus, Phil. ii. 5.

To prefer the glory of caring for others, to put back self, to promote the end of lifting up others, self-renderer—that is Christ's disposition.

19. M. And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus Col. iii. 17.

We are here, where God sees best we should be; our business is to work as ever in the Taskmaster's eye; to do what he has set us to do, and as well as it can be done.

20. Tu. Thou hast been faithful over a few things, I will make thee ruler over many things, Matt. xxv. 21.

This is the principle of getting on which is safe for us, and the only promotion worth having.

21. W. Whosoever shall receive Me receiveth Him that sent Me, Luke ix. 48.

That is, God himself. The blessing cannot go higher: he who in love receives even a little child, receives that God who is love.

22. T. And, behold, they had done it as the Lord had commanded, Exod. xxxix. 43.

Such faithfulness and earnestness deserved and received the blessing of God and the commendation well done.

23. F. And died in a good old age; and was gathered to his people, Gen. xxv. 8.

His last days marked by an easy and peaceful decay; to die like him and to be with God a blessed thing.

24. S. An old man and full of years, Gen. xxv. 8.

He died, as he had lived, in faith, ripe for a better world; when he was old he was renewed.

25. Sun. If therefore thine eye be single, thy whole body shall be full of light, Matt. vi. 22.

That is, pure, straight, unclouded; then the light of heaven comes in, and all is bright. See what our work is.

26. M. Which is Christ in you, the hope of glory, Col. i. 27.

Heaven begins here, is the living proof, that heaven credible: he alone can believe in immortality who feels the resurrection in him already.

27. Tu. All scripture is given by inspiration of God, 2 Tim. iii. 16.

The real inspiration of the Bible is that it inspires love in you and all that read it. There never was a book so directly inspired of God from beginning to end.

28. W. It is good that a man should both hope and quietly wait for the salvation of the Lord, Lam. iii. 26.

Everything will fit in and be perfect at last. The day of deliverance and joy will come.

29. T. To subvert a man in his cause, the Lord approveth not, Lam. iii. 36.

The man who prides himself upon his quickness in discovering the errors or defects of another's opinions is sure to become ridiculous in his own person before long.

30. F. I write unto you, little children, because your sins are forgiven for His Name's sake, 1 John ii. 12.

"Oh! name to every Christian dear,
 But sweetest to the dying ear,
 That sound, when other sounds are vain,
 Can raise the sinking heart again."

SUN'S RISING AND SETTINGS.
 1st d. 13th d. 25th d. 1st d. 13th d. 25th d.
 6.2 6.22 6.43 5.36 5.9 4.45

October.

MOON'S CHANGES.
 F. M., 2nd d., 3.47 M. L. Q., 10th d., 4.57 M.
 N. M., 16th d., 10.35 A. F. Q., 23rd d., 5.46 A.
 F. M., 31st d., 9.31 A.

1. S. What I tell you in darkness, that speak ye in light, Matt. x. 27.

Our best work is to make truth clear to others; give them clear, bright light to work by. Speak words that shall be like sublimations.

2. Sun. And for their sakes I sanctify Myself, John xvii. 19.

All Christ's self-training, all his clinging to his Father, all the consecration of himself was for others; help others as Christ did.

3. M. Whom therefore ye ignorantly worship, Him declare I unto you, Acts xvii. 23.

Paul loved truth that he might declare it to others, help them to it: absolute, eternal truth.

4. Tu. The way of the just is uprightness, Isa. xxvi. 7.

The path of such is very straight; God watches over and makes, weighs, making the way of such very plain.

5. W. The way of the slothful is as an hedge of thorns; but the way of the righteous is made plain, Prov. xv. 19.

A lazy person always finds difficulties, the upright always goes straight forward, with a clear conscience and does not allow difficulties to stop him.

6. T. A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it, Prov. xv. 23.

It is pleasant to have been able to give good advice. We all know the value of words spoken at the right time and in the right manner.

7. F. Lord, Thou wilt ordain peace for us? Isa. xxvi. 12.

God works all that is good for his people; all their success and prosperity is wrought by God.

8. S. Son, why hast Thou thus dealt with us, Luke ii. 48.

Mary learned that her son's life was mysteriously greater than her own; that God was ever and behind her, caring for a life for which she had been caring.

9. Sun. Hear now, ye rebels; must we fetch you water out of this rock? Num. xx. 10.

Moses lost his highest power to help them, an insult both to God and them: Where spiritual privileges are greatest, there is the greatest need of prayer against spiritual pride.

10. M. And he called it Nehushtan, 2 Kings xviii. 4.

Truth never grows old, but its dress does: we must be careful not to set too high a value on the old clothing; in Christ alone the truth.

11. Tu. Therefore we ought to give the more earnest heed to the things that we heard, lest haply we drift away from them, Heb. ii. 1—(R.V.)

It is not easy to live in this world without being exposed to acts of evil, the tendencies of the age, to lose the sense of Christ's presence, and the power of his love.

12. W. Lest haply we drift away from them, Heb. ii. 1.

What is this drift? The dying out of impressions, the decay of faith, the gradual loss of force and power.

13. T. For all the joy, wherewith we joy for your sakes before our God, 1 Thess. iii. 9.

The noblest spirits are those who turn to God, not in the hour of sorrow, but in that of joy. Like the lark, they soar up into their native element.

14. F. I am debtor both to the Greeks and to the Barbarians, Rom. i. 14.

The obligation: the Gospel reveals facts and truths which affect all mankind. Christ meant it for all.

15. S. I am ready to preach the Gospel to you that are at Rome also, Rom. i. 15.

In what way can we pay this debt as Paul did? Personal work for Christ and others in your daily life and home.

16. Sun. Of a truth I perceive that God is no respecter of persons, Acts x. 34.

God's power lies not in a name, but in great moral qualities. The Bible is full of it, all are one family.

17. M. But He that built all things is God, Heb. iii. 4.

The only way to know that God made us is to let God re-make us; to realize that we are God's children is to let God lead us to our Father.

18. Tu. That was the true light, which lighteth every man that cometh into the world, John i. 9.

Christ is the source of all we know of God: his infinite love and the wonderful plan of salvation are proofs of it.

19. W. And He said unto them, How is it that ye sought Me? Luke ii. 49.

Christ expresses surprise, as though Mary and Joseph might have known that, if not with them, it could be because a greater than they had called him from them.

20. T. Wist ye not that I must be about My Father's business? Luke ii. 49.

It is My Father who has kept me from you; I am doing his work, engaged in those things which belong to him.

21. F. And was subject unto them, Luke ii. 37.

After this glimpse of duty and obedience, he tells his Divine origin and grows in perfect nature.

22. S. And Jesus increased in wisdom and stature, Luke ii. 52.

Christ submitted to the laws and conditions of that nature he had taken to himself.

23. Sun. And in favour with God and man, Luke ii. 52.

Jesus has sanctified us at every age, childhood, youth, manhood, by passing through all for the perfection of each.

24. M. What fruit had ye then in those things whereof ye are now ashamed? Rom. vi. 21.

Your own experience tells you such are source of misery, sorrow, while the result of the new life is joy and peace.

25. Tu. For they shall be healed, Ezek. iv. 7.

Everything may be, is to be, made holy by the touch of the Divine word. All will be better because it will influence them.

26. W. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, Gal. vi. 14.

The Cross is a protest against all the world's maxims, a rebuke to its aims and motives: the use of a new force, repelling the old debasing selfishness.

27. T. And he went out and wept bitterly, Matt. xxvi. 75.

To deny, as Peter did, is bad; but not to weep bitterly, as he did, when we have sinned, is worse.

28. F. And the Lord turned, and looked upon Peter, Luke xxii. 61.

That look touched his soul. Well for us when we fall, instant sorrow; go, like Peter, and weep.

29. S. For the wages of sin is death, Rom. vi. 23.

The service of sin earns death; eternal life is not earned but is the free gift of God, given in Christ.

30. Sun. And the disciples were filled with joy, and with the Holy Ghost, Acts xiii. 52.

One who is full of the Spirit, is strong in faith, lofty and resolute in holy purpose and life.

31. M. Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, John xvi. 22.

We have sorrow and troubles; Christ sees it all, and we shall regain all that was best, and love with a purer love an intenser joy.

SUN'S RISINGS AND SETTINGS.
 1st d. 13th d. 25th d. 1st d. 13th d. 25th d. }
 6.53 7.17 7.37 4.32 4.11 3.57

November.

MOON'S CHANGES.
 L. Q., 8th d., 5.2 A. N. M., 15th d., 8.8 M.
 F. Q., 22nd d., 10.43 M. F. M., 30th d., 3.20 A.

1. Tu. He saved others; Himself He cannot save, Matt. xxvii. 42.

Never was a truer word spoken; the taunt was the noblest eulogy, the very germ of the Gospel. If we seek to save others we cannot save ourselves.

2. W. How thou owest unto Me even thine own self besides, Philemon 19.

Ourselves: we owe ourselves to Jesus Christ; our obligation is based on this; the repayment what we give is Christ's, before was ours.

3. T. For the Son of Man is come to seek and to save that which is lost, Luke xii. 10.

Words intended to set forth Christ's mission to men and women bowed beneath the burden of sin.

4. F. Who loved me, and gave Himself for me, Gal. ii. 20.

The life which I have is not my own, but the life of Christ in me, the life of Christ liveth in me; a deep love always kills self.

5. S. Owe no man anything, but to love one another, Rom. xiii. 8.

Self-giving is the duty we owe to others, and we are the true disciples of Christ only so far as we seek to fulfil it.

6. Sun. As ye know how we exhorted and comforted and charged every one of you, 1 Thess. ii. 11.

A life of unbroken happiness is for this earth impossible. The end and aim of Christianity is to teach us how we may find blessedness and peace.

7. M. As a father doth his children, 1 Thess. ii. 11.

Three illustrations describe Paul's behaviour; a steward's integrity, a nurse's gentleness, a parent's love.

