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THE
BAPTIST MESSENGER:

AN

Evangelical Treasury

AND

CHRONICLE OF THE CHURCHES.

FOR THE YEAR 1880.

LONDON:
61, PATERNOSTER ROW.

TO OUR SUBSCRIBERS AND READERS.

DEAR FRIENDS,—The success of a serial publication like *THE BAPTIST MESSENGER* is so largely dependent upon the funds supplied by generous subscribers and the literary help furnished by able and friendly contributors, that we cannot deny ourselves the pleasure of again thanking our valuable coadjutors for the assistance received from them during another year.

Amid much to dispirit and disquiet, we have not been without tokens of success and evidences of usefulness in the past. To God, the Author and Giver of all good, be ascribed the glory due unto His most holy Name.

The year now closed will long be remembered in connection with the Sunday School Centenary services, which have been so largely attended.

The Church of Christ is under deep obligation to the labours of Robert Raikes and to the many "good men and true" who have emulated his example.

Both the literature and the piety of the age in which we live stand indebted to the impulses received from Sunday School effort.

The condition of England now, as compared with the state of this country in 1780, should excite gratitude.

Much of the profligacy which then prevailed has been abandoned. The Christian Sabbath is revered to an extent hitherto unparalleled, and work for God is being accomplished on every hand.

That "the Churches may have rest" during the coming year; that the Divine blessing may descend in rich abundance upon all who write and all who read these pages, and that a *HAPPY NEW YEAR* may be vouchsafed, is the earnest prayer of

Yours very sincerely,

WILLIAM ALEXANDER BLAKE,

Editor.

THE BUTTS,
NEW BRENTFORD, MIDDLESEX,
31st December, 1880.

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THINGS TO COME ! *

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

A HERITAGE OF THE SAINTS.

“ Things to come ; all are your's. ”—1 COR. iii. 22.

PAUL has in this verse been describing the treasures of the Christian. As the catalogue is much too long for us to dwell upon each of them in a single discourse, we have selected just one from the list ; and even that is too large for us to bring out all the rich privilege that is contained in it.

Jesus Christ is God's heir. He is so by nature ; being the Only Begotten Son of the Father. He is so by constitution, for as Mediator God has appointed Him heir of all things, by whom also He made the worlds. By virtue of our union with Christ we become joint-heirs with Him. As therefore Christ's inheritance comprehendeth all things, so our inheritance to which we become entitled by our union with Jesus, includes things present and things to come, things in the heights and in the depths, things of time and of eternity. Let us then make sure that we are one with Christ ; never let us rest satisfied upon this point with mere hopes that fluctuate between faith and fear. Let us rather seek the witness of the Holy Spirit within us that we are born of God. Oh, may we hear the voice of Jesus whispering, as it were, in our hearts, “ thou art Mine. ” Let us aspire after such a conformity to His image that we may outwardly show to others that we are united to His person, for union will lead to communion, and beget conformity to His mind and character. Oh, that we might have much holy gracious familiarity with the person of our Lord and Saviour Jesus Christ, till we are able to say with the apostle, “ Truly our fellowship is with the Father, and with His Son Jesus Christ. ”

See then the wealth of privilege and possession which this oneness with Christ opens up. We are made heirs of all things in Him. All things are ours. In what sense ? you will ask. All things are ours, first, for present use to supply our necessities. There are certain requirements both of the body and of the mind, which if they be not supplied the body will die, and the soul will famish. All things then are yours that you can need. Your place of defence shall be the munitions of rocks ; your bread shall be given you, and your water shall be sure. You may not have all you wish, but you must have all you want. God may withhold many a thing which we yearn for, but no good thing will He withhold from them that walk uprightly. Whatever is requisite to guide your course through time, and to supply your wants on the journey, whatever shall be essential in the hour of death to comfort you amidst its swelling billows you have in promise to-day, and you shall have in full possession when the emergency arises. All things are yours to use until you get to heaven. God's granary shall supply all your exigency, and God's armoury shall furnish you with a

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complete panoply. As you look around you your wants may often seem to be great and numerous, but as all things are yours, ample resources will be always ready for your use. Remember, and let this comfort your faith, that God's creatures are yours to serve you in the ordinary course of Providence; but if that should not be sufficient it shall be reversed sooner than you should want. The waters stood upright when Israel needed a passage; the heavens dropped no more with water, but that solid pool the rock, the flinty rock, must yield a stream; the birds that would have shunned the sandy desert must be driven by the wind till they fall in heaps about the camp. Fire, air, earth, water—what element is there which is not the servant of God's servants? When you are Christ's all things are yours, and I say again if in the ordinary course of Providence, these should not be enough for you, God can reverse the laws of nature, but He cannot reverse the laws of grace, and He would therefore put the laws of nature out of their common action again, as He has done aforetime, sooner than revoke His promise and suffer one of His children to perish.

But, beloved, not only are all things yours for use, but they are yours for pleasure. God has given you all things that you may enjoy them. If there is any man in the world that has a right to say that the valleys, and the mountains, and the glorious scenery of earth are his, it is the Christian.

“ His are the mountains and the valleys his,
 And the resplendent rivers, his t' enjoy
 With a propriety that none can feel,
 But who, with filial confidence inspired,
 Can lift to heaven an unpresumptuous eye,
 And smiling, say, “ My Father made them all ! ”

“ These are my Father's works, and therefore are they mine.” If there be anything in life that can yield fitting enjoyment for an immortal Spirit, it belongs to the Christian. Ours is not the religion of the cloister and the cell. “ Religion never was designed to make our pleasures less.” We are men among men, walking among them though not of them, and feeling that in the world there is a beauty and a joy, a sweetness and a love, which are all our own, ours by a special propriety, and in a higher sense than ever can be the case with the transgressor who tramples under foot the laws of nature, or the rebel who refuses to do homage to the Great God and our Redeemer. Ours then are all things to enjoy. Not that we can ever find the pith and substance of our joy in the creature. The Creator is the well-head from which we must draw. Yet in the relationships of life the Christian finds a sanctified enjoyment; in the society of God's people, he feels that all things are his, and he thus has a gracious pleasure. Do not imagine that we who fear God are thereby deprived of enjoyments. There are silly sports and sensual gratifications that we do not resort to, nor could we relish them, for they clash with our conscience, and would rather entail misery than excite mirth in our breasts; but all that can contribute real joy to the heart belongs to the Christian as a heritage to-day and for ever.

All things are ours, too, dear friends, to lead us onward and upward in the spiritual life. I think it is St. Augustine who calls them *scala cæla*, ladder-steps to heaven. Every mercy, if we estimate it rightly, will conduct us to God, and lead us up to the Fountain-head. Our daily food

and raiment we receive from the stores of our gracious covenant-keeping God. In these common mercies we discern tokens of his faithfulness, and emblems and earnest of his care and constancy in securing our eternal interests. The temporal benefits of the present life are thus ours to make us grow in faith and in spiritual grace. I grant you that full often good seed falls into bad soil. Men that have the most of God's earthly mercies often have the least of his heavenly grace. This, however, is their own fault. Health and affluence are designed to be helps and auxiliaries, and not to be incentives to sin and impediments to holiness. They are not to be waggons to carry our baggage, for we are not to regard the stuff; but they are to be waggons to carry us, like Jacob into Egypt to see Joseph. All things, dear friends, are likewise ours in active operation to produce and develop from the tiny seed and raw material of passing events a harvest of prosperity and a renewal of consummate grandeur in the future that is yet to be unfolded. Nay; do not be startled or look so surprised. What, know ye not that the trials and troubles of this mortal life are working out for us a far more exceeding and eternal weight of glory? If the unrighteous mammon can minister unto us when we fail an entrance into everlasting habitations, much more may we utilize each passing incident and accident that befall us here, not only to prepare us for our heavenly abode, but to furnish us with topics of delightful contemplation when we arrive there. When we exchange our Pilgrimage below for our Peerage above, how joyfully we shall review the labours of our feet; every thorn that pricked us will aid the tale of triumph when we review our track through much tribulation; every weary league we traversed will enhance the treat of our restful leisure; every storm that appalled us will awake fresh gratitude when we enter the haven. All things are yours. Between the evanescent cares of earth and the eternal consummation of heaven, there are links, more subtle than electricity, which the eye of faith can trace. While we watch the current of human experience, and wait the consequence of divine enterprise, we may marvel, but we must magnify His name who has engaged to make all things work together for our good, and to promote our meetness for the inheritance of the saints in light.

But as all things are thus ours; so, in particular, things to come are ours in the same way. They are ours to use, ours to enjoy, ours to sanctify us, and ours, especially in this case, to form a portion of our eternal reward. It well becomes us, therefore, to contemplate this treasure, and to consider the behaviour which on our part it should prompt.

What a glorious treasure this is! How wide it's extent! "Things to come." The catalogue traverses a long distance before it reaches this climax. Not only things in life, and in death, and things that have transpired in the centuries that have rolled by; but things yet to come, whether they pertain to the splendours of the millennial age, or to the glories of eternity, that our finite minds can but faintly picture. "Things to come." Put the telescope to your eye, and look adown the entire continent of time, along the vistas of the ages, opening up new scenes and varieties of change, till you get a glimpse across the broad and boundless ocean that separates them from that of the unexplored unknown eternity; and as you wistfully gaze into that grand future, remember that all things are yours. Shadows, clouds, and darkness overcast your immediate prospects. If you expect to have many afflictions, you will not be disappointed. The rest of

your road may be as rough as that which you have already traversed ; probably it will. Though your light should burn brighter and brighter into the perfect day, that very lustre may perhaps discover to you more of your own darkness, excite more inward conflict, and provoke more opposition from your old adversaries ; but whatever affliction befalls you shall be to your profit ; to heal you of disease, to warn you of peril, to guard you against greater evils ; yours shall it be, as the covenant rod to chasten you, lest you farther go astray. Run your eye down the list of all the trials that you can possibly anticipate ; invite your doubts and fears to hold a conference ; get them to draw up a catalogue as long as Ezekiel's roll, which was written within and without with lamentations ; and then as you survey the whole, say, "But after all, these things are mine ; I will not fear them, for they are put down amongst my possessions, and they shall be my servants, to minister to my best and my enduring welfare."

You expect to have temptations as well as afflictions. These are trials of faith, which you may well dread. Your Master taught you to pray against them—"Lead us not into temptation." But the temptations, come they from the flesh, or from the world, or from the devil, are all yours. Christ has secured you against their deadly sting. Though they may vex your flesh, and leave many scars behind, they will never be able to touch the vital point, or destroy your soul. These very temptations I may compare to the winds, which the old fables said were given to Ulysses : all the winds were put in a bag and given to him. You have got all temptations given to you, and though you are not to let them out when you like (for perhaps you would prefer to keep them all in, and never let them sweep along your path), yet they shall be let out upon you just at the best season, and you will discover that God has forestalled the old tempter. He shall make your temptations means of strengthening you. God hath often given His servants the greatest treasures when the devil has been intent upon robbing them of their all. Take comfort then, Christian, your temptations, as well as your afflictions, are all yours.

There are other "things to come" besides these dark outlooks. You hope that you are to have many mercies. Of this you do not know. Sometimes your childishness leads you to imagine that God's mercies to you will be like the cedars upon Mount Lebanon, so few, that a little child may write them. Certainly it has not been so in the past. The mercies of the Lord have been more numerous to you than sands upon the sea-shore. When you would count them you have utterly failed. Yet you fear that in the future they will be few and far between. It will not prove so. The sure mercies of the everlasting covenant are all yours. Whatever is meant by "the exceeding riches of His grace," that boundless store of wealth is yours. Who can comprehend the gift God has bestowed upon us in the person of His Son Jesus ? He that spared not His own Son, cannot but with Him also freely give us all things. Often as you watch the black cloud with terror, you shall find it break with blessings on your head. Many a flash of lightning, that fills you with awe, is only designed to purge the atmosphere for you, and keep away the plague. When cast out, as you think, from the society of your best friends, it shall prove the means of admitting you into the society of the godly Comforter. Each circumstance that can happen to you, seemeth it propitious or untoward ; each unfolding providence, whether it wear the hue of judg-

ment or of mercy, shall work out your welfare, and prove a positive benefit to you; for—"things to come; all are yours."

As we look sometimes at the political horizon, we think it dark and threatening. Clouds are gathering here and there; we tremble for the Church of God itself, when its safety appears in jeopardy, amidst the crash of falling thrones. But no dynastic changes can ever effect the destruction of the Church. In every crisis of history, in every convulsion of the state, and in every disaster that befalls the world, the Church must always triumph. Her song shall be repeated in each fresh turmoil: "Come, behold the works of the Lord, what desolations He hath made in the earth; He breaketh the bow and cutteth the spear in sunder, and burneth the chariot in the fire." The Church is richly endowed by her Lord, though not with earthly possessions; when the world suffereth great losses the Church full often maketh great gains; from the bankruptcies of nations, Christ's nation gathers wealth. So is it with you. If great disturbances shall happen in the current of business, if by some turn of affairs the stream which brought grist to your mill should be dried up, He that fed His servant Elias, when the brook Cherith failed, will certainly feed you; be it a running brook or a dry one, alike it belongs to you. Be confident, then, that all things are yours.

And as you foresee the time when you shall gather your feet up into the bed and yield up the ghost, do remember that you are not death's prey, but death is your servant. You are no slave to death, but death is a slave to you. It is not so much that you are conquered by death as it is that death, the last enemy, is destroyed. You may bow your head cheerfully at the message of the black servant of your heavenly Father, for you will be carried by angels to your Father's bosom. Rejoice therefore and be exceedingly glad that death, which you have so often dreaded, is yours, and registered in the inventory of your blessings.

Conspicuous among things to come is the glorious advent of our Lord and Saviour Jesus Christ. This may happen before our term of mortal life transpires. Then we shall not be carried to our graves, but caught up to meet the Lord in the air. Instead of falling asleep we may be changed. Should He come to-night His people whom He finds watching for His coming would be instantly transformed and translated. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." Come when He will, our Saviour's welcome advent will be ours. It will be ours to share in the solemn pomp of that grand procession; ours to be associated with Him when He shall set His foot upon the necks of His foes; ours to welcome Israel's glad return; ours to join in the strains of earth's universal hymn; ours to participate in that long millennial age of peace and concord; ours to enjoy the jubilee of an emancipated world; ours to hallow that Sabbath in which God rests, because the work of redemption is finished and He can survey it with satisfaction as very good. Yes; and without any reservation or restriction, "things to come," with all their grandeur and gorgeousness, with every accessory of majesty and dominion, power and glory, shall be ours. Allied in kinship and associated in fellowship with Christ Jesus our Lord, the things to come are ours—all are ours. Not only so, but heaven itself, with its gates of pearl, with its foundations

of jacinth, its walls of many-coloured jewels,—heaven with its streets of gold, its songs of harmony, and harps of melody—all these are ours for ever. “Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love Him, but He hath revealed them unto us by his Spirit.” Whatever these revelations may imply in literal description or in spiritual aspiration, they are all ours, for things to come are our vested inheritance.

Well, to say no more about the width of this blessing, we pass on to notice the perpetuity of its duration. While reading this passage, a metaphor flashed across my mind. I thought I saw the Almighty stretching forth both His hands. With His left hand He assigned the ungodly their pittance, and with His right hand He gave the righteous their portion, as it were, from two vases of alabaster. Upon the sensual He bestows the solace they solicit; play for their passions; the delights they desire, and pleasures that suit their palate; they deem it all very delicious. They eat the savoury food, they drink the cheering wine, and they rejoice in favourite or fashionable revellings, till at length they drain the cup and reach the bottom of the vessel, and then they are dismayed, and raise a piteous cry of disappointment, because their day is over and passed. But when the Christian looks at the provision made for him, there are a few bitter things at the top; such as personal anxiety and persecution for the Gospel's sake, which, though bitter in his mouth, become sweet when digested. So he feeds on the word of God and the fruits of divine grace, till the bitter herbs, with which he must eat of the Paschal Lamb, become rather palatable than otherwise to his taste. To the ungodly it appears that the righteous have no other portion than that which is acrid and austere. But it is not so; for of loving kindness and tender mercies there is an inexhaustible store. “Things present” often excite his gratitude; and yet it is in “things to come” that he finds the most ravishing delight. These good things to come are profusely plentiful; more, and more, and more, throughout all his life, in death, through all time, and into eternity. Still, then there shall be things to come. Do you not see He never exhausts the abundance of His benefits. There are “things to come” while the countless cycles continue their course; and these “things to come; all are your's.” A million years, told a million times, will not drain the volume of this flowing current; “things to come; all are your's;” for there shall be more to follow, and always more; copious as the life, and love, and infinity of God. “Things to come; all are your's;” this is the reason, Christian, why you are the only man who has a living hope; other men have a hope, because they have some things to look forward to, but they will soon get to the end of their precarious prospects, and as hope can only live on things to come, their hope will perish for want of provision. Your “things to come,” however, will last for ever, and always will be welcome, your expectant heart will always find delightful viands to feast itself upon, and so you have a lively hope. And when you wake up in the resurrection of the just, it will not be to a desolate world, to a dismal chaos, to an empty blank, or to a broken covenant that has not been ratified and realized; for you will have “things to come” opening up to your enchanted vision. Be happy, then, because of the perpetuity of your mercies; since you have such a heritage in “things to come.” Meditate, dear friends, for a moment, upon the sure-

ness of the tenure. How do I hold these "things to come?" We hear a good deal at times about copyholds, and leaseholds, and freeholds, and all sorts of holds; and people ask, What is the best kind of tenure? Well, the best tenure I know of, is this—"Ye are Christ's." Now, if Christ bought me, I am His, and I never can believe that I can belong to another. He bought me too dearly to throw me away; He fought for me too sternly ever to give me up. In fact, He loves me too well, and has espoused me with too much faithfulness unto His heart, ever to part with me. Then, while Christ is mine, "things to come" are all mine. If it were contingent upon something you were to do, or something you were to be, you might be in peril of forfeiting your heritage; but since Christ will never lose His sheep, the prey shall never be taken from the mighty, neither shall the lawful captive be delivered from Him who leads him in sweet captivity. Therefore, since you are always Christ's, these things are always yours; so sure is your tenure. And there is an absolute certainty of your coming into possession. All things are yours, even things to come, and they are safe to be yours—God has decreed it. His purpose must stand, and He will do all His pleasure. God's providence conduces to it. "All things work together for good to them that love God." Of "things to come" this is true, as well as of present things. All things are committed unto Christ, in order that the "things to come" may be all yours. If all things to come be not yours, God's name would be dishonoured, and His promise violated, which is as impossible as it is for God to lie. Nor need you fear that you shall be defeated or defrauded of your presumptive heirship. For the defence of your rights you have a champion and an advocate who is more than a match for all your adversaries and antagonists. Greater is He that is for you, than all they that be against you.

"Should earth against my soul engage,
And hellish darts be hurled,
Now I can smile at Satan's rage,
And face a frowning world."