8. Tu. Who hath called you unto His kingdom and glory, 1 Thess. ii. 12.

The call into the kingdom was completed, not that to the glory. The heavenly calling, the high calling of God. The daily call is "Follow Me."

9. W. When ye received the Word of God which ye heard of us, ye received as the Word of God, 1 Thess. ii. 13.

If we could feel the Gospel to be more of a Divine power than we do should not we at once use it more simply more constantly, and more hopefully.

10. T. Which effectually worketh also in you that believe, 1 Thess. ii. 13.

God's Word produces some effect on all who hear it; it works effectually in producing the result aimed at and in proportion to faith.

11. F. That ye may be blameless and harmless, Phil. ii. 15.

No one can be faultless before God, blameless all may be and ought to be; those who live up to light and ability are.

12. S. For I have no man likeminded, who will naturally care for your state, Phil. ii. 20.

What a temptation there is to find our religion in our circumstances! Who can realise the profound truth that to live is better than to have!

13. Sun. And be not conformed to this world, Rom. xii. 2.

What will the world say? Why, probably the world will say nothing about you as it cares nothing about you. What is the world, pray!

14. M. A broken and a contrite heart, O God, thou wilt not despise, Ps. li. 17.

It is the crushed olive that yields the oil, and the smitten rock that gives the people water, so it is the broken heart that is most rich in holiness and most fragrant in grace.

15. Tu. They are not of the world, John xvii. 16.

There is no knowledge for which so great a price is paid as the knowledge of the world, and no one ever became an adept in it except at the expense of a hardened and wounded heart.

16. W. And now abideth faith, hope, charity, but the greatest of these is charity, 1 Cor. xiii. 13.

The divinest attribute in the heart is love, and the mightiest because the most human principle is faith. Love is heaven, faith is that which appropriates heaven.

17. T. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses, Matt. vi. 15.

The best thing to give your enemy is forgiveness, to an opponent tolerance, to a friend your heart.

18. F. Now the end of the commandment is charity out of a pure heart, 1 Tim. i. 5.

The object of the Gospel is to promote the love of God; the love of God cannot exist save with purity of heart and the testimony of a good conscience.

19. S. But we know that the law is good, if a man use it lawfully, 1 Tim. i. 8.

We should seek after righteousness, less dread of law than from the love of God, and from a delight in whatsoever things are of good report.

20. Sun. Holding faith and a good conscience, 1 Tim. i. 19.

The close connection between doctrine and practice. The most accurate knowledge of the Gospel is useless without holiness of life.

21. M. Which some having put away concerning faith have made shipwreck, 1 Tim. i. 19.

Conscientiousness is lightly pleaded as a justification of error. We train and inform the conscience as well as subdue and regulate the passions.

22. Tu. I love them that love Me; and those that seek Me early shall find, Prov. vii. 17.

The example of Samuel and Christ remind us of the value of seeking God early and the blessing that attends those who do so.

23. W. But God, Who is rich in mercy, for His great love wherewith He loved us, Eph. ii. 4.

These words are full of consolation for sinners.

"Thou our sins as mountains rise,
 And swell and reach to heaven;
 There is mercy above the skies,
 We all may be forgiven."

24. T. Even when we were dead in sins, hath quickened us together with Christ, Eph. ii. 5.

The manifestations of the riches of Divine love and mercy God condescended our misery and degradation.

25. F. He might show the exceeding riches of His grace in His kindness toward us, Eph. ii. 7.

The end of Divine mercy and love. Yield to His love's resistless power, and fight against God no more.

26. S. Lord, have mercy on my son; for he is sore vexed, Matt. xvii. 15.

A sad picture of the world to-day; a true picture of our own hearts, of the work and glory of Christ.

27. Sun. Behold, what manner of love the Father hath bestowed upon us, 1 John iii. 1.

That is the great intarance through all the ages, how God feels towards every one of us. It is a true love.

28. M. That we should be called the Sons of God, 1 John iii. 2.

The relationship: we are brought into the family of God; not all children resemble their parents, those do.

29. Tu. Beloved, now are we the sons of God, 1 John iii. 2.

Whether in form, service or glory; yet we shall still be sons more completely than now.

30. W. And every man that hath this hope, in Him purifieth himself, even as He is pure, 1 John iii. 3.

Here the work of our sanctification is made to depend on our own personal effort, the hope of glory being the aim of our efforts, and Christ the model.

SUN'S RISING AND SETTINGS.
 1st d. 13th d. 25th d. 1st d. 13th d. 25th d. } December.
 : 7.46 8.0 8.6 3.53 3.49 3.54

MOON'S CHARGES.
 L. Q., 1st h. 3.11 M. N. M., 14th d., 7.29 .
 F. Q., 2nd d., 7.1 M. F. M., 30th d., 8.14 M.

1. T. It is a good thing to give thanks unto the Lord, Ps. xcii. 1.
 Thankfulness is the best antidote to the "evils of life and lightens its burdens and helps to keep the eye fixed on the bright side of life.

2. F. To show forth Thy lovingkindness in the morning, and Thy faithfulness every night, Ps. xcii. 2.

There is a special appropriateness in connecting God's mercy with the morning, and his faithfulness with the night. In the day of prosperity we rejoice in his love, in the night of sorrow we stay ourselves upon his truth.

3. S. But ye shall receive power, after that the Holy Ghost is come upon you, Acts 1. 8.

A promise gloriously fulfilled: that promise is our property. Have you this power of the Divine Truth?

4. Sun. And ye shall be witnesses unto Me, Acts 1. 8.

How? With the lip, each must minister, preaching by the lips.

"Tell all above and all below,
 The debt of love to him we owe."

5. M. For Christ is the end of the law for righteousness to every one that believeth, Rom. x. 4.

Do not wait till you are holy ere you cast your confidence on the Saviour; but cast your confidence on him now, and you shall be made holy.

6. Tu. And to present you faultless before the presence of His glory with exceeding joy, Jude 24.

The character in which our glorious Saviour will make the presentation of his redeemed ones before the presence of his Father.

7. W. That He might present it to Himself a glorious church, not having spot, Eph. v. 27.

Observe here the tender and holy solicitude felt by Christ about the personal sanctification of each of his people.

8. T. Love your enemies, bless them that curse you, do good to them that hate you, Matt. v. 44.

Are these those that are enemies that hate and abuse you? Then you have a golden opportunity of obeying Christ and manifesting his Spirit by loving and doing them good.

9. F. That ye may be the children of your Father which is in Heaven, Matt. v. 45.

It is easy to live lovingly with good natured, humble and meek persons, but he who can do so with forward, wilful, peevish and perverse, has true charity.

10. S. Blessed be the God and Father of our Lord Jesus Christ, Eph. 1. 3.

The discipline of life is hard and thresome, but, though we gain the temper and mind of Christ, his God becomes our God, and his Father our Father.

11. Sun. Who hath blessed us with all spiritual blessing, Eph. ii. 3.

This is not merely a promise of what God will do, but the statement of what he has done, giving us with Christ all grace and power, these already.

12. M. Stand fast in the faith, quit you like men, be strong, 1 Cor. xvi. 13.

Confidence, courage, sincerity; openness of heart, straightforwardness; it is manly not to love God.

13. Tu. Blessed is he that considereth the poor, Ps. xli. 1.

To give alms in nothing unless you give thought; that and kindness are often worth more than money.

14. W. Keep yourselves in the love of God, Jude 21.

To be like God and to abide in his love is the highest joy of life. Love is a fire that needs a great deal of keeping.

15. T. That thou stir up the gift of God, 2 Tim. i. 6.

Stir up the fire that is in thee; it needs stirring up when the love of God is felt by you; you must constantly stir it up.

16. F. Lo, I come to do Thy will, O God, Heb. x. 9.

Jesus Christ came to visit us; to share our nature, griefs, temptations, and to die for us: thus submitting to the will of God.

17. S. Now the end of the commandment is charity out of a pure heart, 1 Tim. i. 5.

Heavenly love cannot be resisted. Pride melts away under its warm breath; selfishness disappears under its influence; anger cannot stand before its gentle force.

18. Sun. But ye, brethren, be not weary in well doing, 2 Thess. iii. 13.

What many call disappointment finds no such word in the language of faith, what to others are disappointments are to the Christian intimations of the will of God.

19. M. For we know in part, and we prophecy in part, 1 Cor. xiii. 9.

Our true knowledge is to know our ignorance; our true strength is to know our weakness; our true dignity is to confess that we have no dignity.

20. Tu. We look for new heavens and a new earth, wherein dwelleth righteousness, 2 Pet. iii. 13.

Is that the thing which we desire? Is that our ideal? The true conception of heaven is holiness.

21. W. Henceforth there is laid up for me a crown of righteousness, 2 Tim. iv. 8.

That is what we may wear now, visible on earth. My crown is in my heart, not on my head. Heaven is a temper, a disposition of soul.

22. T. Saw his face as it had been the face of an angel, Acts vi. 15.

The transformation of human by the Divine. They felt in their hearts the transmission of the Divine through the human, Realise the Divine in yourself.

23. F. He shall choose our inheritance for us, Ps. xlvii. 4.

If God has chosen your way, depend upon it it is the best that could be chosen; it may be rough, but it is right; it may be tedious, but it is safe.

24. S. But unto all them also that love His appearing, 2 Tim. iv. 8.

He who loves Christ's coming will seek to obtain a peculiar coming to himself according to Christ's promise: I will come unto him and make my abode with him.

25. Sun. But when the fulness of the time was come, God sent forth His Son, made of a woman, Gal. iv. 4.

When all the preliminary things completed, Christ came as his Father's gift and took our nature and submitted to all its conditions.

26. M. To redeem them that were under the law, that we might receive the adoption of sons, Gal. iv. 5.

The ransom of those who were guilty. Christ the only Son of God, we in him are adopted sons.

27. Tu. Who went about doing good, and healing all that were oppressed of the devil, Acts x. 38.

Sympathy, benevolence, mercy, love and tenderness, these is the secret of Christ's life.

28. W. Whose fan is in His hand, Matt. iii. 12.

Whether we want Christ or not he comes. Realise that the sifting work must be done. Human hearts must know themselves.