In conclusion, let me now exhort you to consider the fitting behaviour that this sacred assurance should prompt. "Things to come; all are yours." How then ought you to act? Well, exercise faith about things that are not yet unravelled to sense. Since they are yours, why let them fret you? If you dread a great trouble to-morrow, may you not confidently rely on great grace to meet it with? Ere a month elapses you fully anticipate that some great calamity will befall you. Thy Guardian knows the crisis that is coming on thee, and in His sanctuary thou shalt find covert. Hath He not promised that as your day your strength shall be? You may have an operation to pass through; it is painful and perilous: your Father knoweth your frame. He remembereth that we are but dust; He can ease our pangs, cheer our spirits, and extract the sting from our sufferings. He knows how to bring good out of apparent ill. Or one, perhaps very dear to you, is fast decaying, and will soon be removed. Death has stamped its seal upon that sickly brow. Such painful bereavements God can sweetly bless. They bring heaven nearer, and make our friendships dearer with the prospect of resurrection and regathering. The knell, the shroud, the mattock, and the grave are bugbears that affright us

much, but they are comprehended among "the things to come" which are yours, and must revert to your benefit. The gloomy cypress is as much yours as the eternal laurel which shall gird your victorious brow. Wherefore are ye dismayed at the gates of death—are they not as much yours as the gates of pearl—do they not admit you into that invisible mysterious world which is yours; as much yours as that which will presently admit you to your Father's face? Courage, then, with regard to the future. Leave it in the hands of God. No matter how much thou frettest or how freely thou weepst, it is impossible to alter it. All the self-torture you may inflict on yourself by forestalling the sorrow cannot avert the stroke. The storm will not be less furious, not a drop less water in the cloud, because you dread it. Your distrust will not divert any divine appointments. The rod may be kinder if you venture to kiss it. Trust yourself in your Father's hands. Believe that all things are yours. Exercise faith about the future. You will find that fortune has not frowned on you, but faithfulness has befriended you; and yet, again, if all things are yours, then in everything let your prayers and supplications be made known to God with the frankness of a grateful heart. Are you not drawing upon Him for those things which are already your own by His free gift? Ask and ye shall receive; seek and ye shall find. If there be a need of thy body or a supply for thy soul that causes thee anxiety; if there be any attainment or grace you long for, or any success in labour that you have set your heart upon—only ask for it and you shall have it. May be a holy emulation fires your breast, and because other Christians have enjoyed the boon you crave, and you have been taught to covet earnestly the best gifts, your eager spirit yearns to possess what you often pant for, but never yet prayed for. To your knees, my friend, and you shall receive the blessing at the hands of Him who is more ready to give than you are to receive. Exercise prayer as well as faith about things to come. Finally, beloved, rejoice in things to come. Is the present outlook dark and scowling, the future outcome will be bright and radiant with sunshine. The traveller who seeks temporary shelter from a storm is cheered when he sees clear sky beyond. Such comfort there is for you. In a few more days or weeks the trouble that harasses you will have blown over, and you will come to easier times. If not quite so soon, life at its longest is but a span—no great length that, is it? That span passed, you will be partaker of the pleasures which are at God's right hand for evermore. What, traveller, though the inn be rough at which thou tarriest, the servants uncivil, the fare coarse, the bed hard, and the wind should blow through the creaking window; thou wilt soon be home, then the solace of thine heavenly mansion shall seem all the sweeter because of the hardships thou hast suffered on thy journey thither. "Things to come; all are yours."

"The way may be rough, but it cannot be long,
Let us smooth it with hope, and cheer it with song."

Alas! Alas! that to many of you "things to come" should wear so sombre, not to say so shocking a prospect. If ye have not faith, the future has nothing for you but fear. In things present you may fancy you have a little property; but of things to come you are not a proprietor. If you are not Christ's, we can say nothing to cheer you. The sensualist wastes his

strength without any satisfaction to follow. Are you slaves of Satan, or of selfishness? Tell me, I pray you, what recompense suggests itself to your own imagination? O soul! what seeds art thou sowing? Have faith in Christ now, and thou shalt have fellowship with him in the resurrection. Philosophy will fail you when it comes to the pinch. Science will not sustain you in the swellings of Jordan. Brilliant repartees will not bear the scathing rebukes of the Almighty. How abject will be your poverty, if you have no portion beyond this perishing world! You will be utterly wrecked if you have no interest in the Redeemer. But found in Him you shall be safe from fear. Once in Christ, in Christ for ever, casualties need not give you any further care. The sternest sorrows of life will then be sanctified to your weal, and sudden death would be but a swift deliverance from the burden of the flesh to the blissful heritage of the little flock for whom the Saviour died. Beyond all things seek Christ. Above all things may ye be found in Christ. All things shall be yours, if you are His and He is yours. God grant you this grace for His sweet mercy's sake. Amen.

Essays and Papers on Religious Subjects.

DAVID BRAINERD, THE INDIAN MISSIONARY.

CHAPTER I.—PREPARING FOR THE WORK.

IN attempting to present the readers of the BAPTIST MESSENGER with a few graphic sketches of consecrated lives we do not know that we can do better than begin with the life of that heroic and self-sacrificing servant of Christ, David Brainerd. It may, however, be as well to state distinctly at the outset, that our intention is simply to give sketches, and not histories. In Brainerd's life, as well as in the lives of others like him, are many interesting and thrilling incidents on which we may in these days dwell with profit. To narrate them with the addition of suitable illustration and practical comment is our only aim; and we humbly trust that with the

Divine blessing their perusal may lead many in renewed consecration to the Master's service to be "followers of those who through faith and patience inherit the promises."

David Brainerd was born at Hadam, Connecticut, New England, on April 20, 1718. His parents were in a respectable position; but at nine years of age he was deprived of his father, and at fourteen was left an orphan by the death of his mother. After severe internal conflicts he was led, when about the age of twenty-one, to see clearly the way of salvation through Christ alone; and shortly afterwards went to Yale College, in New Haven, to be trained for the ministry. From this college, when making great progress in his studies, he was in his third year unjustly expelled for a trifling offence, which, to say the least, deserved only a verbal admonition; and to the shame of the heads of the college it

is recorded that all his subsequent attempts at promoting a reconciliation proved a failure. This to him was ever afterwards a source of sorrow ; but it did not prevent his continuance of study under other auspices, nor his being ultimately licensed to preach by the Association. During this later period we have, in his diary, the following entry, which will serve to give us a good insight into the state of his mind, and show how he was led to view the trial.

“April 12, 1742. This morning the Lord was pleased to lift up the light of His countenance upon me in secret prayer, and made the season very precious to my soul. And though I have been so depressed of late respecting my hopes of future serviceableness in the cause of God, yet now I had much encouragement respecting that matter. I was specially assisted to intercede and plead for poor souls, and for the enlargement of Christ's kingdom in the world, and for special grace for myself to fit me for special services. I felt exceedingly calm and quite resigned to God respecting my future improvement, *when and where He pleased* ; my faith lifted me above the world and removed all those mountains that I could not look over of late. I thought I wanted not the favour of man to lean upon, for I knew Christ's favour was infinitely better, and that it was no matter *when where nor how* Christ should send me, nor what trials He should still exercise me with if I might but be prepared for His work and will. I now found sweetly revived in my mind the wonderful discovery of infinite wisdom in all the dispensations of God towards me, which I had a little before I met with my great trial at college ; everything appeared full of the wisdom of God.”

It by no means unfrequently happens that new converts destined for future great and special work, are in God's all-wise providence permitted to fall early into some great trial. But this only tests their faith and proves it genuine. That which sends a mere nominal professor with a bound back into the world, draws the real convert nearer to God, and thus experimentally enables him to learn wherein his great strength lieth. It was so with David Brainerd. Satanic hindrance did its worst to overthrow him, but God within him proved stronger than the evil one.

Further on in the same month we find him thus pleading with God and for souls.

“I set apart this day for fasting and prayer to God for His grace especially to prepare me for the work of the ministry, to give me divine aid and direction in my preparation for that great work, and in His own time to *send me into His harvest*. Accordingly in the morning endeavoured to plead for the Divine presence for the day, and not without some life. In the forenoon I felt a power of intercession for precious immortal souls, for the advancement of the kingdom of my dear Lord and Saviour in the world ; and withal a most sweet resignation and even consolation and joy in the thoughts of suffering hardships, distresses and even death itself in the promotion of it ; and had special enlargement in pleading for the enlightening and conversion of the poor heathen. In the afternoon *God was with me of a truth*. Oh, it was blessed company indeed ! God enabled me so to agonise in prayer that I was quite wet with sweat, though in the shade, and the wind cool. My soul was drawn out very much for the world. *I grasped for multitudes of souls*. I think I had more enlargement for sinners than

for the children of God, though I felt as if I could spend my life in cries for both. I enjoyed great sweetness in communion with my dear Saviour. I think I never in my life felt such an entire weanedness from this world, and so much resigned to God in everything. Oh, that I may always live *to* and *upon* my blessed God. Amen, Amen."

The records of his diary show that these agonising and sweating seasons were again and again renewed. His desire was that "his soul might never offer any dead cold services to his God." On one occasion he says "Nothing grieves me so much as that I cannot live constantly to God's glory. I could bear any desertion or spiritual conflicts if I could but have *my heart* all the while *burning within me* with love to God and desires for His glory; but this is impossible." Thus to live near to God and to win souls for Christ was even now his master passion. At times we find him dreadfully cast down on account of darkness of soul and "pressing deserts," which, however, caused him to be "more humble, much more resigned, and to be pleased to be little or nothing, and to lie in the dust." About a week before he was licensed to preach we have this entry—

"It was delightful to give myself away to God to be disposed of at His pleasure. I had some feeling sense of the sweetness of being a pilgrim on earth."

Actuated by this spirit of self-surrender, on July 29, 1742, he was examined by the Association, met at Dunbury, in regard to his learning and religious experience, and then received from them a licence to preach the Gospel of Christ. Afterwards, he felt much devoted to God, joined in prayer with a peculiar ministerial friend in

a convenient place, and went to bed "resolving to live devoted to God all his days." On the next day he rode from Dunbury to Southbury, where he preached from 1 Peter iv. 8. "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." He tells us that he "had much of the presence of God in the exercise, and seemed to have power with God in prayer, and to get hold of the hearts of the people." This was an encouraging start, but nearly a fortnight afterwards he was sorely tried. When exercised with great inward trials and conflicts, and fearing lest he should not on account of his unworthiness preach any more, he was compelled to preach under peculiar circumstances. At this time he was in a place near Kent, on the western borders of Connecticut, where there were a number of Indians. About nine or ten o'clock in the morning, the people in the neighbourhood came over and forced him to preach. He accordingly took Job xiv. 14. "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come." While preaching from this verse he was assisted so greatly by the presence and Spirit of God, that "some Indians cried out in great distress and all appeared greatly concerned." Having prayed with them and exhorted them to seek the Lord with constancy, he and his friends took measures to promote their welfare by hiring an English woman to keep a kind of school among them. Subsequently, for preaching at New Haven, he was threatened with imprisonment. This made him "feel more solemn and serious," and led him "to give up all hopes of the world's friendship." To get spiritual help in the emergency, he then retired into a convenient place in the woods, and spread the matter before God.

His state of mind at this time became most devout. One day we find him "longing with intense desire after God; his whole soul seeming impatient to be conformed to Him and to become *holy, as He is holy.*" On another day we have this touching entry:—

"Felt some compassion for souls, and mourned I had no more. I feel much more kindness, meekness, gentleness, and love, towards all mankind, than ever. I long to be at the feet of my enemies and persecutors. Enjoyed some satisfaction in feeling my soul conformed to Christ Jesus, and given away to Him for ever."

His struggles to be sanctified and holy grew more and more intense, mingled, however, with much dissatisfaction at his incomplete attainments. This is shown by the record given on Lord's-day, November 7th, when he thus writes:—

"At Millington. It seemed as if one so unholy could never arrive at that blessedness to be *holy, as God is holy.* At noon I longed for sanctification and conformity to God. Oh, that is THE ALL; THE ALL! The Lord help me to press forward."

In November, according to previous arrangement, he went to New York to be examined, with a view of being sent out as a missionary to the heathen; and in a most depressed condition of mind he was forced to preach before some grave and learned ministers and a considerable assembly. His note on this occasion shows his profound humility. He says:—"I felt such a pressure from a sense of my vile-ness, ignorance, and unfitness to appear in public, that I was almost overcome with it. My soul was grieved for the congregation that they should sit to hear such an one as I preach; I thought myself infinitely indebted to the people, and longed that God would reward them

with the blessings of His grace. I spent much of the evening alone."

Thus prepared by a deep inward experience of divine truth, by a variety of trials and conflicts, by much fasting and prayer, and study of the Word, by travelling in birth for souls, and pleading even unto agony for the extension of the Redeemer's kingdom; and, above all, by growing humility, which daily made him feel more and more his own total incompetency to do anything apart from the help of the Holy Spirit, the time was near at hand when the Lord intended to send him forth into one of the most arduous of mission-fields, in which, as in the case of Paul, He purposed showing him what "great things he must suffer for His name's sake."

(To be continued.)

FAMILY RELIGION.

It is now about two hundred years since Philip Goodwin, of much-venerated memory, addressed himself to the Parents of the land on the subject of Family Religion, which was then in a state much requiring revival. That zealous man of God took a very sound view of the subject, correctly holding that parents and pastors, to a vast extent, held in their hands the interests of true religion; and that it was for them, in a very great degree, to say whether it should advance in the earth, or retrograde. This is the view we are anxious to impress upon the minds of our readers. To accomplish this would be to attain a great object for the piety of England. The Pulpit and the School are agencies of the highest moment; our desire is to

enhance, not to diminish, the popular estimate of them; but we contend that both will mainly depend for success on the Family. Were our pulpits filled by Apostles, and our Schools taught by Evangelists, while there was, in the family, neither instruction nor example, neither rule nor worship, it would be impossible for the word of God to advance apace among men; while, on the contrary, with an enlightened and vigorous household piety, it may proceed gloriously with a very moderate degree of external assistance. *The strength of religion in the earth is the Family.* In times of terror and distress, it has always fled thither, as unto a place of refuge; and there it has subsisted, when the synagogue has been levelled with the ground, and the servants of the Lord compelled to flee for their lives to dens and caves of the earth, or to foreign lands.

To further the object we have in view, we would press upon the hearts of our readers, with all affection, the words of Solomon: "Be thou diligent to know the state of thy flocks, and look well to thy herds. For riches are not for ever: and doth the crown endure to every generation? And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance of thy maidens." —Prov. xxvii. 23, 24, 27.

These we may call the godly parents' texts. *Diligence* is the great idea here set forth. In Eastern countries, where pastoral life so extensively prevails, the terms, taken literally, have great force; but in proportion to the literal is the metaphorical bearing. As heads of houses, our families are our flocks; our households are our herds; every parent, every master, has the care of the souls residing

under his roof, and vast will be the reward of their proper culture. —Psa. cxxxviii.

These are the subjects to which he does well to look. To "know the flock" is a term of high significance. In the primitive tongue it is full of emphasis—"Knowing, know thou the face of thy flock." Happy they who, in some good measure obey this precept! The Eastern shepherd knows the very face of his sheep, which, in spiritual import, is to understand the cases, conditions, capacities, dispositions, necessities, tastes, tendencies, and habits of those with whom we have to do. An old divine,—Bede, paraphrases it thus: "Take thou exact knowledge of all under thy charge, so as to correct and amend whatever amongst them thou findest amiss."

"Look well to thy herd." The literal import of the Hebrew is remarkable. "Put thy heart into thy herd." According to Philip Goodwin, "a man's family, though they may be sometimes out of his house, yet they should be at no time out of his heart, nor his heart out of them; but ever studiously striving, and always solicitously set to do them good. 'Be thou diligent to know the state of thy flocks, and look well to thy herds.'"

Every parent should seriously ponder this great duty, and have his spiritual work in as forward a state as possible. This is the way to promote a calm and peaceful death-bed; but where this work has been neglected, or carelessly attended to,—where it is the last thing regarded, and has to be begun when life is about to end, the thought will bring with it a bitterness which no Gospel can sweeten. The promises, indeed, were never meant to comfort men in *the neglect of duty*—and such duty! And to use them for that purpose is to per-

vert them, and to incur the guilt of presumption (*see* 1 Sam. iii. 12-14 ; Gal. vi. 7).

In the passage of which we speak, carrying out the literal idea, the shepherd is assured that he shall find his account in his diligence ; the result will be *plenty*, both for himself and his household. Peace and plenty will dwell together, and their presence will make a happy home. But if this hold in the temporal, we may be assured it will not fail in the spiritual sense. Where the blessing of the Lord is, there must be happiness. There may often be an empty pocket, but if there be a bosom full of the peace of God, keeping the heart and mind, the pilgrim will advance in spite of all his difficulties. Although poor, yet, if rich in faith, and an heir of the kingdom, he will not envy godless grandeur. Far from it ! While the giddy world is running to and fro, eagerly inquiring, "Who will show us any good ?" his quiet, contented aspiration will be, "Lord, lift Thou up the light of Thy countenance upon us. Thou hast put joy and gladness in my heart, more than in the time that their corn and their wine increased."

If in this short paper we can, with the Divine blessing, succeed in awakening attention to this deeply important subject, our object will be, in part, realised. For a father or a master to feel, with a proper intensity, his *responsibility*, is a very great thing. He who understands his duty, and feels it, will immediately set about the best method of performing it ; but where there is ignorance and apathy there is no ground to hope for reformation. But a man who is thoroughly awakened and conscious of insufficiency, will repair to the infinite and never-failing Source of Wisdom and Strength, for this and all other

duties. He will ask of God, and what he wants will be given him liberally, without a word of upbraiding (James i. 5). O for a generation of Parents of the right mould ! We want men given to the study of the Scriptures—men of faith, prayer, and a devout spirit—men fired with love to the Saviour, and to the souls of their fellow-creatures, more especially of those of their families and their own households—men capable of discharging the functions of *king*, *priest*, and *prophet* in their own spheres. O for even one million of such men ! Divine goodness could not confer a higher favour on the British nation.

Will our readers suffer us to make a request of them ? It is, that they THINK OF THIS MATTER—think of it closely and solemnly, till it appear—on good and solid reasons—allied to the chief business of life. It is, further, that, having attended to this, they would *draw the attention of others to the subject*, and seek to bring them to entertain proper views concerning it, and then *enlist them in the work of making fresh converts*.

We close with the Lord's words concerning Abraham :—"I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment ; that the Lord may bring upon Abraham that which He hath spoken of him."—Gen. xviii. 19.

O happy house, where, with the hands
of prayer,
Parents commit their children to
the Friend
Who, with a more than mother's ten-
der care,
Will watch and keep them safely
to the end.

Where they are taught to sit at
 Jesus' feet,
 And listen to the words of life and
 truth,
 And learn to lip His praise in accents
 sweet,
 From early childhood to advancing
 youth.

AT A BAPTIST'S WEDDING IN EAST PRUSSIA.

AN invitation to a wedding always possesses a peculiar attraction. Accordingly, when we learned that there was to be a wedding of two of our church members at one of the stations directly on our route, and particularly when we were informed that the English Brother was specially invited, and that the ceremony would actually be deferred until the arrival of his train, we felt it would have been most ungracious on our part to have refused, even if we felt so inclined. But, indeed, we were rather glad of the opportunity of witnessing this interesting ceremony, and of observing for ourselves how they manage these sort of things in Prussia. This wedding was not by any means an aristocratic or pretentious one. This may perhaps account for the absence of some features that in other circumstances would have been prominent, and probably for the introduction of some peculiarities that could not fail very forcibly to strike a stranger. We are not now giving a description of German weddings in general, but we speak exclusively of the one in which we, ourselves, were so unexpectedly invited to take part. It should, however, be stated perhaps, that the parties had previously been before the Registrar, and legally had entered the matrimonial state. In ordinary cases, the remainder of the day would have been spent in festivity and dancing, but this being a Christian wedding, the legal for-

malities were followed by a service in the presence of the members of the church, and until after this, the parties do not think of living together.