29. T. Behold, the judge standeth before the door, Jas. v. 9.

One is coming who knows all about you, needing none to testify; He knows every nook and corner of sin.

30. F. What is man that Thou art mindful of him? Ps. viii. 4.

God does not forget man or leave him to himself; he watches kindly over him and enters into personal intercourse with him.

31. S. And to every man his work, Mark xiii. 34.

Blessed is the man who finds what his work is and does it. To find it is to find our profession, and to do it is to find our highest good and peace.

Camden-road, Upper Holloway ...	...	G. Hawker, 2, Huddlestoune-road, Tufnel Park
Camden-town, Great College-street ...	...	...
Castle-street, Oxford-street (Welsh) ...	...	R Roberts, 31, St. Paul's Crescent, Camden-road
Catford Hill ...	...	T. Greenwood, Rutland Park Villa, Berry Hill, Catford
Chadwell Heath ...	...	D. Taylor, 71, Church-street, Camberwell, S.E.
Chadwell-street, St. John-street-road. TH.	...	J. Hazelton, 87, Chapel-street, Pentonville
Chelsea, Lower Sloane-street. TH.	...	W. H. J. Page, 20, Shawfield-street, King's-road, Chelsea
Chiswick, Annandale-road ...	...	...
Clapham, Grafton-square. W.	...	R. Webb, 10, Grafton-square, Clapham, S.W.; co-pastor, T. Hanger
.. Courland-grove TH.	...	T. Chivers, 61, Larkhall-lane, S.W.
.. Solan-road ...	...	J. Douglas, 48, Lambert-road, Brixton, S.W.
.. Wirttemberg-street...	...	H. Hall, Manor-street, Clapham
.. Weymouth-road ...	...	W. Moxhall, 22, Gorst-road, Wandsworth
Clapton, The Downs ...	...	T. V. Tymms, 224, Evering-road, Upper Clapton, E.
Chatworth-road ...	...	J. Main
Commercial-road ...	...	J. Fletcher, 322, Commercial-road, E.
Cranford ...	...	...
Crayford ...	...	T. F. Waddel, Derrick-house, Ferne-park-road-north
Crouch-hill ...	...	Rowland Evans, 29, Womersley-road, Hornsey, N.
Croydon, Tamworth-road ...	...	J. Willis, 56, Croydon-grove
.. West ...	...	J. A. Spurgeon, 33, White Horse-road, Croydon
.. Derby-road ...	...	T. Thurston, Croydon, S.E.
.. Windmill-road ...	...	W. Horton, 1, Arthur-villas
Dalston, Queen's-road. TH.	...	W. Miall, 71, Richmond-road, Dalston
.. Forest-road ...	...	...
.. Junction. TH.	...	W. H. Burton, 20, Farleigh-road, Stoke Newington
Dartford ...	...	G. H. Harris, 16, Highfield-road
Deptford, Florence-place ...	...	J. S. Anderson, 171, Manor-road, New Cross, S.E.
.. Midway, Lower-road. W.	...	...
.. Octavius-street ...	...	D. Honour, 18, Shardeloes-road
Devonshire-square, Kingsland-road ...	...	E. H. Ellis, Walford-road, Stoke Newington
Dulwich, Lordship-lane ...	...	T. Perry, 254, Crystal Palace-road, Dulwich
Ealing Dean ...	...	A. Ferguson, 18, Argyle-road, Castle-hill
.. Haven-green ...	...	C. Clark, Ealing-common, W.
East-road, City-road ...	...	...
Edmonton, Lower ...	...	D. Russell, 8, Queen's-road-villas, Lower Edmonton
Eldon-street, Finsbury (Welsh). W.	...	W. Rees
Enfield ...	...	G. W. White, London-road, Enfield
.. Highway ...	...	A. F. Brown, 3, Franklyn-villas, Ordnance-road
Brith ...	...	J. E. Martin, 55, Pier-road
Eynsford ...	...	G. B. Richardson, Bynsford, near Dartford
Esher ...	...	J. L. Thompson, Esher
Finchley, North-end ...	...	J. Chadwick, Accrington House, North Finchley, N.
.. East-end ...	...	R. R. Finch, Station-road, Finchley, N.
Finsbury-park ...	...	...
.. Gillespie-park ...	...	...
Foot's Cray ...	...	G. Simmonds, Granville-road, Sideup
Forest-gate ...	...	J. H. French, 96, Hampton-road
Forest-hill ...	...	J. C. Foster, 116, Devonshire-road, Forest-hill
Fulham-road ...	...	A. Brandon, 5, Camera-street, Chelsea
Goswell-hall, Goswell-street ...	...	R. May, 27, Barbican
Goswell-street-road, Charles-street. W.	...	P. Gast, 12, Noel-street, Islington
Gower-street. TH.	...	...
Greenwich, Lewisham-road. W.	...	A. C. Gray, The Glen, 92, Blackheath-hill
.. South-street ...	...	C. Spurgeon, 5, Elliot-park, Lewisham
Gunnersbury ...	...	...
Hackney, Mare-street. TH.	...	E. Thomas, 47, King Edward's-road, Hackney
.. Oval ...	...	H. Myerson, 96, Bonner-road, Victoria-park
.. Hampden Chapel, Lauriston-road	...	John Hillman, 51, St. Thomas's-road, South Hackney
Hackney-road, Shoreditch Tabernacle ...	...	W. Cuff, Amesbury-house, Lordship-road
Hammersmith. West-end ...	...	W. Page, B.A., Upper Mall, Hammersmith, W.
.. Avenue-road (Union)	...	C. Graham, 2, Loftus-road, Shepherd's Bush
Hampstead. TH.	...	W. Brock, 16, Ellerdale-road, Hampstead
.. New-end. W.	...	J. Foreman, 10, New-court, Farringdon-street, E.C.
.. Child's-hill ...	...	W. Rickard, Homeles, Child's-hill
Hampton-court ...	...	A. Hall
Hanwell (Union) ...	...	G. R. Lowden, Hanwell
Harlington ...	...	...
Harrow-on-the-hill ...	...	D. Davies, Harrow-on-the-hill
Harrow, Station-end ...	...	J. C. Travers
Harrow-road, St. Peter's-park ...	...	J. M. Cox, 108, Shirland-road, St. Peter's-park, W.
Hendon ...	...	G. D. Hooper, Sunny-gardens, Hendon

AND ALMANACK FOR 1887.

Henrietta-street, Brunswick-square. TH.	W. T. Taylor, 200, Euston-road, N.W.
Highbury-hill	W. H. King, 88, Drayton-park, Highbury
Highgate, Southwood-lane. TH.	J. H. Barnard, North-hill, Highgate [hill, N.W.]
Highgate-hill-road	J. Stephens, M.A., Somerset Villa, Dartmouth-park-
Hill-street, Dorset-square. W.	G. W. Shepherd, 7, Acacia-road, St. John's Wood
Holborn, Kingsgate-street. W.	...
Holloway, Upper... ..	J. R. Wood, 56, St. John's-park, Holloway, N.
" Wedmore-street. TH.	H. Bolton, 10A, Sebbon-road, N.
Homerton-row. TH.	J. Bennett
Hornsey, Campsbourne-road... ..	J. S. Bruce, 9, Campsbourne-road, N.
" Crouch-hill	R. Evans, 29, Womersley-road, Hornsey
" Sunnyside-road	F. M. Smith, Miranda-road, Hornsey Rise
Hounslow, Zoar	J. Curtis, Ealing, W.
" Providence Chapel	E. B. Pearson, Staines-road, Hounslow
Hoxton, High-street. TH.	W. J. Orsman, Milton House, Shacklwell
" Norton-street... ..	...
Ilford	J. Young, 1, Wilton-villas, Ilford
Islington, Providence-place. W.	P. Reynolds, 8, Elphinstone-street, N.
" Copenhagen-street... ..	J. Bennett, 40, Albion-grove, N.
" Cross-street	F. A. Jones, 26, Quadrant-road, Canonbury
" Baxter-road	A. Bax, 5, Park-lane, Stoke Newington
James-street, St. Luke's	E. J. Farley, Vicarage-house, Leyton, E.
John-street, Bedford-row ... ..	...
John-street, Edgware-road, Trinity Chapel	J. O. Fellowes, 14, Priory-park-road, Kilburn
John-street	W. H. Russell, 27, Cambridge-street
Kensington, Norton-street	W. Frith, 111, Edith-road, West Kensington, W.
Kensington-park-road	E. G. Edwards, 103, Oxford-road, Stepney
Kentish-town, Hawley-road	E. White, 3, Tufnell-park, Holloway
" Bassett-street	M. H. Wilkin, Sydney House, Hampstead, N.W.
Keppel-street, Russell-square. TH.	W. J. Styles, 1, College-street, Islington, N.
Kilburn, Canterbury-road	J. Lewis, 3, Stafford-villas, Kilburn-park
" Queen's-park ... ..	...
Kingston-on-Thames	G. Wright, Kingston
" Surbiton-hill	W. Baster, Hook-road
Lambeth, Upton Chapel	W. Williams, 7, Crown-villas, Kennington, S.E.
" Regent-street. TH.	T. C. Page, 92, Newington-butts, S.E.
Langham-place, Regent-street. W.	J. Adams, 68, Lissong-crove, W.
Lee, Bromley-road ... ..	...
" High-road	T. Foston, 43, Blessington-road, Lee, S.E.
Lessness-beath, Kent	J. W. Davies
Lewisham, College-park	W. Hazelton, 2, Albert-villas, S.E.
Leyton, Vicarage-road	J. S. Morris, 2, Craven-villas, Vicarage-road, Leyton
Leytonstone	J. Bradford, Ivy Lodge, Leytonstone
Little Wild-street. TH.	G. Hatton, 12, Ampton-place, Regent-square
Loughton	W. H. Vivian, Salcombe-house, Loughton
Malden, New	S. H. Moore, Cambridge-house, Malden
Mildmay Park	W. M. Jones, 66, Mildmay-park, N.
Mitcham	T. Philpot
Mintern-street, Dorchester-hall	W. Crowhurst, 23, Balmes-terrace, De Beauvoir-town
New-cross, Brockley-road	J. T. Wigner, Breakspear-road, St. John's, S.E.
New North-road, Wilton-street	W. Flack, 187, Church-road
New Southgate	D. Gracey, Severn-villa, New Southgate
Norbiton	J. Clarke, Kingston-hill
Norwood, Westow-hill. TH.	S. A. Tipple, Hamlet-road, Upper Norwood
" Gipsy-road	W. Hobbs, "Penheale," Hawke-road, Norwood
" Chatsworth-road	W. F. Gooch
Notting-hill. TH.	...
" St. James's-square	W. T. Moore, M.A., 42, Lansdowne-road
" Norland Chapel	W. J. Weatherhead, 26, Richmond-gardens,
" Kensington-park-road... ..	E. G. Edwards
Notting-hill-gate... ..	...
Old Kent-road	W. P. Cope, 13, Glengall-road
Paddington, Church-street. W.	R. F. Cook, 32, Grove-road, N.W.
" Praed-street	G. Robinson, 41, Mansfield-road, N.W.
Peckham, Lausanne-road	T. J. Cole, 28, Hollydale-road, Peckham
" Park-road	H. A. Mackay, 34, Bushey-hill-road, S.E.
" James's-grove ... ..	...
" Heaton-road... ..	...
" Rye-lane. W.	J. T. Briscoe, 19, St. John's-villas, East Dulwich Green
" Gordon-road	T. H. Court, 34, King's-road, S.E.
" Norfolk-street ... ..	...
Peckham-road ... ..	...
Peckham-rye, Underhill-road. TH.	W. J. May, 3, Minard-villas, Hindman's-road, Peckham-rye, S.E.

Peckham-rye, Barry-road	A. J. Grant, East Dulwich, S.E.
Pekin-street, Limehouse	F. C. Holden, 18, Dalmebury-road, E.
Penge, Maple-road	J. W. Boud, 28, Jasmine-grove, Anerley, S.E.
Pimlico, Westbourne-road	J. Parnell, 25, Trigan-terrace, S.W.
" Princess-row. TH.	J. Hand, 27, Culross-road, Brixton, S.W.
Pinner	W. Stokes, Pinner, N.W.
Plumstead, Park-road	J. W. Cole, Whitworth-road, S.E.
" Conduit-road	C. W. Townsend
Ponder's-end	A. J. Cotton, Napier-road, Ponder's-end
Poplar, Cotton-street	W. H. Broad, 63, St. Paul's-road, E.
" Folkstone-terrace. TH.	
" High-street, Bethel. TU.	H. F. Noyes, 8, Grove-villas, E.
" Brunswick-road	W. T. Lambourne, 2, St. George's-villas, Plaistow
Potter's Bar	J. Dupee, Laurel Villa, Southgate-road
Putney, Werter-road	W. Thomas, 119, Disraeli-road [Putney, S.E.
" (Union)	B. A. Redford, M.A., Park Lodge, Wandsworth-lane,
Regent's-park, late Diorama	D. Davies, 14, Regent's-park-terrace
Richmond, Duke-street	J. J. Ellis, 7, Warrington-road, S.W.
" The Baths	
" Rehoboth	
Romford	J. M. Steven, Romford
Shepherd's-bush, Bolingbroke-road	W. P. Williamson, 11, Gordon-place, W.
" Oakland Chapel (Union)	W. Sanders, 5, Percy-road, Shepherd's-bush, W[rd., S.E.
Shooter's-hill-road	E. Chettlebrough, The Manse, Hervey-rd., Shooter's-hill-
Shouldham-street. TH.	J. B. Warren, 1, Victoria-terrace, Gunnersbury, W.
Soho Chapel, Oxford-street. W.	J. Box, Denbigh-villas, Grove-lane, Camberwell
Spitalfields, German Church	
St. John's Wood, Abbey-road	W. Stott, 14, Abbey-road, St. John's-wood
Stepney, Wellesley-street	
Stockwell	
Stoke Newington	G. H. Malins, 64, Bouverie-road
Stratford, Carpenter-road	G. Turner, 29, Park-grove
Stratford-grove. TH.	J. Banfield, 29, Edmond-terrace, Stratford
Stratford, Gurney-road	J. H. Lynn, 5, Osborne-road, Forest-gate
Streatham	J. P. Clarke, M.A., 11, Ashlake-road, S.W.
Streatham, Hambro-road	S. Ponsford, 1, St. James's-road
Sutton, Surrey	J. M. Bergin, Sutton, Surrey
Teddington	A. Greer
Tottenham, High-road. TH.	W. W. Sidey, 9, Dalby-villas, N.
" West-green	G. Turner, "Elberfield," Belmont-road, Tottenham, N.
Twickenham	E. H. Brown, Brathay-house, The Green, Twickenham
" St. Margaret's	J. Durden, 1, Flodden-villas, Twickenham
Upper Tooting, Nottingham-road	D. Llewellyn, Broderick-road, Upper Tooting, S.W.
Lower Tooting	A. E. Seddon, 25, Edith-road, Peckham
Vauxhall, Kennington-lane	J. T. Malyon, Friern-road, Dulwich
Victoria-park, Grove-road. W.	W. J. Inglis, 10, Penshurst-road, South Hackney
Victoria Docks	J. Foster, Linton-house, Plaistow, E.
Waltham Abbey	W. Jackson, The Manse, Paradise row, Waltham Abbey
Walthamstow, Wood-street	E. F. Fisk, East Avenue, Walthamstow
" Boundary-road	T. Breewood, 15, Albert-terrace, Pembroke-road, Walthamstow
" Selbourne-road	H. Dunkley, 74, London-road, Clapton
Walworth, East-street. TH.	T. A. Carver, 81, Grosvenor-park, Camberwell
" Arthur-street. W.	S. H. Akehurst, 49, Denmark-road, Peckham, S. E.
" Road. TH.	W. J. Mills, 93, Grosvenor-park, S.E.
" York-street	
Wandsworth, East-hill	J. W. Ewing, 7, Woodford Villas, East-hill, Wandsworth
" Chatworth-road	
" Chatham-road	C. E. Stone, 7, Bellevue-road, S.W.
" Meyrick-road	J. Bonney, Beach-lawn, Guildford
Wandsworth-road	E. Henderson, 57, Lillieshall-road, Olapham, S.W.
West Drayton	
West Ham-park, East-road	J. Wilkinson, Upton-lane, Forest-gate
Westminster, Romney-street. TH.	G. Davies, Pastors' College
Whitechapel, Commercial-street. TH.	W. T. Adey, 15, Victoria-park-road, South Hackney, E
Willesden-green	F. B. Monti, 21, Birchington-rd., Kilburn
" College-park	J. W. Thomas, Gainsboro'-villa, Shrewsbury-road Stonebridge-park
Wimbledon	C. Ingram, 4, Cross-road, Wimbledon
Woodberry Down	W. R. Skerry, 12, Woodberry-grove, N.
Wood Green	W. W. Haines, Fairholm, Bowes-park, N.
Woolwich	
" Elm-grove-street	

Woolwich High-street, w.	W. K. Squirrell, 95, Taunton-road, S.E.
" Queen-street, tu.	T. Jones, 5, Unity-place, Samuel-street, Woolwich
" Angelsea-road, tu.	B. B. Wale, Brook-hill-road, Woolwich, S.E.
" Parson's-hill	J. Wilson, 1, Eglington-villas, Woolwich

. In the event of changes of residence, Ministers will oblige by forwarding an early notice.

CHANGES IN THE PASTORATE.

PLACE.	NAME.	WHENCE.	PLACE.	NAME.	WHENCE.
Burton Latimer, T. Collings, Wellingborough			London—continued.		
Ashton-on-Ribble, J. Easter, East Dereham			Bow, H. A. Fletcher, Aylesbury		
Briton Ferry, W. Davies, Pope Hill			Plumstead, C. W. Townsend, Inskip		
Blaencwn, O. M. Pritchard, Haverfordwest College			Crouch Hill, R. Evans, Mirfield		
Brentwood, W. Walker, Pastors' College			Middlesbrough, J. Fleming Shearn, Pastors College		
Bootele, A. Kirke, Honiton			Merthyr Vale, J. Rees, Rhandismwyn		
Burton-on-Trent, W. Hanson, South Shields			Marcham, Berks, W. Pontifex		
Bradford-on-Avon, J. Clark, Wandsworth			Modbury, South Devon, J. Carveth		
Broughty Ferry, W. B. Nicolson, Scotland			Manchester, W. J. Hunter, Bridlington		
Bildestone, R. E. Willis, Pastors' College			Newport, Mon., E. Maclean, Stockwell		
Cwmogwy, Wales, J. O. Hughes, Cardiff College			Northampton, H. J. Durrant, Studley		
Coate, Oxon, W. E. Glanville, Bristol College			Nottingham, H. Bull, Mercott		
Chipperfield, J. Pringle, Bristol College			Nailsworth, J. Taylor, Chipping Camden		
Cardiff Canton, W. Davies, Harmony			Nottingham, Edwin Street, O. A. Shaw, Nottingham College		
Carrington, J. F. Makepiece, Nottingham			Orrisa, W. Orton, Grimby		
Chorlton-on-Medlock, W. J. Hunter, Bridlington			Pontnewydd, O. Jenkins, Bassaleg		
Caine, G. Hudgell, Burnham			Pwllbell, J. A. Evans, Haverfordwest College		
Coen, Denbigh, T. Thomas, Denbigh			Preston, H. Moore, Bridgwater		
Cupar, Fife, J. T. Forbes, Alloa			Portsea, J. Kemp, Burnley		
Dunstable, St. Mary's Street, A. E. Realf, Potter Street, Essex			Ramsey, A. Westwood, Rawdon College		
Ebbw Vale, L. M. Roberts			Ringstead, J. Hollingshead, Eye, Suffolk		
Fakenham, A. J. Causton, Kissingbury			Redditch, E. W. Berry, Pastors' College		
Farnworth, R. A. Burrows, Manchester College			Rayleigh, J. Bridge		
Griffithstown, D. M. Davies, Bristol College			Reading, W. Ruthven, Pastors' College		
Glasgow, Cambuslang, D. Lewis, Peterhead			Syston, Leicester, C. F. Aked, Nottingham College		
Gorton, R. F. Handford, Bishop Auckland			Stalham, E. B. Woods, Regent's Park College		
Harlech, Wales, J. D. Williams, Llangollen College			Southampton, D. R. Jenkins, Wrexham		
Harrow-on-the-Hill, D. Davies, Collingham			Skye, A. Macdougall, Burrestan Mull		
Houghton Regis, J. T. Frost, Ashton			Swansea, Raven Hill, E. Evans, Cnerwen		
Hamilton, J. B. Chrystal, B.D., Colthness			Sandown, C. J. Fowler, Pastors' College		
Ilkeston, J. H. Chappelle, Todmorden			Tewkesbury, A. Graham, Pastors' College		
Ipswich, Turret Green, W. E. Blomfield, Beckenham			Tarporley, Cheshire, H. B. Murray		
Launceston, F. Owen, Bristol College			Tobermory, D. Bell, Bradford, Skye		
Latchford, J. Farley, Manchester College			Tue Brook, near Liverpool, W. Jones, Manchester College		
Little Kingshill, J. Robinson, Nallsworth			Upwell, H. F. Devall, Pastors' College		
Luton, Union Church, H. Collings, Coxley			Welshpool, H. W. Atkinson, Reading		
Llanfylach, S. F. Roberts, Llanfair			Wellington, Salop, S. Jones, Dolau		
Llangollen, D. Phillips, Llangollen College			West Bromwich, A. W. Oakley, Broughty Ferry		
London:			Wrexham, D. Hughes, Anglosea		
Castle Street, Oxford St., R. Roberts, Pentre			Walsbeach, J. W. Campbell, Arbroath		
Bloomsbury, J. Bailie, Bath			Wellington, S. Jones, Rhayador		
Hackney, E. Thomas, Swansea			Warmminster, H. Henderson, Bristol College		
Peckham Rye, H. C. Mackey, Southampton			York Town, Surrey, J. W. Spears, Modbury		