On our arrival at the chapel, at about four o'clock in the afternoon, we found the bride and bridegroom had already taken their seats upon two richly garlanded chairs, placed for them inside the communion rails, under a sort of garland bower, specially constructed for the occasion; the immediate friends occupying the front seat outside the communion rails. The bride's dress consisted entirely of black silk (black silk being "festival" attire), and was relieved only by a neat white frill and small bow about the neck, whilst a wreath of myrtle-leaves, with small white artificial blossoms, adorned the head. The bride's friends (no "bridesmaids") nearly all wore black silk dresses, but with coloured bonnets; whilst amongst the gentlemen, black waist-coats and black silk ties were, without exception, the order of the day.

A short homily having been delivered by the officiating minister, he brings it to a conclusion—not by asking the parties whether they will take each other to be their "lawful wedded" wife or husband. This important question has been already asked and answered before the civil authorities, and to put the question again in the church is pronounced illegal. The question they are now asked in the presence of all the church is, "Will you seek to live together as Christian man and wife?" to which, each replying "Yes," they both kneel down, the minister places his hands upon their heads, offers prayer for a blessing upon their union, and pronounces over them the benediction. The bride and bridegroom then arise from their enchanted bower; the bride proceeds

to kiss her friends and the members of the church; the bridegroom shakes hands with them all round, and receives general congratulation. Certainly, in this instance, neither the bridegroom nor the officiating minister was favoured with the bride's first kiss.

These general salutations being ended, a sort of procession is formed to the bride's home; arriving at which, refreshment is supplied in the shape of coffee with plain raisin bread-cake; the bride throughout the whole proceedings being evidently regarded as the hostess, and expected herself to look to the supply and comfort of every guest. Having partaken of coffee, &c., we are agreeably surprised by the proposal to walk for a short time in a beautiful garden in the neighbourhood; and an hour or two is thus pleasantly passed in conversation and singing—the bride and bridegroom being still among the party. Returning to the house, wine and sweet biscuits (but no intoxicants) are handed round, and general conversation again ensues. We sat for some time with our glass of wine untasted, expecting every moment that some one would propose the "toasts" usual on such occasion. No one appearing to make a move in this direction, and patience becoming almost exhausted, we claimed the privilege, as the only Englishman and the greatest stranger present, of observing the English custom, and ourself proposing the "health and happiness of the bride and bridegroom," taking occasion to refer to some of the most ordinary English customs on such occasions. Our allusion to the English bridal attire, and particularly to the "orange blossom," and the richly iced wedding cake, elicited many expressions of astonishment, which were by no means abated at

the information that with us it was almost invariably the rule for the bride and bridegroom, at an early stage of the festivities, to retire from the scene and start upon a journey.

As we were ourselves to speak in the chapel at a public meeting in the evening, an interval occurred in the festivities from about half-past eight until eleven, when the whole party honoured us with their presence, remaining till the close. On leaving the meeting we made our way to our lodgings, and just as we were contemplating retiring for the night, a messenger arrived with the intelligence that the presence of the English Brother was again requested, and that all were awaiting our return. Responding (notwithstanding the lateness of the hour) to the urgency of the invitation, we once more entered the house, found to our astonishment that the festive board again was spread, and the company, in a spirit of the most patient expectation, were all seated at the table. We find that we have jotted down in our note-book the following as amongst the principal German viands under which that table groaned:—rye bread, cut in thick slices; German sausage, also cut in slices; beautiful fresh butter; hard-boiled eggs and very strong cheese; cold stewed eels; cucumber salad; coffee and ale; no bride cake; no intoxicants; corn-flour mould (adorned with almonds, reminding one of "the quills upon the fretful porcupine") and beautiful fruit syrup. The meal was enlivened by pleasant thoughtful conversation, with occasional discussion, and at its termination the Word of God was produced, a chapter read, earnest prayer was offered, and after a moonlight walk round the quiet little harbour, friends, one after another, gradually dispersed, leaving the bride and bridegroom at the

house, from whence they would not depart until the following day for their new home.

Leeds. F. HORACE NEWTON.

“GOING UP TO JERUSALEM.”

A MEDITATION ON MARK X. 32.

BY A JUDGE'S DAUGHTER.

IT had been a long, weary journey this, from the North, down by the Jordan, stopping every now and then where the crowd gathered thick, bringing their sick for one touch of His all-healing hand; or, while He preached to them of things pertaining to the Kingdom, sermons, which, as He neared His journey's end, seemed to grow more and more solemn, the words coming, as it were, laden with the air of eternity. We can almost see the company; the Master in the midst, the disciples as close as possible, and the great crowd following behind. As they near the Holy City we lose sight of the multitude. Christ seems to be alone with the twelve, and then, somehow, from being in the midst, He suddenly takes the lead, and even Peter, awestruck, follows in silence. “Jesus went before them: and they were amazed; and as they followed, they were afraid.” It could not have been the first time that they were amazed. All along His wondrous works and words must have excited their wonder; but this is different. He speaks no word, apparently, at first. They must have seen something in His face which separated them from Him. They could not enter into the anguish of His soul. We have seen people in great sorrow, whose grief was so great that it seemed impossible to come near them—a grief without tears or words. The Master was enduring

agony such as never had been nor shall be. Was He not, as man, realising more and more the awfulness of the trial before Him? Did He not feel a terrible loneliness on this journey? He had tried to tell His disciples what should happen; but they understood not. He had not the comfort we have of telling our sorrows into a sympathising ear. Often the very telling brings relief, and He was man. What strange, and incommunicable thoughts must have rushed over Him, while the weight of a world's guilt was pressing Him down, and the shadows of Calvary and Death were deepening at every footstep! And then the physical agony. Death by crucifixion was attended by unspeakable suffering. We shudder at pain, even with every appliance for relief. He knew that His pain must last till death—that He must tread “the wine-press alone.” And then the withdrawing of His Father's face from Him; no words can express the horror and anguish that must have filled His soul. Perhaps, there would come the thoughts of a redeemed people, bought by all this agony. No wonder that seeing this agony depicted on His face—an agony blended with a holy, awful joy—the disciples were amazed and afraid. The more we think of it, the more it seems that we must “take our shoes from off our feet; for the place whereon we stand is holy ground.” “Then He took again the twelve, and began to tell them what things should happen to Him.” Only for a little while the terrible dread and loneliness overpowered our Lord. He was in sight of Jerusalem: “they were in the way going up.” There is comfort for us here. We, too, are “in the way going up;” with this difference: He went to a cross, we go to a crown. As we go along, He tells

us of His death for us—His sufferings on our behalf. Have we not sometimes felt: "Well, if others have borne, we can bear." And, reverently be it spoken, "If Jesus has borne, can we not bear?" With *Him* we can. We have One from whom we can obtain strength; He had none. Ah, but in our journey to Jerusalem, I do not think He goes so much "before" as at our side. He has hold of our right hand; and His face, as we look up into it, only bears a look of sorrow when our hand relaxes its hold. We are often amazed; but it is at the love and tender patience we read in every line of His face. He often says no word. But do we need it? Have we not sometimes held the hand of an earthly friend whom we loved very much, and in whom we placed the fullest confidence, and felt that the silence between us was sweeter than any words? But hush! the thoughts this verse suggests are too holy, too awful to write or speak. Let each soul meditate on it, and take all the comfort the Master meant when he left it on record. He has nothing to tell us now of what "things shall happen unto Him." When He speaks, it will be about Jerusalem above; the City where there is no more loneliness, no more sorrow. When He looks upon us, His very look will say: "Fear not, my child! I have loved you." He will hold us with the right hand of His righteousness, and His left hand will point across the river, where we can just catch a glimpse of the city with its jewelled walls, one blaze of light, although no sun is there. Let us hold tight this loving hand a little longer; no harm can come to either guide or guided. He will never lose His grasp of us. Soon, very soon, He will present us to His Father. Let us be still and wait.

PARENTAL RESPONSIBILITY.

PARENTS owe a debt to ages yet unborn; for who shall say at what point in the stream of time the personal character of any individual now on earth shall cease to influence? The oak which waves in our forest to-day, owes its form, its species, and its tint to the acorn which dropped from its ancestor, under whose shade Druids worshipped. Human life extends beyond the three-score years and ten which bound its visible existence here. The spirit is removed into another region, the body is crumbling into dust, the very name is forgotten upon earth; but living and working still, is the influence generated by the moral features of him who has long since passed away. The characters of the dead are wrought into those of the living; the generation below the sod formed that which now dwells and acts upon the earth, the existing generation is moulding that which shall succeed it, and distant posterity shall inherit the characteristics which we infuse into our children to-day. In what light, then, must we regard parental responsibility? *Can we overrate it?* If it be true that the happiness of families, the well-being of the nation, the integrity and vigour of the Church, are in the trust of parents; if parental character produces effects which stretch from time into eternity, which are seen through all the phases of society, commencing round the cradle, and extending into the company of the seraphim, surely parental responsibility is a subject worthy consideration, earnest, deep, prayerful consideration. "The salvation of our children depends in a large measure upon us. Their future course will be determined, under

God, by the method of their training, by the associations in which we place them, by the books and teachers and companions that we provide for them. We sometimes hear it said that our country's future depends upon the doings of our statesmen, or upon the opinions of our thinkers, or upon the fidelity of our preachers, or upon the purity of our Churches. It depends far more upon the *character of the*

mothers and fathers of England. In ten years they can do irreparable damage, or bring immortal glory to England. The progress of pure religion depends on the nature of our home life."—*S. Pearson, M.A.*

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ONE of Marlborough's octavo volumes, beautifully illustrated. A nice gift-book for the young. The tale is simple and well told. The plot consists of two families who seek to promote life's objects in emigration to Peru—the one to seek a farm, the other to seek a silver mine. The latter in his search commits murder and loses his life, and that of his son, in a most romantic manner; while the farmer and his family till the soil, work industriously, wait on Providence, and God kindly smiles and prospers. The greed after wealth brings ruin, while persistence in right ways brings success. The book and its moral are good.

The Psalmist. A collection of Tunes, Chants, and Anthems for public worship and for domestic and family use. Published under the editorial superintendence of EBENEZER PROUT, B.A. J. Haddon and Co., 8, Bouverie-street, Fleet-street.

THE Psalmist maintained a high and favourable position for many years in the esteem of some of the best judges of Hymnology and Psalmody. Like all other works of the kind, years have proved that it was capable of being enlarged and improved, so as to meet the requirements and advance of the times; we use Mr. Prout's own words. On careful examination it was found that many of the tunes in the Old Psalmist were written in the taste of a past generation, while in other cases the arrangements were so elaborate that their retention in their original

form would be of no practical utility. About 150 tunes have been taken from the former edition, several of which have been re-arranged with simpler harmonies. The remainder of the present volume has been compiled from a great variety of sources, and includes many original contributions, as well as a few tunes for special hymns, which have been composed for the work by the editor. The result is a work of great musical excellence, and the most perfect *Tune, Chant, and Anthem Book* extant. The three volumes in one seem to us to leave nothing else to be desired, and we wish this new issue every success.

The Sinner and his Saviour. By THOMAS S. SHENSTON. Brantford, Ontario, Canada. Second Edition, enlarged. Elliot Stock, 62, Paternoster-row. Dedicated to all those who, like the jailer at Philippi, are asking, *What must I do to be saved?*

THE writer has culled flowers from many a garden, and beautifully arranged the whole. The work has indices of Anthems used and Hymns interspersed freely through the volume, which consists of forty-two chapters, written in a devout and fervent style. Will be read with pleasure and profit by the large class for whom it is intended. Place it in the hands of all who are seeking the Lord.

Homilies on Christian Work. By CHARLES STANFORD, D.D. Hodder and Stoughton, Paternoster-row.

WE question if this title would be as taking as it ought to be, but for the esteemed writer being so well known and appreciated by Christian readers. It consists of eighteen valuable earnest addresses delivered at various meetings and associations. The style is free, chaste, somewhat conversational, but always elevating and soul-stirring. The subjects are popular. Among them we have *The World in the Church, Preaching in the Open Air,*

How to Cheer the Pastors, Aged Evangelists, Strength for tired Workers, and a Chapter for Sunday School Teachers. He who reads the book cannot fail to profit.

Magazines received from the Religious Tract Society, 56, Paternoster-row:—*The Leisure Hour*, Part 333; *The Sunday at Home*, Part 307; each full of profitable reading and beautiful pictures. *The Boy's Own Paper*, Part 9, with presentation plate—*The Tournament*. This Part contains the commencement of four new stories. *The Tract Magazine*, a good number. *The Cottager and Artisan*; *The Child's Companion*. The child's stories and pictures in this latter are especially good.

We repeat all we have said above as also descriptive of the December numbers. We advise all Christian parents and others who have the care of our young people, to remember these suitable publications in making their orders for the New Year.

Our Own Magazine, a monthly paper for children, issued by the Children's Special Service Committee. Well adapted for the class intended.

The Baptist Almanac and Congregational Hand-book. Robert Banks, Racquet-court, Fleet-street.

IMPROVES every year. We are glad to find it includes a list of names and addresses of Congregational Ministers.

The Evangelical Almanac. S. W. Partridge and Co., Paternoster-row.

CONTAINS a frontispiece of the Aged Pilgrims' Asylum, Hornsey Rise. A portion for every morning; paragraphs for spare moments, and much both useful and good.

C. H. Spurgeon's Illustrated Penny Almanac contains all its usual fullness and raciness, with very good illustrations.

The Second Advent, in its Relation to Man's Spiritual Nature. A Paper read at a Religious Conference at Broadlands. By the author of "Hamartia." Elliot Stock.

A WORTHY paper. It will pay for perusal. It is in some things quite original, and as on this truly interesting subject so much has been written of a speculative and even wild character, we have the more pleasure in being able to say, Read this.

The False Christs. Their History and its Lessons. A Lecture delivered to the Wellington-square Mutual Improvement Society, by the Rev. W. BARKER, of Hastings. Elliot Stock.

MR. BARKER has with his usual research and solid logic presented a paper of considerable worth. It must have been appreciated on its delivery as it will on now being read in its somewhat more extended form.

For the New Year. Now and Hereafter. Verses regarding the Word, Sacraments and Prayer. Edinburgh. Lorimer and Gillies, 31, St. Andrew-square. One Penny; Post free, Three Halfpence.

VERY cheap. Very excellent. Thoroughly Evangelical. The Good Shepherd and his Happy Flock, and Prayers for occasional use of a Young Person, have only to be read to be profitable.

The New Sunday School Teachers' Dictionary. Illustrated. With an Introduction by the Rev. J. H. KITTO, M.A. Elliot Stock.

PART I. The get-up of this Part and its material make it bid fair to be the cheapest Biblical dictionary ever issued for Sunday School Teachers.

Heroes Everywhere. Read at the Soldiers' Institute, Poona, and dedicated to the memory of that hero who, whilst sinking under a mortal wound received in the defence of Lucknow, desired that it should be

inscribed on his grave, as the sole record of his long and gallant services, "Here lies Henry Lawrence, who tried to do his duty." Suitable for all readers, but will be of special interest to soldiers. May be had at the office of the Army Scripture Readers' Society, 4, Trafalgar-square. Also, *The Christian Sentinel*, and *With the Troops in Zululand*. A Narrative of Work done by the Army Scripture Readers despatched to the seat of war. Compiled from original documents. With a Map.

Here is something about Zululand acceptable to all. Something better than war and slaughter. It shows the suitability of the Gospel to the case of our poor soldiers who carry their lives in their hands, and it suggests that *the Christian Church ought to look well after the spiritual wants of our soldiers.*

The Sublime Porte. The East Gate of Europe which is turned towards the North. By Major JOSEPH SCOTT PHILLIPS. Elliot Stock.

EVIDENTLY written by one who has been in love with his Bible for years. We therefore wish the writer was using his talents in another groove. We have a horror of prophetic expositions which on some perverted theory explain the events of modern times.

Happy Days; being the Little Folks' Annual. Cassell and Co., Ludgate-hill. Will certainly take a prominent place among the favourite Annuals for 1880. Games, charades, tales, music, and pictorial illustrations, such as this firm know well how to produce. We are also pleased to receive the first number of a new issue of the *Quiver*, purely as a *Monthly Magazine*. An old worthy in a new form, with all the charms of the old love and many new excellencies. A magazine worthy of all confidence and support. Those who choose to test this Part will find a

mass of good, moral, social and religious reading.

Morning Stars; or, Names of Christ for the little ones. By FRANCES RIDLEY HAVERGAL. London: James Nisbet and Co.

THIS precious little book, so full of Jesus, so perfumed with His name and love, has an additional interest over any other issued by the author. *This last one was corrected for the press by the writer when her spirit was on the border-land of the better Home*, and is published by her directions. We need say no more; all will be anxious to read it.

Water Baptism neither instituted by Christ nor practised by the Apostles. This is professedly written for thoughtful readers. We have read it thoughtfully, and it results in our saying, *What next?* We observed an advertisement of what we suppose is a companion work—*Proof that Jesus neither Died, nor was Buried, nor Rose again.* The only other volume we look for is one to show that the whole Christian Church is under a delusion in supposing that it has a Bible at all. The writer could as easily prove that there is a man in the moon, as to prove the title true which he has put at the head of his work.

New issue of valuable Tracts by The Baptist Tract Society (No. 651) sweeps clean away all the assertions and laboured arguments of the above writers on baptism.

BAPTIST LITERATURE.

OUR own magazines for November and December—*The Baptist*, the *Sword and Trowel*, and *General Baptist Magazine* finish the year full of vigour and brightness, and with a cheerful lookout for the future. And we have a word of love to our good friends *The Baptist and Freeman*. The latter starts on the New Year at One Penny. *There is room for all to work. God speed them.*

Poetry.

THE LOOK AND THE SIGH.

“And looking up to heaven, He sighed.”—Mark vii. 34.

We often sigh but do not look
Up to the source of day ;
And hence our strength like summer
brook

Soon passes clean away ;
And stars once bright are lost in
night,

A night which knows no day.

But looking up, our Saviour sighed,
And turned His eyes towards
heaven ;

His sorrow deep with God allied
To it His help was given ;
And thus our grief can bring relief,
To hearts by sorrow riven.

O may our sighs be speechless
prayers,
Breathed on the heart of God !
And we shall rise above life's cares,
And kiss His chastening rod.
And every hour shall gain fresh
power
To do the will of God.

And men through us, though dead in
sin,

Shall feel God's quick'ning life
Dethroning all their foes within,
The death of all their strife ;
O Lord, we pray, use this poor clay
To illustrate Thy life !

Brighton. W. POOLE BALFERN.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. W. H. McMECHAN has reconsidered his contemplated resignation of the pastorate of the church at Windsor, and will continue his greatly esteemed labours in that town.

Rev. A. C. Perrian, of Louth, has accepted an unanimous invitation to the pastorate of the church, Queen-street, Ilkeston.

Rev. Hugh Williams, of Llanillydfardre, has accepted the pastorate, of Hermon Welsh Church, Nantyglo.

Rev. R. H. Roberts, of Blaina, has accepted a call to the pastorate of the church at Boundary-road, Middlesbrough.

Rev. W. Morris Thomas, late of Wednesbury, has accepted a call to the pastorate of the Bethel English church at Nantyglo.

Rev. J. Dann, of Bradford, has been invited to succeed the Rev. E. McLean in the pastorate of the church at Greenock.

Rev. J. A. Marnie has accepted a call to the pastorate of the church at Coatbridge, and the Rev. F. Forbest to that at Lochgilphead.

Rev. George Dunnett has resigned the pastorate of the church at Newcastle, Staffordshire, to accept the pastorate of the church at Dorkhouse-lane, Coseley.

Rev. C. H. Thomas has resigned the pastorate at Warwick, which he has for some years past held.

PRESENTATIONS.

At a meeting held on Thursday, the 20th of November, Rev. Edward Balmford, having resigned the pastorate after eight years' labour in connection with the chapel in Manchester-street, Oldham, was presented with an illuminated address and a sum of money as an expression of esteem. Mrs. Balmford was also presented with a handsome walnut work-table. Previous to this, her Sunday-school scholars presented her with their portraits neatly framed.