NEW CHAPELS.

Aldershot.	Glodwick.	Northampton.
Aughtou, near Ormskirk.	Helensburgh.	Newcastle-on-Tyne.
Burton-on-Trent.	Hendon.	Newport, Mon.
Belper.	Hickley.	Paisley.
Barmouth.	Jesmond.	St. Anne's-on-Sea.
Brasted.	Kingsland, Hereford.	Southend.
Braxted.	Leslie.	Wolvercott.
Birmingham.	Leigh.	Woking.
Bristol.	Leyton.	Workington.
Cardiff.	Lincoln.	Wimborne.
Dalton-in-Furness.	London:—	West Bromwich.
Eccles.	Lower Clapton.	Wirksworth.
Glasgow.	Plumstead.	Stratford.

COLLEGES.

BRISTOL.—Founded 1770. President and Theological Tutor, Rev. J. Culross, D.D.; Secretary, Rev. B. Glover; Treasurer, E. Robinson, Esq. Number of Students, twenty-two.

BAPTIST THEOLOGICAL INSTITUTION, BRIGHTON GROVE (Manchester).—Founded June, 1866. President and Tutor, Rev. E. Parker, D.D.; General Literature, Rev. J. T. Marshall, M.A.; Treasurers, George Shepherd, Esq., and William Watson, Esq.; Hon. Secretaries, Rev. J. Harvey, Rev. F. Owend. Number of Students, nineteen.

RAWDON (near Leeds).—Founded at Bradford, 1804; removed to Rawdon, 1859. President, Rev. T. G. Rooke, LL.B. Classical Tutor, Rev. W. Medley, M.A. Treasurer, John Barran, Esq., M.P., Leeds. Secretaries, Rev. J. Barker, Rev. C. W. Skemp. Number of Theological Students, seventeen.

REGENT'S PARK.—Founded 1810. Number of Students, thirty-six. President, Rev. J. Angus, D.D. Classical Tutor, Rev. S. W. Green, M.A. Mathematical Tutor, Rev. Dr. Newth. Professor of Hebrew, Rev. G. P. Gould, M.A.; Treasurer, E. B. Underhill, Esq., LL.B. Secretary, Rev. G. W. Fishbourne.

PONTYPOOL.—President, Rev. W. Edwards, B.A. Founded 1807; removed to Pontypool, 1836. Treasurer, D. Davies, Esq. Secretary, Rev. T. Lewis. Classical Tutor, Rev. Joseph Davies, B.A. Theology, Rev. D. Thomas, B.A. Students, twenty-two.

HAVERFORDWEST.—Founded 1839. Students, twenty-one. President, Rev. T. Davies, D.D. Classical and Mathematical Tutor, Rev. T. W. Davies, B.A. Secretary, Rev. James Jenkins. Treasurer, Richard Cory, Esq. The College Term begins on the Third Wednesday in November, and ends on the first Wednesday in September.

NOTTINGHAM.—Instituted in 1797, Nottingham; removed to Chilwell, 1861; removed to Nottingham 1883. Present number of Students, eighteen. Theological Tutor and President, Rev. T. Goadby, B.A. Secretary, Rev. W. Evans, Leicester. Treasurer, Mr. T. W. Marshall, Bankhouse, Loughborough.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.—Instituted at Camberwell, 1856; removed to Tabernacle, 1861; and to College-buildings, Temple-street, Southwark, 1874. President, C. H. Spurgin; Vice President, Rev. J. A. Spurgeon; Lecturer on Natural Science, Rev. F. Oshesire; Tutors, Revs. A. Ferguson, D. Gracey, and F. G. Marchant. Tutors of Evening Classes, Mr. Bowers and Mr. S. Johnson. Secretary, Mr. Harry Hibbert. Present number of Students, 74. Students, in the Evening Classes, 120. Amount required annually, £6,000.

LLANGOLLEN, OR NORTH WALES.—Instituted at Llangollen, 1862. Present number of Students, fourteen. President, Rev. G. Davies, B.A. Classical Tutor, Rev. S. Morris, B.A. Treasurer, Thomas Hughes, Esq., Vrondeg, Llangollen. Secretary, Rev. H. C. Williams.

SCOTLAND.—THEOLOGICAL INSTITUTION (in connection with the Baptist Union of Scotland—formerly connected with the Association). Instituted 1856. Number of Students, ten. Theological Tutors, Rev. J. Coates, M.A., A. Wylie, M.A., O. Flett (taking Bib. Criticism and Exegesis), Systematic Theology, Apologetic, Church History, Pastoral Theology, and Homiletics). During the winter months the Students take the Art Classes in a Scotch University. The Theological Session is for two months during the summer. Candidates for the Institution to apply to Rev. Oliver Flett, Paisley, Convener of Committee.

Note.—The number of Students, as mentioned above, may not be the exact number the institutions are capable of receiving, the number not being always filled up.

The Colleges named (except the Pastors' College) are entitled to give certificates, qualifying for matriculation at the University of London; and many of the students have already taken degrees and honours there.

RELIGIOUS AND BENEVOLENT SOCIETIES.

BAPTIST MISSIONARY SOCIETY.—Joseph Tritton, Esq., Treasurer; Hon. Sec. Dr. E. B. Underhill; A. H. Baynes, Esq., F.R.G.S., Secretary; Association Secretary, Rev. J. B. Myers. Mission House, 19, Castle-street, Holborn.

YOUNG MEN'S BAPTIST MISSIONARY ASSOCIATION is in aid of the Baptist Missionary Society, by forming Sunday-school and other Juvenile Auxiliaries. President, H. M. Bompas, Esq., Q.C. Treasurer, A. H. Baynes, Esq., F.R.G.S., Secretary, Mr. Holliday, 19, Castle-street, Holborn.

GENERAL BAPTIST MISSIONARY SOCIETY was formed in 1816, to carry on Missionary work on the principles of the New Connection of General Baptists. Treasurer, W. B. Bembridge, Esq., Ripley; Secretary, Rev. W. Hill, Derby.

BIBLE TRANSLATION SOCIETY has for its object—"To aid in printing and circulating those translations of the Holy Scripture from which the British and Foreign Bible Society has withdrawn its assistance, on the ground that the words relating to the ordinance of Baptism have been translated by terms signifying immersion; and, further, to aid in producing and circulating other versions of the word of God, similarly faithful and complete." Treasurer, E. B. Underhill, Esq., LL.D. Secretary, Rev. J. W. Trafford, M.A., 19, Castle-street, Holborn.

BAPTIST TRACT SOCIETY was formed to disseminate the truths of the Gospel by means of small treatises or tracts, in accordance with the subscribers' views, as Calvinists and Strict Communion Baptists. Treasurer, J. S. MacMaster, Esq. Secretary, Rev. G. Simmons. Editor, Rev. J. T. Briscoe. Depot, Castle-street, Holborn, E.C.

BAPTIST HOME MISSIONARY SOCIETY FOR SCOTLAND. (Chiefly for the Highlands and Islands.)—Formed 1816. Object—"The dissemination of the Gospel of Christ in Scotland." Hon. Treasurer, Charles Anderson, Esq., 21, Royal-terrace, Edinburgh. Hon. Secretary, Dr. Macnair, 63, Ferry-road, Leith. Superintendent, Rev. W. Tulloch, Glasgow; Collector, H. W. Hunter, Lassawade, Edinburgh. The General Committee consists of members of churches in the principal towns of Scotland. Twenty-four Missionaries are supported, in whole or in part, by this Society.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.—Formed 1842. Secretary, Rev. J. Dunlop. Offices, at 96, Great Russell-street, Bloomsbury, W.C.

BRITISH AND FOREIGN SAILORS' SOCIETY, SAILORS' INSTITUTION.—Mercers'-street, Shadwell E. Established 1818. Treasurer, Thomas Hankey, Esq. Secretary, Rev. E. W. Matthews. Over forty agents in home and foreign ports.