At Old Swan Chapel, Liverpool, the pastor, Rev. Daniel Jones, on resigning the church for the purpose of accepting a call to Fabius Chapel in the same town, was presented with a handsomely illuminated address as an expression of esteem. Mr. Jones was instrumental in forming the church, and erecting the chapel.

Rev. W. Rees having resigned the pastorate of the church at Broad-street, Blaenavon, has just been presented with an illuminated address, and Mrs. Rees with a handsome tea and coffee service, as a passing token, several addresses being delivered by ministers of the district.

Rev. Joseph French, who some time ago intimated his intention of resigning the pastorate of the church at Rye, Sussex, preached his last sermon on Wednesday evening, the 3rd of December. The church and congregation presented him with a sum of money as a token of their esteem.

NEW CHAPELS.

THE foundation-stone of Gresham Baptist Chapel, Brixton, was laid by Horace Marshall, Esq., on Tuesday, the 25th Nov. At the close of the ceremony over 400 adjourned to the schoolrooms attached to Loughborough-park Congregational Chapel. At six o'clock a sermon was preached by Mr. Henry Varley. At 7.30 there was a public meeting presided over

by the Rev. D. A. Herschell, and addresses delivered by the Revs. D. Jones, B.A., S. Eldridge, W. P. Cope, W. P. Tiddy, T. L. Edwards, G. Bull, and the pastor, J. Swift. Mr. Marshall gave £200, and, with the balance of old chapel, nearly £500 was realised.

Memorial-stones of a new chapel have been laid at Parker-street, Burton-on-Trent, by Mr. Henry Wardle and Mr. Henry Walker. According to a statement submitted by the Rev. A. Underwood, M.A., the style of architecture will be Gothic, and it is intended to accommodate 300 persons. The chapel, which is greatly needed in the neighbourhood, will be ready for opening in March next. Its estimated cost is £1,200, towards which £400 have already been contributed. The Rev. W. R. Stevenson, M.A., offered the dedicatory prayer.

The Church worshipping in the temporary chapel built in 1870 by the London Baptist Association at Battersea-park (under the pastorates, first of the Rev. W. J. Mayers, then of Rev. A. Bax, and now of the Rev. T. Lardner), has just resolved to inaugurate a fund for the erection of a new and spacious building, to be called Battersea-park Tabernacle, which shall be capable of seating from 1,500 to 2,000 persons. The present structure has, by alterations and additions, been rendered capable of seating 730 persons, but the accommodation is stated to be totally inadequate to the regular congregations now attending. Mr. Spurgeon has accepted the office of treasurer of the fund which it is proposed to raise, and has promised substantial aid. The sum required is estimated at about £5,000. The present chapel is to be retained for the Sunday-school of over 600 scholars, who are now being taught in the pews. A meeting of the church and congregation took place under the presidency of Mr. J. T. Olney, who promised £100 towards the sum needed, many other promises following.

RECOGNITIONS.

SPECIAL recognition services in connection with the settlement of the Rev. S. H. Jenkins as pastor of the church at Llanvihangel Crucorney, were held on Friday, 21st Nov. The Rev. W. Rees preached to the church and pastor in the afternoon. The Revs. S. R. Young (Abergavenny) and W. Rees also delivered discourses in the evening. The Revs. W. Davies (Presbyterian), J. Henllon, and the newly-appointed pastor also took part in the day's proceedings.

Recognition services, connected with the settlement of the Rev. D. Jones, at Fabius Chapel, Liverpool, were held on Tuesday, 18th Nov. Representatives of all the churches in the district were present, Mr. Jones being well known as the secretary of the Liverpool Baptist Union. Addresses were delivered by several neighbouring ministers.

Recognition services, connected with the settlement of the Rev. S. S. Allsopp, late of March, Cambridgeshire, as pastor of the church at Union-street, Burton-on-Trent, were held on Tuesday, 18th Nov. A tea-meeting was followed by a public gathering, Mr. Councillor Ellis presiding. The Revs. E. Stevenson (Loughborough), T. Goadby (Chilwell College), E. W. Cantrell (Longford), and several local ministers delivered addresses.

MISCELLANEOUS.

PORTSMOUTH.—On Tuesday, December 2, a choir of the Stockwell Orphanage Boys gave an evening of song, interspersed with recitations and addresses, at Lake-road Chapel, under the direction of the Rev. Vernon J. Charlesworth, Head Master. The Mayor of Portsmouth presided. The pastor, T. W. Medhurst, gave the report of what his Bible class had done for the funds of the Orphanage during the past year. There had been collected by its members and friends the sum of £50 16s. 1d.,

to which the collection that night enabled them to add the sum of £22 10s., making a total of £73 6s. 1d. The boys were entertained to dinner and tea in the schoolroom by the friends, and also shown over several ships in H.M.'s dockyard. On leaving Portsmouth they visited Southampton, Sandown, Newport, and West Cowes, and gave an evening of song at each place on behalf of the Stockwell Orphanage.

BAPTIST TABERNACLE, WINSLOW, BUCKS.—On Sunday, 9th Nov., two sermons were preached by the pastor (F. J. Feltham) in connection with his first anniversary; and on the following Tuesday, in the afternoon, a sermon was preached by the Rev. J. R. Wood, of Holloway, who selected as his text, Zech. i. 5, 6; this service was followed by a tea-meeting, after which a public meeting was held, at which Sir Harry Verney, Bart., presided, and addresses were delivered by Revs. W. Evans Hurndall, M.A., J. R. Wood, A. F. Walker, H. F. Holmes, H. Margetts; Messrs. C. Madder, E. Radbone, and the Pastor. The attendances were very good and the collections on Tuesday amounted to £10.

BAPTISMS.

Abercarn, Monmouthshire.—November 16, Twelve, by E. E. Probert.

Aberdare, Carmel (England).—November 12, Three, and November 15, Five, by T. Jones.

Aberavon, Glamorganshire.—November 9, Six, by O. W. James.

Ashley, near Lyminster.—November 30, Two, by T. I. Stockley.

Ashton-under-Lyne.—November 30, Three, by A. Bowden.

Aberavon, Glamorganshire.—November 23, Twenty, by O. W. James.

Accrington.—December 6, Four, by W. Hughes.

Bacup.—December 7, One, by W. Gay.

Barnard Toucy.—November 30, Three, by A. Thomas Jones.

Beckington.—December 4, Five, by R. Aikenhead.

Buckland.—November 21, Four, by J. Davis.

Burnley.—December 3, Fourteen, by J. Turner.

Buith Wells, Breconshire.—November 16, Three, by J. M. Jones.

Brookend Keynes.—November 16, Six, by W. G. Coote.

Bangor.—November 2, Two; November 16, One, by W. B. Saunders.

Boroughbridge.—November 16, Six, by E. Marks.

Blacnavon.—November 13, Three, by W. Rees.

Brabourne.—November 23, Three, by H. C. Lake.

Budleigh Salterton.—November 19, Four, by H. J. Tressider.

Bradford, Yorkshire.—November 30, at Walton-street, One, by J. Oatey.

Crickhowell.—November 30, Eight, by E. Edwards.

Chatteris.—December 7, Five, by F. J. Bird.

Chepstow.—November 26, Three, by W. L. Mayo.

Denbigh.—December 7, Two, by T. Thomas.

Derby.—December 3, Four, by W. H. Tetley.

Dunfermline, N.B.—November 12, Five, by J. T. Hagen.

Dowlais.—November 23, Five, by J. Williams.

Grantham.—George-street, October 22, One, by A. Gibson.

Guildford.—November 30, Two, by J. Rankine.

Glasgow.—December 7, Three, by A. F. Mills.

Griffithstown, near Pontypool.—December 3, Three, by J. Tucker.

Hatherleigh.—December 7, Six, by W. Coacher.

Haikyn, near Flint.—November 23, Four, by E. Phillips.

Hastings.—November 27, Six, by W. Barker.

Haverfordwest.—November 30, Two, by D. O. Edwards.

Henley-on-Thames.—November 16, Seven, by J. M. Hewson.

Hull.—November 10, at South-street, Two, by W. Sumner.

Jarrow-on-Tyne.—November 18, Four, by W. Davies.

Knighton.—November 30, Two, by W. Williams.

Lincoln.—November 30, Two, by G. P. Mackay.

Liverpool.—November 26, Six, by F. H. Roberts.

Longton.—November 30, Six, by C. T. Johnson.

Liverpool.—October 26, at Scho-street Chapel, Four, by Eli E. Walter.

Lancaster.—December —, Four, by J. Baxandall.

Measham.—December 7, Six, by Mr. Adey.

Mochdre, Montgomery.—December 7, Six, by R. Jones.

Maidstone.—December 1, Five, by G. Walker.

Middlesbrough.—November 30, Four, by W. Whale.

Moriah, Radnorshire.—November 30, Two, by J. Phillips.

Maesteg, Glamorganshire.—November 19, at Bethel Chapel, Two, by T. A. Pryce.

Metropolitan District :—

Brentford.—October 26, at Park Chapel, Two, by A. F. Brown.

Barnes.—November 23, Three, by F. J. Brown.

Clapham Common.—November 30, Ten, by R. Webb.

Metropolitan Tabernacle.—October 23, Fifteen; October 24, Two; October 27, Seventeen; October 30, Thirteen; November 27, Fifteen; December 4, Twenty.

Ponders End, Middlesex.—November 30, Two, by A. F. Cotton.

Nupend.—November 19, Five, by Mr. Whittard.

Nebo Ystrad, Rhondda.—November 9, Seven, by A. Williams.

Newbold, Rochdale.—November 30, Eight, by Mr. Parker.

Pershore, Worcestershire.—November 29, Two, by S. Dunn.

Orth, Rhondda Valley.—November 23, Three, by G. Thomas.

Portsmouth.—December 4, at Lake-road Chapel, Nine, by the pastor, T. W. Medhurst (two of the candidates were the pastor's daughters, and one a granddaughter of a former pastor of the church, the late Rev. Charles Cakebread).

Presteigne, Radnorshire.—September 21, Three; October 26, Two; November 30, Two, by S. Watkins.

Penarth.—November 2, Twenty, by W. Parry.

Poulner, near Ringwood.—November 16, One, by G. Diffev.

Risca, Monmouthshire.—November 16, Six, by T. Thomas.

Ridgmont.—November 30, Four, by W. J. Tomkins.

Shelfanger, Norfolk.—December 7, Two, by A. E. Spicer.

Skipton, Yorkshire.—December 7, Four, by W. Judge.

Skewen Neath.—November 16, Eight, by J. E. Griffiths.

Stainsbatch, Herefordshire.—September 28, Three, by S. Watkins.

Southport.—November 30, Five, by L. Nuttall.

Swansea.—November 24, One, by W. Mayo.

Swansea.—November 19, at the Tabernacle, Two, by J. D. Jones.

Tibor, Idantrissant.—November 23, Three, by T. Baker.

Toddington, Beds.—December 12, Three, by J. H. Blake.

Thorpe-le-Soken, Essex.—November 30, Three, by E. S. Hadler.

Tuibach, Glamorganshire.—November 9, Thirteen, by W. T. Price.

Torquay.—December 7, Upton Vale, Six, by E. Edwards.

Tiverton-on-Avon, Bath.—December 7, Two, by

Thaxted, Essex.—November 18, Five, by G. H. Hook.

Ulverston, Lancashire.—November 30, Two, by M. H. Whetnall.

Waltham Abbey.—November 30, Three, by W. Winters.

Waterhouses, Durham.—November 25, One, by E. P. Riley.

Wick.—December 1, Three, by J. F. Foster.

Wendover.—November 16, Two, by J. H. Callaway.

Waltham Abbey.—November 16, Two, by W. Jackson.

RECENT DEATHS.

ON October 13th, Mrs. Sarah Horn, at the early age of 39, a member of the Baptist Church, at Lake-road, Portsmouth, departed to be with Christ. For her to live was Christ, for her to die is gain. A devoted wife, a loving mother, a valued friend, a good neighbour, she has entered into rest. Her death was in keeping with her life. When told by her sorrowing husband the doctors had pronounced her case to be hopeless, with a bright smile she said, "All is right. I am trusting in Christ. I need no other Saviour." Turning to her faithful nurse, and kissing her, she said, "Look after Edmond; stay with him. Take care of my little children." To her weeping boy she said, "Kiss me; God bless you. Trust in your mother's God, and all will be well. Be kind to your father. I know you will be." She then added, "I should like to kiss my little children; but I will not, lest I should give them this disease." She then kissed her two servants, and said, "Trust in Jesus; then, when you come to die, you will find it very easy. It is not hard." Her husband asked her if she had

any message to leave for her eldest boy if he should not arrive home in time to see the end. "Yes," she answered. "Tell him to trust in his mother's God, and all will be well." She then added, "Don't make any fuss when you bury me. Get the children some black; get it good." The husband said, "It is hard to part with you, my dear." She replied, "Yes, but I am going to the Celestial City; I shall soon see dear Will (a darling boy who had died four years before), dear mother, and dear Jesus. Edmond, you will come too; my spirit will be always with you. My boys will come, I know, for that has been my daily prayer through life." Her eldest son then arrived. She passionately kissed him, saying, "Good-bye, my son, God ever bless you." Her pastor then took her hand, and said, "Jesus is precious to you now, is He not?" She quickly answered, "Inexpressibly precious." She lay back for a little while, her lips then moved, her pastor put his ear down to her mouth, and caught her last words, "THE END HAS COME, BUT ALL IS WELL." We preached our beloved sister's funeral sermon on Lord's day, November 2nd, from the words, "We shall be like Him; for we shall see Him as He is."—1 John iii. 2.

T. W. N.

We regret to record the death of the Rev. J. W. Morgan, who, for nearly fourteen years, was pastor of the church at Bridlington, a charge, however, from which he retired, through advancing age, some years since. He entered the ministry, through Bradford College, in 1880. He died on the 16th Nov., at Bridlington, at the age of 77.

OUR FAULTS. *

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

“I do remember my faults this day.”—GENESIS xli. 9.

As bees get honey, even from nettles, so we may gather instruction from incidents that disfigure the page of history. Even from the lips of so base a miscreant as the ungrateful butler, some profitable instruction may be extracted. The words that he spoke to Pharaoh we will take for the basis of our discourse, and endeavour to draw out of them three or four practical lessons.

I. Our first observation shall be this:—All men have faults. “I do remember my faults this day.” In so saying we do not exempt our friend who claims to be perfect. If he has no other fault he certainly has that of presumption and pride. Flattering himself, he runs foul of God’s word; for if we say that we have no sin, we deceive ourselves, and the truth is not in us. He must be worse than stone-blind,—of his natural senses he must have taken leave, and to spiritual sense he must be an entire stranger, who dares to say, “I am perfect; I am free from sin.” We think that if we had to watch him for a day and a night, we would make him remember his faults that day for a long time to come. Nor do we exclude from the list of all men that have faults, the censorious individual who is so busy in pointing out the imperfections of others, that he has no time to observe his own. He plucks motes out of his brother’s eye, though methinks he scarcely applies that Scripture to himself which speaks of having a beam in one’s own eye. But, my brother, if you have no other fault, this want of charity of yours is a serious breach. You cannot be constantly meddling with God’s servants, who are responsible, not to you, but to their own Master, without a very grave fault. How dare you venture to forestal the judgment of Christ or usurp the prerogative of the Almighty, who alone can search the hearts, or try the actions of the children of men! With what conscience can you hold yourself guiltless, if you have caused grief to those who have found grace in the eyes of the Lord? How many characters you may have injured, how many hopes you may have blasted, how much misery you may have caused, and how much good you may have frustrated by a froward temper, I cannot tell, but I wish you would remember your faults this day.

The best of men have faults, for the best of men are but men at the best. Do not consider it possible that any man can be without blemishes, or else you will be prone to exalt the creature above his proper level, and to make an idol or an object of hero-worship of him. An undue reverence of the wisest, purest, or the most benevolent of men, is such a breach of fealty to the Most High as would surely put you in a false position, utterly demoral-

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izing to your higher life. Your minister frankly and freely confesses—though he has little need to make a parade of doing so—that he has his faults; faults that make the praise of friends seem to him like froth; faults that make the scathing rebuke of foes search him less fiercely than his own self-accusations; and your humble servant can speak for saints far more eminent than himself, and acknowledge with all of them that those who are mightiest in prayer, those who are most valiant for the faith, those who excel in zeal, or abound in labour—that one and all they bow low at the foot of the throne of God and confess that they have faults which come up and confront them this day, and constrain them to preface their testimony with an acknowledgment that they are unworthy to bear the witness they bring to the blessing they have received.

And if the best of men have faults, then surely the rest of men cannot be exempt from them. When those choice spirits, with whom, thank God, we sometimes meet, are palpably imperfect, how can we reasonably expect the common multitude to be clear of offence, or the giddy throng to be pure from guile? Whatever your official standing, you are not free from faults that spoil your credit as a steward. Are you a member of the Church, how can you account your fellowship with the brethren blameless? Are you an elder whose vocation it is to watch for souls, you surely cannot imagine that you are always true to your trust? Or are you a deacon laudably endeavouring to discharge your duty, your memory cannot revoke years of service without conscience charging you with faults that dim the fine gold of your fealty to Christ. If in your secular engagements you have prospered, accumulating wealth and acquiring a high position among your fellows, without reproach as you may appear among men, when you stand before the King Eternal it cannot be otherwise than that your faults will be uppermost in the review of ever so successful a career; or if you have to earn your bread with the sweat of your face, the fickle experiences in which you have sometimes been provided with plenty of food, and at other times exposed to perilous famine, will not have carved furrows on your cheeks without convicting you of faults that may well lie as a heavy burden on your minds. God forbid that I should ever set one class of society against another, or exclaim against one party to exempt another. I sometimes hear passionate individuals let out their spleen and venom in bitter invectives against rival factions, as when labour and capital assert their respective claims to a monopoly of reason and of right. And instead of being convinced by their arguments, I am apt to be shocked at their revilings, and to wish that each man would remember his own faults this day! Were I to borrow the wings of the morning and fly to the uttermost parts of the sea, I should see faults that fouled the air. Did I make my bed in hell, faults in full force would there assert their dominion. Only one way of escape is open to me. Not till I mount up to the heaven of God, do I find those who are without fault before the throne of God.

Now as all men have faults we must have faults ourselves over which we have reason to mourn. What heart-searchings, what humility, what self-reproach, this conviction should prompt! Our own faults are more in number than the hairs of our head, the sands that crowd the shore, or the small drops that fill the great, wide sea. And as they are very many, so they are exceedingly grievous. They are not tiny defects, but great transgressions; they are not grovelling mole-hills, but huge mountains; not

little mounds, but towering peaks. Nor can we count these faults as trifling follies; their wilful wickedness startles us as we do remember them. We have played foul with our faults, repenting of them, and returning to them after we have smarted for them. Our conscience after condemning has connived at the faults among which we have floundered ourselves and played false with our fellow-creatures. Oh how these faults have impaired our fruitfulness, withered our joys, and strewn our comforts like the sere leaves of the forest when the autumn wind howls through the boughs! So have we persevered in faults that prejudice our character. These faults baffle cure. Nature has no remedy. Grace alone can provide an expiation.

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

Think not that your sins are merely skin deep, a surface-stain; but know that the leprosy lies deep within. Your fault arises from your heart. Out of that fountain proceeds continually a black stream of ever-increasing folly. Oh, brethren, we have a hard task before us if we will endeavour to remember our faults! Yet this is a matter that concerns every one of us. All men have faults of their own. Surely I do not address any individual so infatuated as to think himself exempt from those common follies, which, if neglected, grow into flagrant crimes.