BRITISH AND IRISH BAPTIST HOME MISSION.—Offices, 19, Castle-street, Holborn, W.C. Secretary, Rev. S. H. Booth. Treasurer, Colonel Griffin.

GENERAL BAPTIST HOME MISSION.—President, Richard Johnson, Esq., Hitchin. Treasurer, T. H. Harrison, Esq., Greenhill, Derby. Secretary, Rev. J. Fletcher, 322, Commercial-road, E.

BAPTIST UNION.—The objects of this body are said to be—To extend brotherly love and union among those Baptist Ministers and Churches who agree in the sentiments usually denominated evangelical; to promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist Denomination in particular; to obtain statistical information relative to the Baptist Churches and Institutions throughout the world; to prepare annual Reports of its proceedings, and of the state of the denomination. It fully recognises that "every separate church has within itself the power and authority to exercise all ecclesiastical discipline, rule and government, and to put into execution all the laws of Christ necessary to its own edification." The pastor of every Church connected with the Union is a representative *ex officio*; and every Church is entitled to appoint as representatives two of its Members. Every Association of Baptist Churches connected with the Union is entitled to appoint two representatives. Churches, Associations, and Ministers are admitted on written application. Secretary, Rev. S. H. Booth, 19, Castle-street, Holborn.

BAPTIST BUILDING FUND assists by gifts, or loans without interest, in the building, enlargement, and repair of Baptist Chapels. Hon. Secretary, Mr. John Howard, 20, Amhurst-road, N.W.; Mr. Alfred T. Bowser, Treasurer, Offices, 19, Castle-street, Holborn. Hon. Solicitor, S. Watson, Esq.

THE GENERAL BAPTIST BUILDING FUND.—Formed 1865. Treasurer, Charles Roberts, Esq., Jan., Peterboro'. Secretary, Rev. W. Bishop, Leicester.

BAPTIST BUILDING FUND FOR WALES.—This fund was established, in connection with the commemoration of 1862, of the Ejected Ministers of 1862, to assist in paying for the Baptist Chapels of the Principality. Henry Lewis, Esq., Treasurer; Rev. J. G. Phillips, Hon. Secretary; with 24 Committeemen selected from all parts of the Principality.

LONDON BAPTIST ASSOCIATION.—Treasurer, T. Greenwood, Esq. Secretary, Mr. F. A. Jones. The object of this association is the extension of the Denomination in the metropolis and its suburbs, the Committee having pledged themselves to build a Chapel every year.

METROPOLITAN TABERNACLE COLPORTAGE ASSOCIATION.—President, Rev. O. H. Spurgeon. Treasurer, Mr. E. Bousted. Secretary, Rev. W. C. Jones. Hon. Secretary, Mr. C. Gregory. Trade Manager, Mr. C. Waters. The object of this Association—the increased circulation of religious literature—is carried out in a twofold manner; 1st, By means of colporteurs, whose whole time is devoted to the work, and who are paid by a fixed salary. 2nd, By Book Agents, who canvass for orders for periodicals, and supply them month by month; these receive a liberal percentage on the sales to remunerate them for their trouble.

THE BAPTIST MAGAZINE FUND is for the benefit of the Widows of Baptist Ministers, recommended by the Contributors. Treasurer, J. S. Tritton, Esq., 54, Lombard-street. Secretary, Mr. Gilbert Bligh, 12, Castle-street Holborn.

THE SELECTION HYMN-BOOK FUND is applied to the relief of Widows and Orphans for Baptist Ministers and Missionaries. Treasurer, J. H. Tritton, Esq., 54, Lombard-street. Secretary, Rev. W. G. Lewis, St. Albans.

THE PARTICULAR BAPTIST FUND is for the relief of Ministers and Churches, the education of Ministers, and the presentation of books to Students and Ministers. Treasurers, T. Greenwood, Esq., Rev. S. H. Booth, and J. J. Smith, Esq. Secretary, Mr. R. Grace 23, Bromar-road, Denmark Hill, S.E.

THE BAPTIST WESTERN SOCIETY FOR AGED OR INFIRM BAPTIST MINISTERS, for affording Ministerial relief, managed chiefly by residents in the Provinces. Treasurer, Rev. F. W. Gotch. Secretaries, Rev. O. W. Humphries and Mr. G. Ashmead, 19, Small-street, Bristol.

THE BOARD OF EDUCATION.—Formed 1866. Object: "To aid the Ministers of both Sections of the Baptist Denomination with limited incomes, in the education of their children." Secretary, Rev. S. H. Booth.

GERMAN BAPTIST MISSION.—Committee for the distribution of funds sent out from Great Britain, Pastor, J. G. Oncken, Hamburg, Chairman; Mr. P. W. Bickel, Treasurer; Pastor Wiehler, of Reetz; Pastor Kemnitz, of Tomplin; Pastor Willms, of Ihrove; Pastor Beyebach, of Hersfeld; Mr. Harting, of Hamburg; Mr. Pielstick, of Hamburg, Secretary. Treasurer for Great Britain, Mr. M. H. Wilkin, Hampstead, N.W. Travelling Representative in Great Britain, Rev. F. H. Newton, 45, St. Mark's-road, Leeds.

WARD'S TRUST.—John Ward, LL.D., Professor in Gresham College in 1754, left £1,200 Bank Stock for the education of two young men for the ministry at a Scotch University, preference being given to Baptists. Trustees, Rev. Dr. Angus, J. J. Smith, Esq., Joseph Tritton, Esq. Secretary, Rev. S. H. Booth.

THE BAPTIST UNION PASTORS' INCOME AUGMENTATION SOCIETY.—Object: "The increase of the income of well-accredited pastors, according to the claim that may be presented, and the means that may be supplied." Treasurer, Mr. S. R. Pattison, 50, Lombard-street, London. Secretary, Rev. S. H. Booth, 19, Castle-street, Holborn.

BAPTIST TOTAL ABSTINENCE ASSOCIATION.—President, W. S. Caine, Esq., M.P. Treasurer, J. P. Meredith, Esq., Wandsworth. Hon. Secretary, Mr. James T. Sears, 232, Southampton-street, Camberwell, S.E. This Association was formed to utilise to the greatest advantage the Total Abstinence power existing in the churches of the Denomination.

GENERAL SOCIETIES

IN WHICH BAPTISTS ARE MORE OR LESS INTERESTED.

AGED PILGRIM'S FRIEND SOCIETY.—Asylum, Westmoreland-place, Peckham. Secretary, Mr. J. E. Hazledon, 83, Finsbury-pavement. Treasurer, W. Heathfield, Esq.

APPRENTICESHIP SOCIETY.—Formed 1829. Secretary, Rev. J. Marchant. Office, Memorial Hall, Farringdon-street.

ARMY SCRIPTURE READERS' AND SOLDIERS' FRIEND SOCIETY.—Object: "To spread a saving knowledge of Christ amongst our soldiers, without denominationalism." President, General Sir A. J. Lawrence, K.C.B. Treasurer, V. G. M. Holt, Esq., Whitehall-place. Bankers, National Provincial Bank of England, 212, Piccadilly, W.O. Secretary, Rev. W. A. Blake. Hon. Secretary, Colonel Sandwith.

ASYLUM FOR FATHERLESS CHILDREN, Reedham, near Croydon.—Instituted 1844. Treasurer, H. Spioer, Esq. Secretary, Mr. J. R. Edwards. Office, 35, Finsbury-place, E.C.

BRITISH AND FOREIGN SCHOOL SOCIETY. Normal School, Borough-road.—Formed 1808. Treasurer, J. G. Barclay, Esq. Secretary, Rev. A. Bourne, B.A. Central School, Borough-road, S.E.

HOME AND SCHOOL FOR THE SONS AND ORPHANS OF MISSIONARIES, Blackheath, S.E.—Established 1842. Treasurer, H. W. Dobell, Esq., Jun. Hon. Secs., A. H. Baines, Esq., Rev. E. W. Thompson.

INSTITUTE FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES, Walthamstow, N.E. Minute Hon. Secretary, Mrs. Pye Smith. Treasurer, T. Gardiner, Esq., Buckhurst-hill.

LADY HAWLEY'S CHARITY.—Secretary, G. A. Crowder, Esq., 55, Lincoln's-inn-fields.

MILL HILL SCHOOL, Hendon, N.W.—Treasurer, Thomas Scrutton, Esq. Acting Secretary, Rev. J. Upton Davies, B.A. Head Master, R. F. Weymouth, Esq., M.A., LL.D.

ORPHAN WORKING SCHOOL, Haverstock-hill.—Instituted 1785. Treasurer, Sir W. McArthur. Secretary, Mr. J. Finch. Office, 73, Cheapside.

RAGGED CHURCH AND CHAPEL UNION.—Object: "To raise funds to assist in providing buildings for acts of worship on Sundays and general school purposes during the week for the destitute poor of the Metropolis." President, Lord Edbury. Treasurer, A. Sperling, Esq. Secretary, Mr. W. A. Blake, 4, Trafalgar-square, W.C.

RELIGIOUS TRACT SOCIETY, 56, Paternoster-row, E.C.—Formed 1799.—Treasurer, E. Rawlings, Esq. Hon. Secretaries, the Rev. Canon Fleming and Rev. John Stoughton, D.D. Secretaries, Rev. Lewis Borrett White, M.A., and Rev. Dr. Green.

ROBINSON'S RETREAT, Hackney.—Built and endowed by the late Mr. S. Robinson, a member of the Independent Church then meeting at Founder's-hall, for twelve widows of Protestant Dissenting Ministers, eight of them being Independents, and four Baptists. Each widow has a separate set of apartments, and a pension of £13 per annum. Mr. Robinson also created a fund called "Robinson's

Relief," from which annuities of £10 are paid to sixteen Independent and eight Baptist Ministers. Trustees, Messrs. T. B. Woolley, E. Viney, E. C. Searle, and J. Carter.