II. Now, secondly, as all men have faults, we proceed to observe that all men try to forget their faults. The butler, it would appear, suddenly remembered his faults: hence it is evident that for some little time he had forgotten that he had committed them. How easily they fade from one's memory! It is like reading a book when you turn over page after page, forgetting what has gone before in your eagerness to seize upon what is coming next. There it is though. Your negligence does not obliterate a sentence, for there it still remains indelibly recorded. In vain do you think that after you have turned the page over, your faults are done with, for they abide in the book of God's remembrance, and shall be published in the day when He bringeth us to judgment. But why do we pass over our faults so lightly and forget them so readily? Perhaps it is because we are elated with our temporal success. Why, the chief butler became such a great man at court that it would seem beneath him to linger over faults that had never, so far as he knew, proved detrimental to his welfare. High station, ay, and good speed in any main enterprise of life, are apt to bewitch a man with some extravagant conceit, as though he were a special favourite of heaven. They say that fortune always greets them with a friendly smile, and Providence constantly supplies their needs with unstinting hand. Hence they comfort themselves with a notion that their faults are of little consequence; and they go so far as to think that conduct may be seemly in them, which would be shameful in other men differently situated. Beware, thou prosperous sinner, beware, lest, like a bullock fattened for the slaughter, the rich mercy of God do but prepare thee for the axe. Other men forget their faults, because they are too busy to take notice of such trifles. The butler had daily to purvey for the Royal table; the daintiest viands must be fitly prepared; the choicest wines must be stored

in the cellars; the best selection must be made for every meal; and he must hand the cup to his master and wait his approval. How could he remember any petty outbreak of temper; any act of injustice to a fellow-servant; or, in fact, if he got through his day's work, any fault whatever that he had committed? And so is it with you who are occupied with the many toils and turmoils of your usual avocation. As you wake on Monday morning you have to go to your merchandise or to your manual labour, and till Saturday night comes round you have an incessant strain upon your activities and anxieties, your time being consumed with things earthly, that concern only this mortal state. Of your faults, however, you have not taken account or made a reckoning, though those faults are going before you into judgment at the bar of God. Howbeit there are some few who forget their faults through sheer stupidity. They are unaware or unconscious of their faults. They take pleasure in wickedness, and tell us they do not see it to be wrong. I suppose that a black stain upon my hand would soon be perceived by you all; but were a negro preaching here there might be many stains of black on both his hands without challenging observation. Some men are so thoroughly black by nature and so black in outward character, that their faults are not conspicuous. Their friends are never shocked and they themselves are never startled by them. The manners so fit the men that they go steadily on without check, presuming that all is well, when in fact with every habit they acquire their iniquity is ripening.

Nor, indeed, dear friends, is it hard to find out why we are many of us so prone to forget our faults, when we take into account the wiles of our adversary, the devil. That arch-fiend would rather conceal our sins than expose them to our own view, lest we should recoil from the sight, repent of them, and fly to Christ for refuge. It is his deep policy to hush every anxious suspicion, to drown every strain of alarm, to whisper dulcet notes of peace in the sinner's ears, and to rock the soul to slumber, lest he should be so startled by the harsh sound of breakers ahead, and the tokens of a coming storm, that he becomes eager to gather in the sails, make all trim and tight, and commit his way to that Heavenly Pilot who alone can guide into the harbour of rest, the port of salvation.

Still, our own wilfulness plays a leading part in this obliviousness of our faults. It is easy to forget what we have no wish to remember. The little things that happen every day make but a transient impression on our minds. You would not like, I suppose, to enter in your diary all the hasty words, the evil thoughts, or it may be the churlish actions you are guilty of in the course of the day. If you did so, it would be anything but agreeable reading on the morrow. You much prefer saying, "let bygones be bygones; I will cast them behind my back." But what comes of this constant indifference? Do you not go about pluming yourself with thoughts of your own goodness, when an honest retrospect would make you blush and cover your face with shame? Even now, while I am striving to stir you up to remember your faults, a fresh current of thoughts is ready to rush through your brain and drive those unwelcome reflections away; so that unless the light breaks fiercely on your conscience, I fear you will not, even this day, remember your faults. Next to the devout meditation, by which we give ourselves up to remembering Christ, I know of no more profitable exercise than that of penitently remembering our faults. A clearer perception

of the disease will drive us to be more urgent in seeking the remedy, and the more we feel the pangs of remorse, the livelier will be our sense of the joy of pardon. I do therefore entreat you, though your own hearts be never so averse to the duty, and though the temptations of Satan be never so strong to disincite and divert you from discharging it, do lay bare your hearts before God, and hide not your iniquities from your own eyes, but remember your faults this day.

III. Now, thirdly, though all men have faults, and all forget them, they come up every now and then, rising unbidden before our minds, and confront us so straightly, that we cannot but remember our faults.

A gentle touch of the hidden springs of consciousness may vibrate over the entire line of your life, bringing back the voice of loved ones, long departed, conjuring up scenes far remote from your present circumstances, or challenging the wisdom of a course it is now impossible to change. A simple coincidence can awaken a long train of memories. And so too, a faint word that disturbs no one else, may roar like a trumpet in your ears, and rouse the ghosts of your buried sins, till you turn pale with fright. But bear with me while I point out to you that those people whose minds are well regulated do not need a sudden shock, for they diligently consider the days gone by, and rather court than shrink from the retrospect. There are days for example when you ought to remember your faults. Is it your birth-day? How fitly you may call yourself to account for the years you have wasted, for the precious time which has rolled away, wherein you have done so little for your Lord and Master. Though mercy has flown to you in constant streams, what little gratitude you have shown to Him who has been so good to you. Let these things make you remember your faults this day.

But it is the Sabbath-day, and some of you may be reminded of your faults this day. Pity that our Sabbaths, given us for a sacred refreshment, should so frequently overshadow us with reproach. With what wanton treachery have some of you followed your wonted trade, and kept your shops open on the Sunday morning. Of the seven days in the week, God has given you six; but you were not content till you purloined the other. Is not this base ingratitude? But rightly considered, your violation of the Sabbath is still more flagrant. The law that commands you to observe it, is not only founded on equity, but it is prompted by benevolence. Your personal welfare requires that you should have rest for your body, refreshments for your soul, and a periodical respite from the manifold cares that harass your minds. With the prohibition from one class of works, a provision has been made for another class of occupation, in which elevating duties take the place of irksome drudgery; while light is imparted to your soul and joy to your spirit. God blessed the seventh day, and hallowed it as the finishing stroke of creation. Since you have despised the day, and deprived yourself of the blessing designed for you, it well becomes you to remember your faults on the Sabbath. Assembled as you are, dear friends, in this capacious house of prayer, and surrounded as you are by this vast crowd of worshippers, let not one of you forget his own individuality. Many of you are members of the Church. Have you not cause to say, "I do remember my faults this day?" The profession you have made, the pledges you have taken, the privileges you enjoy, all challenge the question, What fruit have you brought forth,—what evidence have you shown God-ward of your sincerity? You

may talk to yourselves something after this fashion : "I do not teach in the Sunday-school ; I do not visit in the neighbourhood ; I neither join the band of those who work, nor of those who pray ; but I simply take my seat and pay for it. Is this as it should be ? Ought I to be numbered with Christ's servants, and take no part in His service ? Has my Saviour no claim upon my sacrifices of thanksgiving ? Are there not some poor members here that I might have helped ; some sick ones that I might have visited ; some ignorant ones that I might have instructed ; some sad ones that I might have comforted ? I do remember my faults this day."

Ah, sirs ! you are this day in a great congregation, the greatest perhaps anywhere, gathered beneath one roof—do think what multitudes there are who never hear the Gospel. In what a vast city we dwell ! It horrifies us to contemplate its dimensions. We shrink from facing the awful magnitude of the claims that this populous London has upon our sympathies. Yet some of you are not doing anything to spread the knowledge of Jesus. Though you profess to be his followers you are loitering in the vineyard. How can you look upon this teeming multitude, fully conscious that they are but as a drop in a bucket when compared with the myriads of this great metropolis, without reproaching yourself for your negligence and saying, "I do remember my faults this day ?" Ay ; perhaps the person sitting next you in the pew may put you to the blush. It is your own child ; did you ever pray with him ? Mother, did you ever take little Willie upstairs, and pray with him ? Did you ever pray with your Janey, and try to lead her heart to Jesus ? If not, let the countenance you look upon so fondly, upbraid you most bitterly, as you remember your faults this day. Sunday-school teachers, have you been as simple in your desires, and as earnest in your endeavour to train up the boys and girls committed to your charge as you ought. Those children need discipline if they are to be fitted to live reputably in the world, and they need discipling, if they are to be fitted for any position in the Church. What seeds have you sown in their young hearts ? How much study have you bestowed on their characters and their circumstances ? They will want both patience and pluck to surmount the perils that threaten them ; they will require faith and fortitude to make a firm stand for the holy and the true. Has it been your aim to instil into their young souls the morals of the cross, and encourage them to emulate the mind which was in Christ Jesus ? Alas ! alas ! our repentings may well be kindled as we remember our faults this day. Or do you neglect the stranger that is within our gates ? I hope not. It is a blessed habit, that of speaking to strangers. Many a member of this church was first drawn to our fellowship by the good feeling that prompted some Christian brother or some beloved sister to break the icy coldness that commonly prevails among those who frequent chapels or cathedrals. Strict decorum enforces silence ; but here for once speech is golden. "I am glad to see you here ; I trust you know the Lord," is a salutation that has oftentimes had a saving influence. It has supplemented the sermon to some purpose. If any of you who love the Lord have lost an opportunity at other times, do not repeat the negligence now, but redouble your zeal as you remember your faults this day.

Ah, sirs ! do but go and stand outside the front steps of this building for five minutes, and if the forms and faces that represent the various grades and conditions of our population do not stir your blood, I know not

what you are made of. Or, if turning from the main thoroughfares of Southwark you stroll along Kent Street or Mint Street, the victims of wretchedness and profligacy might well appal your heart. The purlieus of St. Giles's, the back streets of the Minories and the slums of Whitechapel, if you visited them, would surely unfold to your astonished eyes scenes of misery and fields of ministry that ought to rebuke your indolence, rouse your zeal, and constrain you to remember your faults in leaving lost ones to perish for lack of knowledge, for lack of sympathy, for lack of strenuous personal efforts to reach and restore them.

But, dear friends, there are times when such faults cannot be remembered without a pang of grief that cannot easily be pacified. The death of a friend or a relative startles you. It was sudden or unexpected; and you say "Ah, had I known he was so near his end, how sincerely I would have spoken to him!" Or, it may be, you bitterly reproach yourself while you remember you were not so kind to the poor fellow as you ought to have been. You would have gladly relieved his distress, instead of cruelly taunting him with his complaints, had you known that he had so few hours yet to live. Would God that ye all considered how close we each of us are to the confines of eternity. Let every funeral you see remind you that life is short. Ere long the black coach must bear your body to its last resting place. If you have not been toiling hard with both your hands, if you have not been straining every sinew of your soul, if your heart has not been like a harp, whose tightened strings have given out music with every breath, then say, "I do remember my faults this day." Let the day of your joy stimulate you to benevolence; let the day of your sorrow soften your temper, and make you feel yourself a kinsman of the suffering and a partner in the sorrows of the world. So may both your joy and your sorrow be sanctified, and, frail creature as you are, under all circumstances compel you to remember your faults. However it fares with us, our faults (or frailties, as we are wont to call them), follow us up, and fit the fashion of our lives. In youth we are frivolous; in maturer years we are fostering schemes that we fondly imagine will make our fortune; and then in faltering age we grow, not only self-opinionated, but basely selfish. I pray you, therefore, remember your faults this day. Oh, that every young convert would cultivate closer acquaintance with himself while he seeks more intimate communion with Christ!

Of how many frivolous faults I might remind some of you. Pride, too paltry to potter about, inflates your sails as you display your dress. Conceit, too contemptible to be tolerated, makes those who fancy themselves educated exceedingly cynical. Vanity, too vacant to invite notice, vaunts itself of accomplishments that were never of advantage to anybody. Alas! then our characters are all overrun with weeds! A drowsy nature that cannot run and will not walk! A dreamy imagination flying hither and thither, dancing among shadows, when we ought to occupy our thoughts with things Divine! A convivial disposition that truckles to the fashion of the times! Or it may be a temper so fretful, that it winces at every touch; or so fiery, that it explodes at the slightest turmoil! Nor will I mention now that which is too wanton to be whispered, but wicked enough to be wept over; a secret that lies hidden in your own breast. Faults, however foul, let them be confessed before God, and let them be forsaken. Do as the

Hebrews were wont to do before they observed the Passover—take the candle and search every corner and crevice for every morsel of leaven. Seek, if you can, to remember all your faults and root them out; or do as Jacob did when he had cleared out from the tent all the false Gods—forthwith bury them. Oh, that we could as easily bury our faults! This we cannot do, except in one grave; 'tis that in which the Saviour lay, and there our faults may be buried once for aye.

Here I must leave this point. All have faults; all try to forget them. There come occasions when we must remember them; and God has put posts in the pathway, so that if a man will shut his eyes he will run against the post and be compelled to open them and walk more carefully for the future.

IV. But if I am to remember my faults this day, what then? Why, let me do as the butler did, let me confess them.

To whom? To a priest? No, no. Do not poison another man with that impurity which pollutes yourself. What a horrid monster a priest must be! If a man makes his ear a common sewer for all the filth of the parish, what an offensive accumulation there must be! I cannot conceive a process by which the devil could more effectually educate persons and conduct them to the degree of senior wranglers in the university of vice. I cannot imagine a more adequate training for hell, than that of listening to the detail of sins that shock the senses. How dreadful it must be! How baneful it must be, and venomous to the very blood that flows in the man's veins.

Do you remember any faults against your neighbour? confess them to him. Confess your faults one to another. Have two of you been angry with one another? and have you fallen out? Let me entreat you to hunt one another up, and shake hands and have done with it before you go home. If two of you who are fellow-members of this church, have any disagreement with one another, may I have the happiness of being a peace-maker to-night? By a few kind words, or, better still, by dropping the matter altogether, you may be as happy as possible, and you will have acted as Christians should act.

Or perhaps, it is not a case of taking offence, which is at the bottom of most quarrels, but it may be you have consciously given offence to a neighbour; then, right speedily make the best amends you can. After sermon one night, in a country village, the minister had to walk some distance home. A farm-labourer, who walked with him, was carrying something rather stealthily under his smock. They walked and talked for some time, when, by-and-bye, the labourer said: "I will catch you up in a moment, sir," as he hastily went over a hedge into a farmyard. When his humble friend rejoined him the minister asked, "What were you doing there?" After a little hesitancy he said: "Well, I did not know that I should have to walk home with you this evening, but the fact is I borrowed a spade of yon farmer, and I have kept it for months in my garden. I never thought of bringing it back, and never should; only your sermon touched my conscience, so I thought I would take the spade back before I went to bed." That was the proper thing. Faults, when remembered, should be rectified, and in any matter wherein you may have done some wrong to another, make the best reparation you can.

All this, however, is only a preliminary to peace of conscience. Turn ye

to Him who can put all your sins away. A man is never in a better state to come to Christ than when he remembers his faults. When the blackness is apparent to your own eye, and the foulness stands out upon your own skin, then fly to the Fountain. You cannot say, as some do, "I do not feel my need." Of that excuse you are deprived; for if you remember your faults you must perceive your need of mercy. There is no fault too flagrant for Christ to forgive; none so impure that he cannot cleanse it; none so heinous that he cannot absolve it. Have you been guilty of blasphemy? Have you defiled your tongue with oaths and curses? Is it with lusts of the flesh that you have dishonoured your body? Does your memory charge you with fraud and dishonesty? Have you played the thief with wiles and stratagems? Your lips, have you lent them to tell lies? With sham and shuffle have you acted the part of a rogue? It may be you have habitually broken the Sabbath and turned away your foot from the sanctuary, refrained from prayer, and repudiated the Bible. Heaven only knows how gross a crime you may veil under the name of a failing or a fault. Be it what it may, run at once for relief

" To the dear Fountain of Thy blood,
 Incarnate God, I fly;
 Here let me wash my spotted soul,
 From crimes of deepest dye."

With Jesus pardon is to be procured without reserve. And it is an available pardon too; a salvation, the completeness of which can give you immediate solace. We commend to you no long process, but a present peace. Ah, sinner! there be those who would give thee much counsel with little comfort. The relief they propound is out of thy reach; stand on tiptoe, thou canst not get at it; mount high as you may on the platform of forms and ceremonies, you are unable to seize it with your hand or lay it to your heart. I show you a more excellent way. Know this, that you can only get salvation by stooping. Self-help can afford you no succour. Faith, which seems at first to be a feeling all your own, ripens into a fellowship, which brings you into concord with all the saints. "Whosoever believeth on the Lord Jesus Christ shall be saved." What is it to believe but to trust alone in Christ. If you are now willing to stoop down and take the blessing which lies at the foot of the cross, it is God who has made you willing to do so, and thereby you are saved. Whosoever putteth his trust purely and simply in the Lord Jesus Christ shall receive the forgiveness of his sins. But, mark you, it must be Jesus only in whom you confide. Jesus, without any help on your part; Jesus wholly, not in one of his offices, but in all; Jesus Christ from first to last, the Alpha and the Omega. Whoever will accept Him thus as an all-sufficient Saviour, shall assuredly be accepted of Him. The road to heaven has for its entrance a low gate, and it is very narrow. Though it is wide enough for the biggest sinner that ever lived to go through, it is so narrow that a man cannot carry his evil habits through; no drunkenness nor revelling, no scepticism nor blasphemy, no certificate of his own merit, nor any big bundle of his own good works. The door is so low that the tall Pharisee could never get in, nor could the proud boaster. It is so low that a man must crawl on his hands and knees to go through, but it is the only way to get to heaven. Humble, broken-hearted, empty-handed, having nothing,

you must come to Christ that Christ may find you in everything, and be all in all to you—this is the way of salvation. Thrice happy will it be for you that you remember your faults this day, if you likewise remember the Saviour, and say to him, “When Thou comest unto Thy kingdom, Lord remember me!”

I will dismiss you with the words of the benediction after we have offered prayer.

Oh, thou gracious God! bless the simple words that have been spoken this evening. May we each of us remember our faults. Quicken our memories. Make our consciences tender. Bring us to the atoning sacrifice. Humble us till we accept of it. Enable us to rejoice in it. Make and keep us from this time forth pure within. The Sabbath's engagements are over, O Lord, and we are going out into the world. Keep, oh keep us from sinning against Thee. Cause us to walk in all the paths of holiness. May we have Jesus in us, Jesus with us, and may we live to Jesus, and be constantly trying to bring others to put their trust in His dear name. The Lord hear our petitions this night. Pardon the sins of this day's services, those of the preacher, as well as those of all the people, for Jesus' sake. Amen.

The grace of the Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Ghost, be with you ever. Amen and Amen.

Essays and Papers on Religious Subjects.

DAVID BRAINERD, THE INDIAN MISSIONARY.

CHAPTER II.—HIS FIRST CHARGE.

No sooner was it settled that David Brainerd should labour as a missionary among the Indians, than in the spirit of entire consecration he determined to surrender to the Lord's service the proceeds of some property left him by his father. His idea was, that as there was every probability of his having to spend the remainder of his life among savages in the far-off wilderness, he would not require the money for his own personal need, and that it was his duty therefore to think in what way he might devote it to

the glory of God. Though mistaken, as he confessed afterwards, in this supposition, the thought presented itself that the best way of appropriating it would be to use it in educating some young person for the ministry. To this use it was therefore put; a suitable young man was selected, and Mr. Brainerd met all the demands made for his educational support until he completed his third year in the college. Having so far settled his worldly affairs he was prepared to move at the Master's call.

After much consideration, the Commissioners who employed him as their missionary, assigned him his post. The places selected were

the Forks of the Delaware river, and Susquehannah river, in Pennsylvania. In these places were a number of Indians who were in gross darkness and needed greatly the blessings of Christianity and civilization. To go amongst them would expose any missionary to innumerable hardships and dangers; but, undaunted by the prospect, David Brainerd at once agreed to devote himself wholly to the perilous work. Much time was then spent by him in the woods in meditation and prayer, and in visiting various places to take an affectionate farewell of dear Christian friends. As the arrangement, however, was made in the winter season, it was deemed advisable, to save him from suffering from the severity of the weather in a bleak wilderness when commencing his mission, to postpone the journey to Pennsylvania until the Spring. In the meantime he preaches in various places, and on February 2, 1743, we have this entry which shows the state of his mind at this period:—

“Preached my farewell sermon last night at the house of an aged man who had been unable to attend public worship for some time; and this morning spent the time in prayer almost wherever I went. Having taken leave of friends, I set out on my journey towards the Indians; though, by the way, I was to spend some time at East-Hampton on Long Island, by the leave of the Commissioners who employed me in the Indian affair; and being accompanied by a messenger from East-Hampton we travelled to Lyme. On the road I felt an uncommon pressure of mind. I seemed to struggle hard for some pleasure in something here below and loth to give up all for gone. I saw that I was evidently throwing myself into hardships and distresses in my present undertaking, and thought it

would be less difficult to lie down in the grave; still I chose to go rather than stay.”

Shortly afterwards he was enabled to overcome this worldly feeling, as the following remarks testify:—

“February 15. Early in the day I felt some comfort; afterwards walked into a neighbouring grove and felt as a stranger on earth, as dead to the enjoyments of the world, as if I had been literally dead. In the evening had divine sweetness in secret duty; God was then my portion, and my soul rose above those *deep waters* into which I have sunk so low of late. My soul then cried for Zion, and had great pleasure in so doing.”

In this frame of mind, and enjoying much fellowship with the Lord, in the early part of the month following he arrives at Mantauk, the eastern end of Long Island. This place being inhabited chiefly by Indians, he takes a view of them, and the view is not at all encouraging. The sight produces within him “flatness and deadness,” and to combat it he withdraws into a secret place to pray, without however, obtaining any comfort. At Woodbridge he meets for consultation with a number of ministers. These were the *Correspondents* who had the charge of conducting his movements. They now gave him new directions. Instead of sending him to the Forks of Delaware, as originally intended, they, for prudent reasons, order him now to go to a tribe of Indians in the woods at Kaunaameek, in the province of New York. To this new destination he accordingly proceeds, and his arrival is thus noted:

“Friday, April 1, 1743. I rode to Kaunaameek, nearly twenty miles from Stockbridge, where the Indians live with whom I am concerned, and there lodged on a little heap of straw. Was greatly exercised with

inward trials and distresses all day, and in the evening my heart was sunk and I seemed to have no God to go to. Oh! that God would help me!"

We have here in few words a graphic picture given us of the manner in which he entered on his charge. A "little heap of straw" is his bed, and great conflicts agitate his soul. These conflicts increase; but notwithstanding, he makes his designs known to the Indians, who "receive him kindly, and seriously attend to his instructions." On Lord's day, April 10, he preaches to them through an interpreter, and they "behave soberly in general." Discoursing privately with them afterwards, he finds two or three who appear to be under some religious concern; and one encouraged him by telling him that "her heart had cried ever since she heard him preach first." On the following Saturday he was much distressed by the conduct of an Irishman and Dutchman, who came, as they said, with a design to hear him preach the next day. Their profane talk made him long for the company of some sympathetic Christian friend, and drove him into a kind of hovel where he groaned out his complaint before his God. This gave him help. "He felt some gratitude and thankfulness that he had been made to differ from these men, as he knew through grace he had." The following entry shows how greatly he differed from them, and how little he desired their company.

"Lord's day, April 17. In the morning was again distressed as soon as I waked, hearing much talk about the world and the things of it. Though I perceived the men were in some measure afraid of me, and I discoursed about sanctifying the Sabbath if possible to solemnize their minds, yet when they were at

a little distance they again talked freely about secular affairs. Oh! I thought what a *hell* it would be to live with such men to eternity! The Lord gave me some assistance in preaching, all day, and some resignation and a small degree of comfort in prayer at night."

The succeeding Wednesday was his birthday, and this is how he spends it:—

"Set apart this day for fasting and prayer, to bow my soul before God for the bestowment of divine grace; especially that all my spiritual afflictions and inward distresses might be sanctified. Endeavoured also to remember the goodness of God to me in the year past, this day being my birthday. Having obtained help of God, I have hitherto lived, and am now arrived at the age of *twenty-five* years. My soul was pained to think of my barrenness and deadness; that I have lived so little to the glory of the eternal God. I spent the day in the woods alone, and there poured out my complaint to God. Oh! that he would enable me to live to His glory for the future."

Very few Christians, we fear, in this busy age would ever dream of thus devoting a birthday to God. In fasting, prayer, writing, studying, preaching, and, as opportunity afforded, in conversing privately with the Indians, David Brainerd passes away his time. Part of it, however, is spent in hard labour to build himself a *cottage*. Hitherto, he had lived with a poor Scotchman; and now, until his house was habitable, he was forced to dwell in an Indian wigwam. His ardent desire was, for obvious reasons, to live by himself. What he suffered at this time can best be described in his own words. He says:—

"My circumstances are such that I have no comfort of any kind but

what I have in God. I live in the most lonesome wilderness; and have but one single person to converse with that can speak English. Most of the talk I hear is either Highland-Scottish, or Indian. I have no fellow-Christian to whom I might unbosom myself, and lay open my spiritual sorrows; or with whom I might take sweet counsel in conversation about heavenly things, and join in social prayer. I live poorly with regard to the comforts of life; most of my diet consists of boiled corn, hasty-pudding, &c. I lodge on a bundle of straw, and my labour is hard and extremely difficult; and I have little appearance of success to comfort me. The Indians' affairs are very difficult, having no land to live on, but what the Dutch people lay claim to, and threaten to drive them off from; they have no regard to the souls of the poor Indians, and by what I can learn they hate me because I come to preach to them. But that which makes all my difficulties grievous to be borne is that God hides His face from me."

His troubles were indeed great. The person referred to as the only one that could speak English was an ingenious young Indian from Stockbridge, whose not very easily pronounceable name was John Wau-waunpequunnaunt. He had been well instructed in the Christian religion by several ministers, understood both the Indian and English languages well, and wrote a good hand. To obtain the permission of the Commissioners to set up a school among the Indians, and make this young man the schoolmaster, David Brainerd undertook a long and distressing journey, and on coming back "lost his way in the woods, and lay all night in the open air." But to comfort him he had the joy of knowing that he had successfully

accomplished his mission, and the still greater joy of recording that on coming to his Indians the next Lord's day, he "had greater assistance in preaching among them than ever before." After nearly seven weeks' hard labour, his little hut was finished, having been built chiefly with his own hands, and, rude as it was, he entered upon it with much satisfaction. On the first night he took up his lodging within it, he "found it much better spending his time alone in his own house, than in the wigwam where he was before." Still he has to labour hard to make it more comfortable, and furnish it in a humble way. But his gratitude to God for it abounded. On the first Lord's day, feeling more content, he praises God for his new abode, hopes that he might find Him in it, and desires that He would dwell with him for ever. Again and again he "blesses God who had given him a little *cottage*, where he might live alone, and enjoy a happy retirement, free from noise and disturbance, and could at any hour of the day lay aside all studies, and spend time in lifting up his soul to God for spiritual blessings." His next work was to look after the comfort of his horse, meanwhile having himself to put up with ill-health and uncommonly hard fare. What the position was he thus describes:

"August 15. Spent most of the day in labour to procure something to keep my horse on in the winter. Enjoyed not much sweetness in the morning; was very weak in body through the day, and thought this frail tabernacle would soon drop into the dust; had some realising apprehensions of a speedy entrance into another world. In this weak state of body I was not a little distressed for want of suitable food. I had no bread, nor could I get any

I am forced to go or send *ten or fifteen miles for all the bread I eat*, and sometimes it is mouldy and sour before I eat it, if I get any considerable quantity. Then again I have none for some days together for want of an opportunity to send for it, and cannot find my horse in the woods to go myself. This was my case now, but through divine goodness I had some Indian meal, of which I made little cakes and fried them. Yet I felt contented with my circumstances, and sweetly resigned to God. In prayer I enjoyed great freedom, and *blessed God as much for my present circumstances as if I had been a king*, and thought I found a disposition to be contented in any circumstances. Blessed be the Lord."

These extracts give us some faint idea of the nature of David Brainerd's first charge. Such an initiatory charge we apprehend few young ministers would like to take. But it was God's will that Brainerd should take it; and when we find him, not only content with it, but "blessing God for it as much as if he had been a king," we may at any rate learn this lesson, that, however hard our lot or difficult our work, if we do but seek the Lord in earnest, as his self-sacrificing servant did in the wilderness, and joyfully submit to His will, we shall realise, as he did, such happiness in God himself as will compensate us more than a hundredfold for all the toils and sufferings which in His service we may be called upon to endure.

(To be continued.)

DEACON BROWN'S LOSSES.

BY UNCLE SAM.

It was on a Sunday afternoon, in the autumn, when the sultry heat of the past summer had been succeeded by the cooler air of the approaching winter, that Deacon Brown and his wife sat together by the side of the fire in their quaint old parlour—a room only used by them on Sundays, or special occasions in the week.

Deacon Brown was one of those men who, although young, cared nothing for what is termed "high-life"—an approximation to which he considered sitting in *that* room—since he had been brought up in the country to the farming business; and his motto always was "rough and enough," the same as his father's had been before him.

Although the deacon during the week kept to the arm-chair in the kitchen, in conformity with his sentiments, yet he ventured to spend an hour or two on the Sunday afternoon in this "high-life" room with his wife. It was on an occasion such as this that what we are about to relate transpired; but before we do so, we must preface their conversation by a few things that had previously occurred.

Deacon Brown had about two years ago entered upon business for himself; and simultaneously with his taking a farm had taken to himself a wife.

Soon after the occasion of his marriage it became necessary to elect a new deacon in the dissenting church to which he and his wife belonged, since one of the old deacons could no longer attend to the affairs of the diaconate, in consequence of increased infirmity. As is sometimes the case, this matter caused considerable debate; but after due deliberation it was proposed, se-

conded, and unanimously carried, that our Deacon Brown should be elected. Some of the elder members thought him to be rather young for such an office, but out of the few from which they could select in so small a church they considered him the most suitable person.

Soon after the election of Deacon Brown to office, it became necessitous to build a new chapel, as a revival had taken place, so that the old chapel was felt, for many reasons, to be quite inconvenient. This scheme was not altogether to Deacon Brown's mind; because he knew that if a new chapel were erected, he would fall in for a good share of the work, as well as be expected to contribute handsomely towards the defraying of the expenses of building; and as he had but just entered upon life for himself, he felt that he could not afford to give to any extra calls, not because he lacked the ability, but because of his solicitude for the future of himself and his wife.

Although he opposed the idea, it was nevertheless warmly adopted by the majority of the church; and in due course of time the chapel was erected.

After the building, naturally followed the contributing. The majority of the members gave "as the Lord had prospered them;" but Deacon Brown, who had opposed the idea of building, said that he could not, and therefore would not, contribute towards the defraying of the debt which had been incurred.

It was some twelve months after this, that we find them on this Sunday afternoon in their parlour.

After her usual custom, the deacon's wife had been reading aloud the chapter from which their minister's text had been selected that morning. After she had finished, there was a considerable

silence, which was suddenly broken by the deacon, who said: "We have had another loss, Mary. That young heifer, which I thought would make a good milch cow for you, I found this morning strangled in the cow-house. I thought, at first, that I wouldn't tell you of it; but it seems to ease my troubles to tell them to some one."

"Well, John," exclaimed the deacon's wife, "it seems as though our losses would never end. For the past few months our stock has been decreasing in this way, till I'm sure I don't know what the end of it all will be."

"Neither do I," said the deacon, gravely. "The future looks very dark for us, Mary. We had a very good start in life, but it is quite impossible for anyone to make both ends meet, while sustaining such losses as we have had during the last ten or twelve months. Ever since we lost those four sheep that were worried by Squire Relph's bloodhound, not one single month has passed without our sustaining some losses."

"What makes it appear to me all the more strange is this," responded the deacon's wife, "that our neighbouring farmers scarcely ever lose any of their stock, and if they do lose anything it is generally of very little value, while all our losses have been very heavy. What do you think, John, can be the cause of all this? I have tried and tried to think of some reason, but have always failed. Our losses cannot arise from want of carefulness, for I am sure that none could be more careful that we are. Everything is well looked after, at least, as well as any farmers can look after their stock. Can it be anything in the nature of the soil of our farm which will account for our continual losses? I have heard of such things."

After these animated expressions of mingled statements and interrogations there was a short pause in the dialogue.

The deacon looked vaguely into the fire as if examining the colour of invisibility, while his wife looked out through the window opposite to her with a troubled countenance.

Suddenly the deacon withdrew his eyes from the fire and fixed them upon his wife, when he again resumed the conversation.

"Mary," said he, "the losses we have had during the past months have preyed upon my mind far more than you are aware of; and as we have commenced talking about them I will now tell you what I have wished to say a week or two ago. As you have said, it is not want of attention, neither is it anything in the nature of the soil of our farm which will account for our losses; but the cause of them all is to be found in my conduct alone. The losses we have had are visitations of God. They are expressions of His disapproval of my past conduct."

The deacon's wife was surprised to hear her husband speak in such unusual language as this; for it was only within the four walls of the chapel that he ventured to speak religiously.

"John!" exclaimed his wife, "What do you mean by the things you have said? I really don't understand you."

"Well, Mary," continued the deacon, "if you remember, our first losses commenced soon after my refusal to contribute towards the erection of our new chapel. It was immediately after that they first began, and ever since that time they have been continually occurring. They are, I am sure—I am convinced—expressions of God's displeasure. He knew that I could have given to His cause without any self-denial; and since

I did not do so, He has taken from me in losses, what I should have freely given Him; and since the loss I had this morning, I have determined yet to do my part in diminishing the debt which still remains on our little chapel."

The deacon's wife was quite astonished at what her husband had said; but the change which had passed over her countenance while the deacon had been speaking, plainly told that she felt the force and truthfulness of all he said.

It was done. Deacon Brown did do his part towards defraying the debt on the little chapel, and did it well; although not a little to the surprise, as well as pleasure, of the other members of the church.

Deacon Brown told the reason of his conduct to his minister only, who firmly held that the view his deacon had taken of his losses, was the right one.

That it was so, was not corroborated by the testimony of his pastor only, but by his after experience too; for in the whole of the neighbourhood there was not, in subsequent years, a more successful man, and a farmer more free from losses, than Deacon Brown, and we scarcely need add, that a man more liberal to the Church of Christ, was not found there either.

FRUIT GLEANINGS.—No. I.

BY T. W. MEDHURST

"*Forgive, and ye shall be forgiven.*"
—Luke vi. 37.—Forgiveness, as exercised by the disciples of Jesus, is a fruit brought forth by the operation of the Holy Spirit. We cannot have the fruits of the Spirit apart from the teaching of the Spirit. Real, genuine, self-denying love, Bible charity, kindness, and self-

sacrifice, can never spring from any other source but faith in the atonement of Jesus, and the heart renewed by the powerful energy of the Holy Spirit. Men will never truly love one another, and forgive one another, until they first realise the fact that Christ has first loved them, and forgiven them. The penitent sinner is forgiven solely on the ground of the blood-shedding of the incarnate Son of God. The justified saint receives daily forgiveness, as he extends forgiveness to others. This is a truth largely insisted on and taught by the Lord Jesus. If we forgive not, we have no ground to expect to be forgiven.

"He shall gather the lambs with His arm, and carry them in His bosom."
—Isa. xl. 11.—The "lambs" of Jesus' fold are the weak and tender of His family, whose language may be expressed thus:—

"Did Jesus die for me?
And am I one of His?
Did He for me hang on the tree?
What wondrous love is this!
Did Jesus bleed and die,
To save a wretch like me,
That with Him I might reign on high,
And ever happy be?"

Yes, this is truly wonderful, and exquisitely beautiful! God, the Saviour, exercises tender care for the weakest and feeblest of His people; for the young and feeble, whether in years or in piety. The tender, gentle lamb, becomes weary and exhausted, and is unable to keep pace with the rest of the flock; but the good Shepherd cares for it. In His arms shall He gather up the tender lambs, and in His bosom shall He carry them. When travelling, the Lord Jesus tenderly watches over His lambs, and carries such as are exhausted in His arms. His nature is gentle, tender, and

mild. He has a special solicitude for the feeble and weak, whom He makes the objects of His tenderest care, and He loves young disciples.

"For a small moment have I forsaken thee; but with great mercies will I gather thee."—Isa. liv. 7.—Poor, heavily-burdened, sorely tried, sharply tempted weary one, here is a precious, seasonable waymark for thee. Note the contrast; thou art "forsaken" but "for a small moment;" thou art received again "with great mercies." To thee, thy captivity and trial may appear long; but, compared with thy future prosperity and joy, it shall be but a moment of time. God may seem to forsake His people, but it is only for an instant. He will ever remember and fulfil His covenant to His children. He will never, never leave them; no, never, never, never forsake them. Their seeming deserts shall be but little, their restoring "mercies" shall be known as "great." Wherever they may wander or be driven, it matters not, for they shall all be gathered back again. They shall be gathered to Jesus, their Prince and Saviour. Thus it is now with all believers. Thus shall it be in the last day with the dispersed of Israel.

"Where two or three are gathered together in My name, there am I in the midst of them."—Matt. xviii. 20.—Old Deacon Careless, the other evening, at the prayer-meeting, said in his prayer, "O, Lord, Thou hast promised that where two or three are met together in Thy name, there Thou art in the midst of them, to bless them, and to do them good." Now, if that good old deacon had been more careful in reading the Bible, he would not have misquoted and added to God's promise. It is quite certain that wherever the presence of Jesus is found, there the blessing is recorded, and there good

is done; but the addition of the words, "to bless them, and to do them good," to the promise, is unnecessary. "Where two or three are gathered together;" "gathered" by the drawing influences of the Holy Spirit; drawn together "in My name;" around My person, and for the love they bear to Me, "there am I in the midst of them." Believers are thus drawn to Jesus, while Jesus is attracted to them. He will be "in the midst" of the "two or three," as the living conductor of their prayer upward, and of the Father's answer downward. How sweet an encouragement to prayer!

"Of all that Thou shalt give me, I will surely give the tenth unto Thee."—Gen. xxviii. 22.—"The tenth" part of every Christian's income is the smallest sum which he is at liberty to present to God. If he give less he robs God. Both under the law and under the Gospel it is required that "the tenth shall be holy unto the Lord." Concerning the support of the Levitical priesthood God says, "Behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation" (Numb. xviii. 21). And concerning the Christian ministry, the Apostle says, "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel" (1 Cor. ix. 14). "Even so" signifies in like manner, in like proportion. The Lord's treasury is designed for the maintenance of Divine worship. Worship is by God's own appointment. Worship is to be supported by the free-will offerings of the worshippers. The tenth portion of all that a man possesses is designed by God as the lowest form those free-will offerings should take. Consider this matter in the light of Scripture.