ROBINSON'S RELIEF FUND.—For Calvinistic Ministers, Baptist or Independent, resident in England and Wales. Ebenezer Viney, Esq., Treasurer, Upper Norwood. Two-thirds are to be Independents, and one-third Baptists. The grants are £10 per annum. The trustees are the same as for "Robinson's Retreat." Present number of recipients, thirty-two.

STOCKWELL ORPHANAGE FOR FATHERLESS BOYS, Clapham-road, London, S.W.—Trustees, Rev. C. H. Spurgeon, Rev. J. A. Spurgeon, James Stiff, Esq., H. Smith, Esq., B. W. Carr, Esq., C. F. Allison, Esq., William Olney, Esq., W. C. Murrell, Esq., Joseph Passmore, Esq., Thomas Olney, Esq., Master, Rev. U. J. Charlesworth. Secretary, Mr. F. G. Ladds. Fatherless boys between the ages of six and ten are received, irrespective of creed and locality; but sons of Baptist Ministers are considered specially by the Trustees. Applications, giving full particulars, should be addressed in writing to the Secretary or Master.

SOCIETY FOR THE RELIEF OF AGED AND INFIRM PROTESTANT DISSENTING MINISTERS.—Formed 1818. Treasurer, P. Cadby, Esq. Secretary, Rev. P. G. Scorey, 53, Oakhurst-grove, East Dulwich.

SOCIETY FOR THE RELIEF OF NECESSITIOUS WIDOWS AND CHILDREN OF PROTESTANT DISSENTING MINISTERS.—Formed 1738. Treasurer, W. Edwards, Esq. Secretary, R. Grace, Esq.

MONTHLY TRACT SOCIETY, 5, New Bridge Street, Blackfriars. Secretary, Mr. J. R. Mackenzie.

SUNDAY SCHOOL UNION, 56, Old Bailey, E.C.—Formed 1803. Secretaries, Messrs. F. J. Hartley, J. E. Tresidder, and J. Towers. Trade Manager, Mr. Cauldwell.

TRINITARIAN BIBLE SOCIETY, 83, Newgate-street, E.C.—Secretary, Rev. E. W. Bullinger, D.D. Hon. Secretary, H. C. Nisbet, Esq.

RECENT DEATHS.

1.—**REV. THOMAS STEVENSON** died on July 29th, at the age of eighty-two. He was for forty years pastor of Archdeacon-lane Chapel, Leicester, an office which had been previously held by his father. The deceased retired from pastoral duties in 1871, but has since frequently preached in Leicester and the neighbouring villages.—*The Leicester Chronicle* says:—"Mr. Stevenson was one of the earliest friends of the Liberation Society, and in connection with it he was brought into intimate association with the late Rev. J. P. Mursell and Mr. E. Miall. He also took a prominent part in the operations of the Leicester Town Mission, and for many years was an active member of the Committee, striving in these various ways to serve his day and generation, not only in religious but in political and social work, which indeed he regarded as part of his religion. The remains were interred in the cemetery at Leicester. The service was conducted by the Rev. W. Evans; Rev. F. B. Meyer delivered the address. On Sunday, August 1st, funeral sermons were preached at Archdeacon-lane Chapel, by Rev. W. Evans, and Rev. W. B. Stevenson.

2.—**REV. C. H. HARCOURT**, for more than sixteen years pastor of Union Church, Stoke-road, Gosport, died on July 24th, and the remains were interred on the 28th at Gosport Cemetery, St. Ann's Hill. Rev. F. Williams, the present pastor, in his address, briefly reviewed the life and ministry of Mr. Harcourt, whose loving spirit, consistent life, and instructive preaching, he said, won the affection and esteem of his own flock, and also of other congregations. Revs. W. Champness, J. P. Williams, and J. McTaggart also took part in the funeral service.

3.—**DEATH OF THE REV. J. P. CHOWN.**—We regret to have to record the death on July, 8th, of the Rev. Joseph Parbery Chown, who for over ten years occupied the pastorate of Bloomsbury Chapel, which he only resigned in November, 1885, on account of ill-health. Mr. Chown's death was remarkably sudden. He had recovered from the severe illness from which a few months since he was suffering, and had been occupying pulpits in various parts of the country and doing other incidental religious work almost to the day of his death. He preached at Finsbury Chapel as a supply, and he was again to have occupied the pulpit but being somewhat unwell, he did not keep the engagement. On the Thursday, however, he seemed to be much better, and engaged in conversation with visitors about his future work. Having had dinner, he sat down in his chair and dropped off to sleep. He suddenly awoke, looked round him, and then fell back in the chair dead. The name of Mr. Chown is not only well known throughout the religious circles of London, but he wielded for many years a large influence in the North of England. In Bradford, in fact, he was a popular pastor for twenty-seven years, and built Zion Jubilee Chapel in that town, which he opened free from debt in 1873 with a membership larger than any other Baptist Church in the North. Mr. Chown was elected to the presidency of the Baptist Union in 1883, his inaugural address being upon the characteristic subject of "Christ in Christian." The services he has rendered to the denomination in London have been very wide in their range, covering particularly an official connection with the Baptist Union, Baptist Missionary and other societies, in which capacity his death will occasion lamentable vacancies. He had reached the 65th year of his age, having been born at Kingsthorpe, Northamptonshire, in 1821. He was educated at Horton College under Dr. Acworth. At Bloomsbury Chapel in 1875 he succeeded the late Rev. Dr. Brock. The funeral took place at Hamptead Cemetery, preceded by a service at Bloomsbury Chapel.

4.—REV. JOHN BARTLETT BURT, of Beaulieu Rails, near Lymington, has passed away at the ripe age of eighty-three years. Deceased on leaving Hackney College settled at Beaulieu in 1823, the whole of his lengthened ministerial life being passed in that village. At the time of his death Mr. Burt was the oldest Nonconformist minister in Hampshire. He was well content to remain pastor of the little church, never having sought a more conspicuous sphere. Year in and year out, writes one who knew him well, he toiled among the humble cottagers, preaching his three carefully prepared sermons every Sunday, and being preacher, teacher, lawyer, doctor, everything to the scattered population. For many years deceased was engaged in business, that he might not be burdensome to his little flock. Mr. Burt was, it is needless to add, greatly beloved, and his death is sincerely mourned.

5. REV. G. C. CATTERALL, who was well known throughout the Fylde district, passed away on February 12th. He was born at Higham Side, Inskip, and his parents were respectable farmers attached to the Baptist church there, where he was baptised and admitted as a member at an early age. He soon manifested a strong desire to devote himself to the work of the ministry, in which the church encouraged him, and he was sent to college—then at Accrington—for four years, where he passed through the course of study with great credit. On leaving college, he received several invitations to the pastorate, some of them from large churches; but he decided, forty years ago, to settle down in a small village church at Boroughbridge, in Yorkshire. He laboured successfully in this place for several years, and then removed to Horsforth, near Leeds, and thence to Wakefield. After some years of arduous labour there, his health broke down, and he retired from the ministry. Having purchased a small estate on the banks of the Wyre, near Poulton-le-Fylde, he removed thither in the hope of recovering his shattered health, and spent fifteen years of quietude, serving the churches whenever his services were needed. In 1883, his health being sufficiently restored, he was prevailed upon to undertake the task of resuscitating the then waning interest at Boroughbridge (his first charge), and there he laboured diligently until his death, which took place suddenly on February 12th. On the preceding evening he attended a Wesleyan revival service in the village, where he engaged in prayer with unusual fervour, and, on his return home, he was taken with an apoplectic stroke, and died peacefully about two o'clock the following morning. His remains were interred in the Heywood Cemetery. As a preacher, Mr. Catterall was devout, earnest, and energetic, and his theology was of the Puritan type.

6. REV. W. ANDERSON, of Reading, entered into his rest on February 5th. He was born in the village of Fintry, Stirlingshire, April 10th, 1847. William Anderson spent his first fifteen years in the humble, quiet, but religious atmosphere of Scottish village life. He became a member of the Baptist Church over which Rev. Richard Glover, now of Bristol, then presided. Here he found a home. During the autumn of 1866, Mr. Anderson was invited to take charge of a small congregation in Warkworth, Northumberland; he consented to go for a few Sabbaths. Five weeks of work among the people of Warkworth were sufficient to show them that they had no ordinary spirit among them, but it was also sufficient to show the young evangelist that his heart was with the poor but attached Scotch villagers; besides, as he was intending to go to college shortly, he did not wish to take any permanent charge. A few months later, however, at the earnest solicitation of the Warkworth deacons, Mr. Anderson was induced to return, and then began his real pastoral work. On the last Sabbath of January, 1872, Mr. Anderson closed his ministry at Warkworth, having received the invitation which resulted in his becoming the pastor of King's-road Baptist Chapel, Reading, which congregation is now mourning his loss. Six months after coming to Reading he returned to Warkworth for his bride. Mr. Anderson's pastorate at King's-road Chapel commenced on the first Sunday in February, 1872; consequently, he had, at the time of his decease, just completed the fourteenth year of his ministry. The youthful pastor, then only twenty-four years of age, found the chapel, which had been enlarged during the pastorate of Rev. John Aldis, scarcely half filled. For some three or four years the progress made was but slow, but those who knew Mr. Anderson best never lost confidence in its future growth.