"Give, and it shall be given unto you; good measure, pressed down, and running over, shall men give into your bosom."—Luke vi. 38.—Give liberally to God's cause, and instead of being losers you shall be gainers thereby. No man is the poorer for what he gives to God. No man is the richer for what he withholds from God. If Christians would give serious consideration to this subject, we should be able to dispense with all begging for our missionary and other religious societies. That incessant begging, which weakens the Church, disheartens ministers, perplexes office-bearers, and gives occasion for the world to deride, would be effectually banished from our midst if Church members were not so sadly deficient in conscientiousness. I know a gloved lady (?) who drops her "brown bawbee" into the Lord's treasury on the Sabbath, and then takes to herself airs, and seems to imagine the Church is under special and peculiar obligation to her liberality. Out upon such Christianity; it can neither benefit its possessor nor others.

"Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee."—Deut. xvi. 18.—Here we have God's promise regarding the amount to be given for the purpose of carrying on His worship as a witness to the world. The "certain poor widow," who "threw in two mites, which make a farthing," to "the treasury," was commended by Jesus, because "she of her want did cast in all that she had, even all her living." Mark xii. 41-44. Bear in mind, Christian, that your Saviour still sits "over against the treasury," beholding how His people cast in their money. He knows your circumstances. He understands the measure of your ability. He marks

how you testify your gratitude for the rich blessings which He has given you. The best check to covetousness, and the truest comfort from almsgiving, is to remember, Jesus knows how much money we cast "into the treasury." The trite adage still holds true, "That religion which costs nothing is worth nothing." The apostolic rule (1 Cor. xvi. 2) is the safest rule. Give not from impulse, but from system; not now and then, but regularly; not forgetting *Gurnall's* quaint sentence, "God hath left His poor saints to receive his rents." Christians should be like the clouds, constantly receiving, and as constantly giving.—*Portsmouth.*

CHRIST OUR PRINCE.

BY A JUDGE'S DAUGHTER.

ISAIAH speaks of the Lord Jesus Christ as the "Prince of Peace." Ezekiel several times speaks of Him under the name of David; that is to say, as an actual reigning prince. In the 34th chapter and the 24th verse, we have the gracious promise, "I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it."

We count it a high honour to have one of the earth's princes reside among us for a few days; but do we sufficiently realise the fact that we have a Prince among us all the time; or, as Ezekiel (xxxvii. 25) says, "for ever"?

Turning to the New Testament, we find our Saviour three times spoken of by this name; in Acts iii. 5, where Peter, when the people were marvelling over the cure of the lame man, proved to them that it was done through faith in the "Prince of life," whom they had slain. Again, it is Peter who tells

us that "Him hath God exalted with His right hand to be a *Prince* and a Saviour," Acts v. 31. And lastly, it is John, the "beloved disciple," who, in his salutation to the churches, says: "Grace be unto you and peace," not only from the Father and the Holy Spirit, but also from "Jesus Christ, the Prince of the kings of the earth."

He is Prince, indeed. He is princely in His character and conduct. He has princely wisdom, princely power, and princely wealth. He has a royal hand, and a royal heart. His every act, His every word, is princely. He is "anointed with the oil of gladness above His fellows." He is "higher than the kings of the earth." He is the "chiefest among ten thousand; yea, He is altogether lovely."

This Prince is ours—ours for ever. None of earth's princes deserve the homage and loyal service of their subjects as the "Prince of Peace" does of His. And why? His subjects had been rebellious, and it grieved Him to the heart. There was a time when they said, "We will not have this man to reign over us." They sold themselves "for nought" to another prince, to one who held them in bondage so close that it seemed as though no power could break the chain. When there was no eye to pity, and no arm to save, He accomplished their salvation.

"With pitying eyes the Prince of Grace,

Beheld their helpless grief;
He saw, and O, amazing love!
He flew to their relief."

He could not endure to see His subjects thus in bondage; so He came and did battle with the "prince of this world," who met Him at the first, offering Him "all the kingdoms of the world" for one

simple act of homage. Again and again was the battle fought, until the victory was gained "on that one dreadful day of Calvary." Heaven, and earth, and hell drew near to witness the fearful conflict. The earth trembled and shook, and the sun withdrew his rays, as if dreading to look upon that awful scene. For a while it seemed as if the "prince of this world was conqueror," and the "Prince of life," with one mighty cry, "It is finished!" expired in agony. Surely the hosts of hell misunderstood that cry. They thought the victory belonged to them and the "Prince of darkness." Apparently, death had conquered, and our Prince lay bound in that rock-hewn prison-house—the grave. But the triumph was of short duration. Early on the morning of the third day, in the presence of shining angels, He arose from the grave victorious.

"Vain the stone, the watch, the seal,
Christ hath burst the gates of hell;
Death in vain forbids His rise,
Christ hath opened Paradise."

Again the earth trembles; but this time it is with the royal conqueror's tread. Death could not hold Him. Satan had no chain strong enough to bind Him. Prince Immanuel gained the victory. "Even the captives of the mighty were taken away and the prey of the terrible was delivered." Is it any wonder that when He entered heaven the mighty host accompanying Him, in reply to the question, "Who is the King of Glory?" should answer, "The Lord strong and mighty, the Lord

mighty in battle, He is the King of Glory."

Do you wonder now that we love our Prince? that we count even the giving up of our lives too small a service? that we consider it an honour to suffer in His cause? and that the highest honour we look forward to, is that of casting our crowns at His feet, while we sing in the loudest strains, "Thou art worthy, for Thou has redeemed us to God by Thy blood."

Our Prince is among us now, cheering us by His presence and by His loving words, as we try to win those to His cause who are still His enemies. Oh, did ever prince so cheer his soldiers as does ours? He goes before us all the way, and when the march grows wearisome He leads us to the "shadow of a great Rock." No words can tell what love and reverence we feel to Jesus our Prince. He knows we can never repay Him, but in His love and mercy He accepts our poor unworthy services; yea, more, He is "glorified" by them.

"Soldiers of Christ, arise,
And gird your armour on,
Strong in the strength which
God supplies,
Through His eternal Son."

There are a few more battles to be fought; a few more victories to win. Soon the last foe will be overcome, and our Prince shall say "It is enough." Then, made more than conquerors, with a mighty shout of triumph and the welcomes of the glorified, He will lead us through the gates into the City of Light.

Reviews.

The Teacher's Storehouse. A Magazine for Sunday School Teachers. Vol. IV. Elliot Stock, 62, Paternoster-row.

THIS work may well be described as a Treasury of Material for the Working Sunday School Teachers, for such it really is. The lesson outlines are very excellent and full of condensed thought, and cannot fail to be of great service to the reader.

The Biblical Museum. A collection of Notes Explanatory, Homiletic, and Illustrative, on the Holy Scriptures, especially designed for the use of Ministers, Bible Students, and Sunday School Teachers. By JAMES COWPER GRAY. Old Testament. Vol. VI., containing the Book of Psalms. Elliot Stock.

WE have again to thank Mr. Gray for the successful application of his sanctified intellect to this valuable commentary. All who have read the former volumes will desire a copy of this one, comprehending as it does the whole of the Psalms, with copious notes, illustrations, and expositions of a most various kind, and presenting to the readers, we think, the best single volume commentary of the Book of Psalms extant.

The Ragged School Union Quarterly Record, with which is incorporated *The Ragged School Union Magazine.* Vol. IV. Kent and Co., Paternoster-row.

ALL interested in the work of Ragged Schools should possess themselves of this *well-written, well-printed,* and well-bound Magazine. It contains several illustrations, among them a well-executed litho of Lord Shaftes-

bury distributing the prizes at Exeter Hall; also a fac-simile of the Prize Paper.

The Church. New Series. Vol. XXII. Elliot Stock.

THIS Church is always welcome to us, and is a very good and sound building. Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone. Such description applies to the character of its teaching. The series of articles by the Rev. B. Pratten, B.A., on the Church Part in the Unbelief of the World are specially worthy.

Hymns of Hope founded on the Psalms and the New Covenant. Elliot Stock.

THIS volume hails from the valleys of Devonshire. Its songs are very sweet, evangelical, and poetic. Many are original, and many of our old favourites are here. It will form a delightful companion for either the drawing-room or the sick chamber. At the same time the compiler does not give us any idea of his special designs in publishing it in this form.

The Saint and His Saviour: The Progress of the Soul in the Knowledge of Jesus. London; Passmore and Alabaster, 4, Paternoster-buildings.

WE are pleased to see a re-issue of this interesting book. If we rightly remember it was one of the earliest productions of Mr. Spurgeon's pen. For some years it seems to have dropped out of notice; partly, we suppose, because the original publishers did not retain the copyright, but chiefly no doubt because Messrs.

Passmore and Alabaster did not include it in the catalogue of his entire works. The method of one who has been so eminently a soul-winner may well command special attention; and if in any respect Mr. Spurgeon can be looked upon as a model it is surely this—that in seeking to arouse the careless and direct the inquiring, he always does and always did point them to a personal Saviour. It is so in this volume. The soul's gradual, but growing acquaintance, with our Lord Jesus Christ is here traced out and reviewed. "Sweeter than honey and stronger than a lion," you may say, as you read each of the twelve chapters. He had evidently been in good company. Old George Herbert's poems and Samuel Rutherford's letters supplied him with tone and temper. It is a grand thing to meet a great man in good cue. That strange combination of mature judgment and youthful vivacity which threw such a charm around "Spurgeon" when he was preaching at the Surrey Music Hall, before the Tabernacle was built, is brought back to us in these pages.

The Baptist Messenger; an Evangelical Treasury and Chronicle of the Churches. 1879. 62, Paternoster-row.

OUR yearly volume needs no praise from us. It contains twelve sermons by the Rev. C. H. Spurgeon; valuable papers from the pens of many of our well-known ministers; a Baptist Almanack and Hand-book, &c., &c. We pronounce it the cheapest book out.

The Minister's Pocket Diary and Visiting Book. 1880. Hodder and Stoughton, Paternoster-row.

Light, portable, and comprehensive. All ministers should have one. We

should like to see added next year the names and addresses of London ministers; also a place in the cheaper edition for the insertion of a pen or pencil.

MAGAZINES.

The Leisure Hour. Religious Tract Society. With a beautiful coloured Litho of a Waif from the Wreck; and, among others, a well-told tale entitled "Nine Tenths of the Law." *The Sunday at Home* is embellished with a frontispiece of a very nice kind, giving the Twenty-third Psalm, and headed by a chaste, tinted picture of an Eastern Shepherd and his Flock. *The Child's Companion* has in addition to its usual charms a choice picture called "The Challenge; Come on, Pa!" *The Cottager* and *The Tract Magazine* are good as usual; while *The Boy's Own Paper*, with its stirring stories, amusing chapters, and optical illusions,—well, where is the boy who will not be delighted with it?

A *Sunday Magazine*, published by Isbister and Co., of Ludgate-hill, has some very profitable chapters. *The Baptist Magazine* has made some improvements in its appearance. It looks bright and cheerful, and deserves well of the denomination. Also *The British Flag and Christian Sentinel* comes out now in a new form, and we like the alteration very much. *The Sword and Trowel*, with its leader on "Our First Sermon," by the editor, will be sure to be read with interest. *The General Baptist* is a good average number. We have also received *Evangelical Christendon*, *The Quarterly Reporter of the German Baptist Mission*, *The Ragged School Union Quarterly*, *The Monthly Record of the Protestant Evangelical Mission*, and our two valued friends, *The Baptist* and *Freeman*.

Denominational Intelligence.

CHANGES IN THE PASTORATE

REV. JOHN REES, of Regent's Park College, has accepted a call to the church at Pontrhydyryn, Mon., to become its pastor.

Rev. J. J. Berry, of Shrewsbury, has accepted a call to the pastorate of the church at Manchester-street, Oldham.

Rev. James Dann, of Bradford, has accepted the call of the church at Greenock to become its pastor.

Rev. W. Myers, of Stapleford, has accepted a call to the pastorate of the church at Eastwood, Notts.

Rev. F. Forbes, of Lochgilphead, has accepted a call to the pastorate of the church at Alloa.

Rev. S. H. Firks, after upwards of eight years' ministry, has resigned the pastorate of the Great Whyte Church, Ramsey. He has accepted a very cordial invitation to the pastorate of the Centenary Church, March, Cambridgeshire.

Rev. T. C. Chapman, late of Shropshire, has accepted an invitation to become assistant minister to Rev. J. Horn, at Bacup, and he will labour more particularly in connection with the school-chapel at Acre Mill, a branch of the church at Bacup.

Rev. L. Llewelyn has closed his ministry at Harvey-lane Chapel, Leicester.

Rev. A. Babington, has resigned the pastorate of the church at Ceylon-place, Eastbourne.

Rev. J. Bigwood has, through ill-health, been compelled to resign the pastorate of the church at Upper Tooting.

Rev. J. Hollinshed, pastor of the church at Ratlesden, Suffolk, has resigned his pastorate, to the surprise and regret of his people.

Rev. J. S. Geale, of the Pastor's

College, has accepted a call to the charge of the church at Queen's-square, Brighton.

Mr. C. B. Williams, son of the Rev. C. Williams, of Accrington, has accepted an invitation to supply the pulpit at Oakham, for three months, with a view to the pastorate.

Rev. Robert J. Becliff, has accepted the invitation of the Baptist church, Westgate, Bradford, Yorkshire, to the pastorate of Leeds-road.

Rev. Jno. Cole, of Coseley, has accepted the invitation of the united churches at Marlborough and Salcombe, to become their pastor.

The church worshipping at Hill Top, Eastwood, Notts, have invited Mr. W. Myers, evangelist, of Stapleford, to the pastorate.

PRESENTATIONS.

BAPTIST TABERNACLE, WINSLOW, BUCKS.—At the annual members' meeting, held on Thursday evening, January 8, the pastor (F. J. Feltham), was presented by the church with a New Year's gift, in the shape of a magnificent electro-plated centre cruet-stand, and an egg-stand of the same description.

Rev. J. Watmough, late pastor of the church at Edgeside, has just been presented by the congregation with a handsome copy of Cassell's "Matthew Henry's Commentary," with a silver penholder and pencil-case; and Mrs. Watmough with an elegantly-framed portrait picture of herself and her class, as tokens of esteem.

Rev. Giles Hester, of Sheffield, having, after a pastorate of fifteen years, resigned his charge and accepted a call to the church at Berkhamstead, has been presented with an illuminated address, a gold watch,

valued at £15, and a purse containing upwards of £52. From the Bible class he also received two volumes of Geikie's "Life of Christ."

Rev. W. March, who has laboured for many years at Stoke-on-Trent, but who is removing to Todmorden, Yorkshire, has been presented with a purse containing £23, a timepiece, and an address. Mrs. March was also presented with a work-table.

Rev. A. MacDonald, having resigned the pastorate of the church at Barnstaple, has been presented with a purse containing £44, and a tea and coffee service.

Rev. H. Marsden, on resigning the pastorage of the church at Stockwellgate, late Mansfield, has been presented with an address and the sum of £100, as a token of the appreciation in which his ministry has been held.

The Rev. J. F. Jones has, upon the occasion of his marriage, been presented by his friends, at Church-street Chapel, London, with a tea and coffee service as a token of esteem.

Rev. R. Owen, of Welshpool, has been presented by his congregation with a purse of gold in appreciation of his past ministerial services.

Rev. W. Durban, B.A., of Chester, has just been presented by his congregation with a purse containing ten guineas as a New Year's gift. A new chapel is in course of erection in Grosvenor Park-road, which will shortly be ready for opening.

RECOGNITIONS.

Rev. J. Rose has been recognised as pastor of the church at Sunningdale, Berks, at a meeting under the presidency of Rev. J. E. Cracknell, of York Town. Revs. S. Sale, T. H. Martin, and others took part in the proceedings.

Rev. E. Jones, late of Staylitttle, Flintshire, has accepted a call to the pastorate of the church at Berthlwyd, Quaker's-yard, South Wales. Public recognition services have been held.

Revs. H. Williams, D. Davies, E. Roberts, and other ministers took part.

Recognition services connected with the settlement of the Rev. W. Scriven, late of Norwich (where he was for seven years), as pastor of the new London Baptist Association Chapel at Brondesbury, have been held under the presidency of the Rev. W. Stott, in the absence of the Rev. J. P. Chown through indisposition. Addresses were delivered by the Revs. J. O. Fellowes, J. T. Wigner, W. Penfold Cope, W. Brock, J. Clifford, J. R. Wood, Professor Davis, and others.

Recognition services in connection with the settlement of the Rev. M. Morris, late of Spennymoor, were held at Monkwearmouth, on Tuesday, the 16th of December. The Rev. J. M. Stephens, B.A., of Newcastle, preached in the afternoon, and in the evening a public meeting was held, over which the Rev. W. Hanson, of South Shields, presided.

The Rev. T. N. Smith, of the Pastor's College, has been recognised as pastor of the church at Monks Kirby and Paltou, Warwickshire.

On Monday, January 12th, 1880, the recognition services in connection with the settlement of the Rev. W. Thomas, late of Glascoed, were held at Llanddewi, Rhydyr, Abergavenny. In the morning at eleven o'clock the Rev. J. Watts read and prayed, and the Rev. D. Davies preached. In the evening the public recognition service was held, presided over by the Rev. D. Davies. Addresses were delivered by the Chairman (the pastor elect), Mr. Lewis, Revs. J. Watts, J. Owen, S. Young, and the Rev. B. Johnson.

Public recognition services connected with the settlement of the Rev. W. Butlin as pastor of the Clarendon Church, Leamington, formerly under the charge of the Revs. W. A. Salter and H. Wright, have been held, several addresses of congratulation and good wishes being delivered by ministers and others.

MISCELLANEOUS.

WOOLWICH. — Parson's Hill and Charles-street Churches have been united by the advice and help of the London Baptist Association Committee, and Rev. John Wilson has been chosen pastor. The opening services were held on Sunday, Jan. 4, when Mr. John Wilson preached morning and evening. The debt on the chapel is now £1,000, and the friends are preparing to erect galleries, to heat and clean the chapel, at an estimated cost of £500, making a sum total of £1,500.

The church hitherto known as the Bournemouth and Boscombe Baptist Church has resolved itself into two churches, separately organised at Bournemouth and at Boscombe. At the first meeting of the Bournemouth Church it was unanimously resolved to invite the Rev. G. P. Gould, M.A., to the pastorate. Mr. Gould, has, however, accepted a renewed invitation to become the pastor of the church at Cotham Grove, Bristol.

The chapel at Waltham Abbey, North London, in which the Rev. W. Jackson preaches, having been re-seated and otherwise improved by subscriptions raised by him in commemoration of the Third Jubilee of the church, was re-opened on Sunday and Wednesday last, when sermons were preached by the Revs. Passmore, Henderson, and Cuff. Mr. J. T. Olney ably presided at a public meeting, and was instrumental in raising £30 towards the hot-water apparatus which has been introduced by Mr. Leards, of Harlow.

LONDON; EAST FINCHLEY. — Rev. John Batey, who three years since inaugurated an effort to raise a Baptist church in East Finchley, where the denomination was unrepresented by any place of worship in the midst of a population of three thousand, and for which he has chiefly and gratuitously preached during that time, is, with the consent of the church, making arrangements for the future supply of the pulpit from the begin-

ning of the new year. The chapel, built of iron, has been transferred to the General Baptists, free of debt. There are thirty-five church members, and 115 Sunday scholars. Hitherto the sittings have been all free, and the expenses have been met by freewill offerings. Arrangements are in progress for the erection of additional class-rooms for young people.