7. REV. HUGH STOWELL BROWN, the well-known and honoured pastor of Myrtles-street Chapel, Liverpool, died after a brief illness at his residence, Falkner-square. Mr. Brown was born in Douglas, Isle of Man, in 1823, and is the son of a clergyman of the Established Church and cousin of Rev. Hugh Stowell, of Manchester. He was educated at home and partly at the Douglas Grammar School, until he reached the age of fifteen, when he came to England to learn land surveying. After spending about two years in mastering that business, his views underwent a change, and he repaired to Wolverton for the purpose of learning the profession of an engineer. This occupation he followed until he came of age, and he drove a locomotive engine on the London and North-Western Railway for six months. It was his custom after his day's work at Wolverton was done to spend four or five hours in hard reading, and his first Greek exercises were written with a piece of chalk inside the firebox of a locomotive engine. Resolving to become a clergyman of the Church of England, he entered as a student at King's College, Castletown, in his native island, and studied there for three years. Doubts, however, came over his mind respecting the truth of the doctrines in the liturgy, and occasional services, and catechism of the Church of England. These doubts ultimately produced in his mind the conviction that the baptismal doctrines of the Establishment were at variance with Holy Scripture, and he became a member of the Baptist denomination. He was appointed minister of Myrtles-street Chapel, Liverpool, in January, 1848, and soon became one of the recognised leaders of the Baptist body there and throughout the country. As a lecturer to the working classes he was so successful that he collected an audience of between 2,000 and 3,000 artisans on Sunday afternoons, and from 15,000 to 25,000 copies of his lectures were sold. He had lectured frequently on various topics in most of the large towns in Great Britain and Ireland, and in not a few in the United States and the Dominion of Canada.

PUBLICATIONS.

WEEKLY.

The Baptist. One Penny. Stock, Paternoster Row.*The Freeman.* One Penny. Yates and Alexander, Furnival Street, Chancery Lane.

ANNUAL.

Baptist Hand-book. One Shilling and Sixpence. Yates and Alexander, Church Passage, Chancery Lane.*Almanack.* Twopence. Banks, Racquet Court, Fleet Street.

MONTHLY MAGAZINES.

Baptist Magazine. Fourpence. Yates and Alexander.*Messenger.* One Penny. E. Stock, 61, Paternoster Row.*The Church.* One Penny. E. Stock, Paternoster Row.*General Baptist Magazine.* Twopence. Marlborough and Co.*Earthen Vessel.* Twopence. Banks, Racquet Court, Fleet Street.*Missionary Herald.* One Penny. Marlborough, Old Bailey.*Juvenile Missionary Herald.* One Halfpenny. Marlborough, Old Bailey.*The Young Men's Missionary Advocate.* The Journal of the Young Men's Auxiliaries to the Baptist Missionary Society. One Penny. Marlborough, Old Bailey.

THE ROYAL FAMILY OF GREAT BRITAIN.

QUEEN ALEXANDRINA VICTORIA, born 24th May, 1819, succeeded to the throne 20th June, 1837; married 10th February, 1840, to the late Francis Albert, Prince of Saxe Coburg and Gotha. *Issue*:—1. Princess Victoria Adelaide (Princess Frederick William of Prussia), born Nov. 21st, 1840.—2. Albert Edward, Prince of Wales, born Nov. 9th, 1841 (married to Princess Alexandra of Denmark, 1863).—3. Princess Alice Maud Mary (Princess of Hesse Darmstadt), born April 25th, 1843. Died December 14th, 1878.—4. Prince Alfred Ernest Albert, Duke of Edinburgh, born August 6th, 1844.—5. Princess Helena Augusta Victoria, born May 25th, 1846 (married to Prince Christian of Augustenberg, July, 1866).—6. Princess Louisa Carolina Alberta, born March 18th, 1848 (married John, Marquis of Lorne, March 21st, 1871).—7. Prince Arthur William Patrick Albert, born May 1st, 1850.—8. Prince Leopold George Duncan Albert, born April 7th, 1853. Died March 28, 1884.—9. Princess Beatrice Mary Victoria Feodora, born April 14th, 1857.

George William Frederick Charles, Duke of Cambridge, cousin to the Queen, born 26th March, 1819.

George Frederick Alexander, Duke of Cumberland, cousin to the Queen, born May 27th, 1819.

Princess Augusta Caroline of Cambridge (Duchess of Mecklenburg-Strelitz), born July 19th, 1822.

Princess Mary Adelaide of Cambridge, born 27th November, 1833, married to Prince Teck, June, 1866.

POST-OFFICE REGULATIONS.

Rates of Postage—

To and from all parts of the United Kingdom, for prepaid letters not exceeding

1 oz.....	1d.	4 oz.....	2d.	8 oz.....	3d.
2 oz.....	1½d.	6 oz.....	2½d.	10 oz.....	3½d.
		12 oz.....	4d.		

Any letter exceeding the weight of 12 oz will be liable to a postage of One Penny for every ounce, or fraction of an ounce, beginning with the first ounce. A letter, for example, weighing between 14 and 15 ounces must be prepaid fifteen pence. A letter posted unpaid will be charged on delivery with double postage, and a letter posted insufficiently prepaid will be charged with double the deficiency.

An Inland Letter must not exceed one foot six inches in length, nine inches in width, nor six inches in depth.

Inland Book Post.—The Book-post rate is One Halfpenny for every 2 ozs. or fraction of 2 ozs.

A Book Packet may contain not only books, paper, or other substance in ordinary use for writing or printing, whether plain or written or printed upon (to the exclusion of any written letter or communication of the nature of a letter), photographs, when not on glass or in frames containing glass or any like substance, and anything usually appertaining to such articles in the way of binding or mounting, or necessary for their safe transmission by post, but also *circulars* when these are wholly or in great part printed, engraved, or lithographed.

Every Book Packet must be posted either without a cover or in a cover open at both ends, and in such a manner as to admit of the contents being easily withdrawn for examination; otherwise it will be treated as a letter.

Any Book Packet which may be found to contain a letter or communication of the nature of a letter, not being a circular letter or not wholly printed, or any enclosure sealed or in any way closed

against inspection, or any other enclosure not allowed by the regulation of the Book Post, will be treated as a letter, and charged with double the deficiency of the letter postage.

A packet posted wholly unpaid will be charged with double the Book Postage; and if posted partially prepaid with double the deficiency.

No Book Packet may exceed 5 lbs. in weight, or one foot six inches in length, nine inches in width, and six inches in depth.

Post Cards.—Post Cards, available for transmission between places in the United Kingdom only bearing an impressed halfpenny stamp, can be obtained at all Post Offices, at the rate of 7d. per doz. A thicker card is also issued at 8d. per doz. Reply Post Cards can be obtained at the rate of 1s. 2d. per doz., and a thicker card at 1s. 4d. The Reply Cards are not sold in sheets like the single cards.

Postage on Inland Registered Newspapers.—*Prepaid Rates.*—For each Registered Newspaper, whether posted singly or in a packet, One Halfpenny; but a packet containing two or more Registered Newspapers is not chargeable with a higher rate of postage than would be chargeable on a Book-Packet of the same weight, viz., One Halfpenny for every 2 ozs. or fraction of 2 ozs.

Unpaid Rates.—A Newspaper posted unpaid, or a packet of Newspapers posted either unpaid, or insufficiently paid, will be treated as an unpaid, or insufficiently paid Book-packet of the same weight.

The postage must be prepaid either by an adhesive stamp, or by the use of a stamped wrapper. Every Newspaper or packet of Newspapers must be posted either without a cover or in a cover open at both ends, and in such a manner as to admit of easy removal for examination; if this rule be infringed the Newspaper or packet will be treated as a letter.

No Newspaper, whether posted singly or in a packet, may contain any enclosure except the supplement or supplements belonging to it. If it contain any other, it will be charged as a letter.

No packet of newspapers may exceed 14 lbs. in weight, or two feet in length by one foot in width or depth.

Inland Parcel Post.—For an Inland Parcel the rates (to be prepaid in ordinary postage stamps) are, when not exceeding in weight, 1 lb., 3d.; 3 lbs., 6d.; 5 lbs., 9d.; 7 lbs., 1s.

Maximum length, 3 ft. 6 in.; maximum length and girth combined, 6 ft.

Examples:—A parcel measuring 3 ft. 6 in. in its longest dimension may measure as much as 2 ft. 6 in. in girth, that is, around its thickest part. Or, a shorter parcel may be thicker—for example, if measuring no more than 3 ft. in length, it may measure as much as 3 ft. in girth.

STAMP DUTIES, ETC.

RECEIPTS.—For sums of £2 or upwards 1d.

Persons receiving the money are compellable to pay the duty.

For every delivery order for goods of the value of 40s. and upwards, lying in dock, wharf, or warehouse, 1d. Dock Warrant, 3d.

DRAFT BILLS, ETC.—*Draft, or Order*, for the payment of any sum of money to the bearer or to order, or demand, including banker's cheques 1d.

Inland Bill, Draft, or Order payable otherwise than on demand—

	£	s.	d.	£	£	s.		
Not exceeding.....	5	0	0	1	500	and not exceeding 750	0	7
Exceeding { £5, and not exceeding 10	0	0	2	750	"	1,000	0	10
10, " " 25	0	0	3	1,000	"	1,500	0	15
25, " " 50	0	0	6	1,500	"	2,000	1	0
50, " " 75	0	0	9	2,000	"	3,000	1	10
75, " " 100	0	1	0	3,000	"	4,000	2	0
and 1s. for every £100 up to £500.						For every additional £1,000.....	0	10

HOUSE DUTY.—Inhabited houses of the value of £20 or upwards 9d. in the £. If occupied as a farmhouse by a tenant or farm-servant, or for purposes of business, 6d.

POST-OFFICE SAVINGS BANK REGULATIONS.

1.—Open every day, Sunday excepted.—2. Even shillings to any amount, from one shilling upwards, may be put in; but no more than £30 in a year, nor more than £150 altogether.—3. No charge made for depositors' books (except when lost), then 1s. will be charged for replacing.—4. Interest 2½ per cent.—*i. e.*, ¼ per pound per month, direct Government security.—5. Friendly and Charity Societies and Penny Banks may deposit to any amount.—6. Other savings banks (not being post-office savings banks) may be required to transfer accounts to this post-office savings bank.—7. This post-office savings bank may be required to transfer accounts to other savings banks, which are not post-office savings banks.—8. Persons opening an account at one bank may take their books and make deposits at any other post-office savings bank, or withdraw deposits.—9. No charge made for the postage of correspondence with the chief savings bank at the London post-office.—10. All or any part of the amount deposited can be withdrawn in a few days after application.—11. Provision is made for deposits by trustees, minors, and married women.—Officers of the post-office are strictly prohibited against disclosing the name of any depositor, or any amount paid in or taken out.