The Rev. J. Whittaker, formerly of Richmond, Surrey, having completed five years' pastorate of the church at Bourton-on-the-Water—the term for which he was invited—has accepted a unanimous invitation to the permanent charge. During the period of his ministry a new chapel and school-rooms have been erected, at a cost of about £3,000.

TRINITY CHAPEL, JOHN-STREET, EDGWARE-ROAD. — The Service of Song entitled, "The Desire of all Nations," was given on Tuesday, December 16, in aid of a fund annually raised for providing Christmas dinners for the poor. There was a liberal and appreciative audience, and as the results showed, the proceeds exceeded those of former years. The solos were given by Miss L. Romer; Mr. R. J. Hawkings accompanied, and Mr. J. T. Haley conducted.

BAPTIST MISSIONARY SOCIETY. — The annual meeting was held on Wednesday, September 12, at Pettah Chapel (Colombo). The chair was taken by the Honourable Mr. Meechman, who referred to what the Society had done in the past and its progress in the present. Reports of the work done during the past year were then read by the Missionaries of the Society, Messrs. Carter, Pigott, and Waldo. The meeting wound up by a speech by the Rev. Mr. Rhodes, and a short one by the Rev. Mr. Stevenson. The benediction being pronounced, the assembly dispersed well pleased with all that they had heard that evening.

SOHAM, CAMBS. — Special services have been held here in connection

with the opening of the new organ, which is placed at the end of the chapel facing the entrance. It is a fine instrument, reaching nearly to the roof of the building. It has eight stops, pedals, &c., and thirty-one decorated pipes, forming a declining ridge on the three exposed sides, and comprising the upper part of the instrument. It is excellent in tone, and great credit is due to the builder, Mr. J. D. Dixon, of Cambridge. As the old pulpit had been removed to give place to the organ a platform has been erected. Lobbies also have been made at the entrance of the chapel. The opening services were held on Wednesday, December 3, when a sermon was preached in the afternoon by the Rev. J. P. Campbell of Cambridge, followed by a tea in the Town Hall, of which 200 partook; after which a public meeting was held in the chapel, attended by over 500 persons. Addresses were given by ministers of the town and neighbourhood. On the following Sunday sermons were preached by the Rev. James Porter, the pastor, and Rev. W. Young, Congregational minister, Soham. The total cost of the improvement is £153, towards which £100 has been already raised.

BAPTISMS.

Abersychan.—December 10, Four, by J. Cole.
Abercarn, Monmouthshire.—December 14, at the English Chapel, Three, by E. E. Probert.
Aberdare.—December 14, at Carmel English, Six, by T. Jones.
Aberavon, Glamorganshire.—January 11, Water-street English, Seven, by T. Richards.
Burton-on-Trent.—January 4, Guild-street, Three, by J. Askew.
Burton-on-Trent.—December 31, Salem Chapel, Eight, by J. T. Owers.
Barnoldswick.—January 4, Eight, by M. Richards.
Belton, Rutland.—January 4, Two, by W. Parker.
Cardiff.—January 1, at Bethany Chapel, Eight, by W. E. Winks.
Chepstow.—January 4, Four, by W. L. Mayo.

Coxall, Shropshire.—December 14, Two, by W. Williams.
Cullingworth.—November 30, Four, by W. Smith.
Devonport.—December 10, Pembroke-street, Four, by R. J. Watts.
Doals, Lancashire.—January 4, Twelve, by J. Gay.
Falmouth.—December 31, Five, by J. Douglas.
Firsley.—December 7, Three, by J. Naylor.
Glasgow.—January 4, at Frederick-street, Four, by A. F. Mills.
Grantham.—George-street, December 28, Two, by A. Gibson.
Griffithstown.—December 31, Five, by J. Tucker.
Hatherleigh, Devon.—December 22, Four; January 4, Four, by W. Goacher.
Helston.—At the Watch Night Service, One, by J. H. Sobey.
Harb, Skewen, Neath.—December 14, Four, by J. E. Griffiths.
Irthingbor'.—December 11, Three, by F. Pearce.
Latchford.—December 7, Four, by J. Wilkinson.
Leeds, Beeston-hill.—December 29, Three, by H. Winsor.
Liverpool.—December 14, Carisbrooke Chapel, Five, by W. Bathgate.
Liverpool.—November 30, at Soho-street, Seven, by E. E. Walter.
Llanwit-Major.—December 21, Three, by G. Evans.
Miford.—December 14, Two, by D. O. Edwards.
Millgate, near Rochdale.—December 7, Two, by T. Griffiths.
Maidenhead.—January 12, Three, by J. Wilkins.
Metropolitan District:—
Dulwich.—December 29, at Lordship-lane, Two, by W. J. May.
John-street, Edgware-road.—December 31, Twelve; January 4, Two, by J. O. Fellowes.
Metropolitan Tabernacle.—December 18, Seven.
Woolwich.—December, Charles-street, Four, by John Wilson.
Cefnpoole, Radnorshire.—December 7, Four, by D. Davies.
Dolan, Nantinee.—December 5, Two, by T. D. Jones.
Maseryghlem, Radnorshire.—November 22, One; December 26, Three, by D. Davies.
Neath, South Wales.—December 14, at the English Chapel, Seven, by G. Hawker.
Penalle, near Monmouth.—January 4, One, by T. C. Powell.
Pole Moor, near Huddersfield.—December 7, One, by J. Evans.
Portsea.—November 30, Kent-street, Three, by J. W. Genders.
Portsmouth.—December 31, at Lake-road Chapel, Seven, by T. W. Medhurst.
Ramoth Hirwain.—January 11, Three, by E. Evans.
Rhayader.—November 30, Two, by T. D. Jones.

Scapegoat-hill, Golcar.—January 4, Two, by A. Harrison.
Swansea.—January 4, at Bethesda Chapel, Six, by A. J. Parry.
Stockton-on-Tees.—January 4, Three, by G. Wainwright.
Teignmouth.—January 3, Two, by Mr. Peek.
Todmorden.—January 3, Ten, by J. K. Chappelle.
Todmorden.—December 31, at Roomfield Chapel, Six; January 4, Thirteen; January 7, Five, by H. Briggs.
Treforest.—January 11, at the English Baptist Church, Two, by P. Jones.
Westgate, Rotherham.—January 10, Five, by J. Harper.
Waterhouses, Durham.—January 1, Four, by W. Hanson.

RECENT DEATHS.

At Turvey, Beds., December 8th, aged 75, Miss Sarah Hindes, daughter of the late Rev. Joseph Hindes, formerly Baptist Minister at Snaresbrook and at Blemham. She had been a member of the Baptist Church here for many years, and kept a school for young ladies. She early received the truth of Christ, and experienced its guiding and sustaining

power throughout the years of her chequered pilgrimage. She cultivated an acquaintance with Robert Hall's, Cowper's and similar writings; and frequently in after years, and during the last one, repeated from a retentive memory, passages she appreciated. She spent the last years of her life at Olney and Turvey, and showed much interest in the scenes of the poet Cowper's life at the former place. She was buried in the cemetery at Turvey. During many years she was a great sufferer from rheumatism, which quite crippled her hands, and epileptic fits much impairing her faculties. During one of these attacks she lay in a state of unconsciousness from the Wednesday till the Saturday, while those around her could scarcely tell whether she had ceased to live or not. But on her opening her eyes again she felt much disappointed to find she had not entered on the eternal rest. A funeral sermon was preached at the Old Meeting, Blemham, by the Rev. W. Abbott, from "Thou shalt guide me with Thy counsel, and afterwards receive me to glory."

EARNESTNESS.—The late Rev. Rowland Hill, once addressing the people of Wotton, raising himself, exclaimed: "Because I am in earnest, men call me an enthusiast. When I first came into this part of the country, I was walking on yonder hill, and saw a gravel-pit fall in and bury three human beings alive. I lifted up my voice for help so loud that I was heard in the town below, at a distance of near a mile; help came, and rescued two of the sufferers. No one called me an enthusiast *then*; and when I see eternal destruction ready to fall on poor sinners, and about to entomb them irrecoverably in an eternal mass of woe, and call aloud on them to escape, shall I be called an enthusiast *now*? No, sinner, I am no enthusiast in so doing; and I call on thee aloud to fly for refuge to the hope set before thee in the Gospel."

MELTING AND MOULDING. *

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

“ But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.”—ROMANS vi. 17.

How great is the contrast between him that feareth God and him that feareth Him not ! To the casual observer the distinction may seem slight, but to the clearer apprehension of any one who is instructed in the Word of God they are wide apart as the poles. The two characters are cast in totally different moulds. Yonder charnel-house, reeking with putridity and corruption, bears no comparison with a home of purity and happiness, the cheerful inmates of which are teeming with activity and affection. Out there the grave : fair flowers may grow on the surface, but they only cover that which else would shock your sight, as “ gilded tombs do worms infold.” In here a family of grace, where hearts all unite in common concert, where eyes all sparkle with mutual interest, where all hands are busy to help one another, and cares are quickly cured by the sweet spell of cheerful companionship. Look at that, you are appalled ; look at this, you are enchanted. Darkness is not more opposite to light, black midnight to the bright noon-day, or chaos and confusion to the Creation with its high heaven-appointed order, than sin is opposite to holiness, the state of the wicked to that of the righteous, and the character of Satan’s slaves to that of the sons of God. Between beasts of the field and mankind, with nobler faculties endowed, there is not a wider interval in the scale of being than there is between the fallen children of Adam and the redeemed of the Lord who are born of the Spirit. Stop, let me clearly explain what I thus boldly assert. The brute lacks that reasonable soul which gives man a lordship over the lower animals ; but the *soulish* or sensual man (as you will find it written in the nineteenth verse of the Epistle of Jude) has not the Spirit. Inasmuch, therefore, as this endowment is of a higher and nobler order, distinguishing the spiritual from the natural man, I say (and I stand to it) there is a wider difference between the Christian—the true Christian—and the time-serving man of this world than there is between vain man in his best estate and the brute that perisheth. To be in the family of Satan is not at all akin to being in the family of God. To be a reprobate, an alien, a stranger, a foreigner, a rebel, a condemned traitor, is the lot of the ungodly. To be forgiven, accepted, beloved, adopted, honoured, preserved, glorified—this is the lot of the regenerate. This wonderful transition is, of course, mainly perceptible to those who have passed through it. It is a transformation of so marvellous a kind that it will furnish a song for the ages of eternity. He who has been begotten again unto a

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lively hope by the resurrection of Jesus Christ from the dead will tell you that he is no longer what he was, that old things have passed away, and all things have become new, and that in Christ Jesus he is to all intents and purposes a new creature.

To illustrate this great change, to bring it out so clearly that you may see it with your eyes, we purpose, first, to show you what we all once were—the servants of sin; then, secondly, what a matchless transformation has taken place—“*Ye have obeyed from the heart that form of doctrine which was delivered you* ;” and thirdly, what an ascription of praise is due to Him who has wrought the change—“*God be thanked*.”

I. We are all by nature the servants of sin; and a pretty posse of obsequious servants, certainly, sin can boast of. The devil is well waited on; he will never be beaten in his battles for want of soldiers; any enterprise he may undertake will certainly never fail for want of loyal hearts and willing hands to do his bidding. How tardy are the disciples of Jesus to volunteer for any fresh adventure; recruits straggle slowly in one by one; but the devil has only to lift his little finger, and his liege subjects rally too many rather than too few. Christ's servants often need to be stirred up to their work, so prone are they to grow lukewarm and weary, but the servants of the devil are untiring in the pursuit of every evil purpose, for their inveterate instincts urge them on. The followers of Christ are wont to become faint through fear, but the legions of Satan are lion-hearted; dauntless in the teeth of danger, they dash with wanton recklessness into the dragon's mouth; they fight not shy of the fire, but rush on headlong to their own destruction, and ride in hot haste to the gates of hell.

Let me describe to you these servants of Satan. The muster-roll is large as you may well suppose. They are of various ranks and degrees: some in livery and some out of livery. The devil, like an aristocratic nobleman, has some servants that wear his uniform. If I mistake not, representatives of this class are to be found here. Fitly may we call an Atheist the devil's livery servant. He wears upon his very exterior the badge of his Satanic Majesty. No sooner does he open his lips than he displays his colours. Red eyes and ragged clothes full often tell their own tale. Is not this the devil's livery in which he robes his sottish slaves? The dolefulness of the drunkard is not more conspicuous than the decrepitude of the debauched. As for the idle and the improvident, their tongue tells that they are victims of their own illusions. You need make no mistake about the master whom they serve. When I hear a man swear, I say to myself, thy speech betrayeth thee. Your profanity is proof positive of your clanship. If the archfiend were not your leader you would not thus affront decency. What can be more offensive than an ostentatious display of irreligion? How some men do delight in wearing the cockade of the devil, and ridiculing every feature of piety; and yet there is scarcely a street in which Satan has not some who delight to do his bidding; and happy indeed is that family in which there is not one who is so obedient to that black master as to glory in his own shame. But, sirs, he keeps many servants out of livery. I am afraid there are more of this sort among you my hearers than there are of the former. I call these persons the devil's servants out of livery, who put on their best black suit on Sunday and go to church or chapel since they have nought else to do, but soon as Monday comes about again, for the rest of the week they wear their rougher clothes, and

at their work their thrift is crafty, their talk is deceitful, and their trade is to trap the unwary. They pretend to pray; perhaps they have family prayer, but their lives give the lie to their profession. What can we say of those who can sing the hymns and psalms of Zion, or join in the songs of the drunken and dissipated, according to the time, or the place, or the company in which they find themselves? What again of those who claim fellowship with the church and mingle freely with the world? I call them the devil's servants out of livery, and I know their hypocrisy makes dreadful havoc in society. Such flagrant counterfeits of true Christianity give to scoffers a colourable pretext for reviling the doctrines of grace. By their spurious character they bring true godliness into contempt, because they stain the honour of the church upon whose skirts they hang, and degrade the Gospel of Christ which they profess to adorn. O ye servants of the devil who affect the appearance of saints! I do not like you a whit better than those who wear the livery of Satan. You are more respectable, and in some circles far more respected; perhaps this is the reason why our preaching makes so little impression upon your conscience. When we try to describe the sinner, you say, "The picture is well drawn, but surely no one could trace my features in that sketch;" and when we proclaim a full and free salvation to the lost and ruined, you avoid it, you resent it, you think you do not need it, though you do really need it just as much as ordinary people. Are you not the servants of sin as much as other men, only you are out of livery? A famous street preacher in New York gave a pleasant illustration of the difference between unregenerate men who are outward sinners and those who are not. Mr. Taylor was preaching in the street, mounted upon a barrel of whisky: "This whisky," he said, "is dreadfully bad stuff; the barrel has never done any good, yet now it makes a capital stand for me; were you to take the spile out you would soon see how many women's hearts it would break, and how many men it would degrade and desolate. Keep the spile in by all manner of means. The whisky will not do any hurt while it is inside the barrel. But suppose," said he, "we attempted to smuggle it across the border, and the custom-house officer should seize it, do you think he would say, 'Well, I shall let this barrel of whisky pass, because it has never been broached, and no spile has been put into it?' No, no, broached or not broached, it is contra-brand, so he stops it. He will not let it go across the frontier." Some men are like a barrel of ardent spirit that has not been broached. They have not encountered the same temptations as others. Providence has restrained them, though their nature is just as prone to evil. Other men have found full vent for their evil passions. Curb and keep in all the bad propensities of your heart, as you may—and it is well you should keep them in—recollect that they will destroy your soul; for, unless you are changed and renewed by divine grace, across the frontiers of heaven you can never go. No unhallowed thing can ever enter there. Your soul, if full of sin, however dormant, however pent up, can never be allowed to pass. Thus some of the devil's servants are in livery, and some of them out of livery. He has all sorts of servants. He even keeps his chaplains. He always has had in every age men that will swear they believe articles of faith the very opposite of which they preach. He has always had some who delight to wear high-sounding titles with very treacherous intent. They will even take the Bible as their text-book, and distort its teaching by their deceitful exposi-

tions. The devil, I say, has his chaplains ; and he has his butlers also—those who keep charge of his cellars and cupboards, and serve out his wares, and cater for his guests, ever inventing some fresh philosophy or some new folly ; trying to please the sense and poison the soul of the giddy multitudes whom he lures down to destruction. They are Satan's serving-men at his feasts and revels ; they bear the dishes in and wait upon the guests. But of all the devil's servants, I dislike most of all his scullions ; and you will say, "Who are these ?" I will take you down into the kitchen and show them to you. They are engaged in washing the dishes, and making clean the outside of the cup and the platter. They are the hypocrites who profess to be servants of God and are not, who are always trimming and cleaning, and making themselves look fine externally, but their master has given them orders never to touch the inside. Such scullions in the black monster's kitchen come into all our congregations, and I think it is our business, whoever else we suffer to escape, never to permit these men to go away easy and quiet in their consciences. This black prince has his servants in gold lace. There are many Right Honourables that are Right Abominables, and there are many great men in this world who are as great in the Court of Lucifer as they are in the courts of kings. But the devil equally has his servants in corduroy. I can find you them in cotton as well as in silk. I will find you as efficient servants of Satan driving the plane and using the trowel as I might discover among our representatives in the House of Commons or among the noblemen in the House of Peers. He has his servants of all ranks, of all classes, and of all sorts. Ay, and he keeps women-servants too. He does not disdain to employ all sorts in his house, and he knows how to use the woman to delude the man as he did Eve of old. He understands how to use the mother to train up her child for hell, and how to make the matron an abettor of grievous mischief. A description of these servants might be drawn out to a great length, and clothed in very racy language, had we the quaint humour of such an one as old Father Latimer. For my part, I shall not venture upon anything more graphic, lest I make you smile when I rather wish to make you shudder. Certainly were I to paint the servants of Satan now within my hearing in their true colours, there are some who would hide their heads in their pews, and feel thoroughly ashamed of the office they have undertaken in the cause of sin. Let me say of these servants, to give them their due as we would their master, they show no lack of diligence. The devil never has eye-service. There are some people about, you know, who work while their master's eye is upon them. Not so the servants of Satan ; they work with their hands and with their feet, with their brains and with their hearts ; indeed, they throw their whole soul into any evil enterprise. Ah ! how often have I been ashamed of myself when I have compared the assiduity with which these servants of sin toil for their master with the poor progress I make in doing the will of my great Lord. Might not some of you who profess to be children of God—and I trust you are—bitterly upbraid yourselves for sloth and sluggishness as you notice how brisk and indefatigable are these servants of sin ? Let me picture to you the contrast. On a Monday or a Thursday evening you come home from a hard day's work. The question crosses your mind—"Shall I go up to the Tabernacle ?" and how do you resolve it ? Well, you say to yourself at first—"I like to be there whenever the gates are open." But instead of stirring, you sit

down and indulge in second thoughts. "I feel rather tired," you say, "and I do not feel much inclined to turn out of doors again to-night." So you dawdle away the evening hours. You may call it rest. It is not really so; for your spirits general flag, and trifles vex your temper. A man of the world returns home about the same time you do, he is quite as fagged as you are. His cure for faintness and fatigue is change of scene, and almost before he has time to look upon his wife and children, he wakes himself up with washing his face and hands, and hies him off to Satan's banquet. There they pass the hateful bottle round, listen to songs that are very light, if not rather loose, shuffle the cards, throw the dice, or lay wagers. At twelve o'clock their drunken brawl breaks harshly on our ears. We wonder how they can bear the strain; and yet I never find that such a worldly man seeks to excuse himself from such a meeting. It is hard service for him, after a day's hard work, to be working so hard for his black master; yet he does not murmur and say, "I cannot go, I am so tired." You and I, who are in the service of Christ, soon faint with weariness, while the lacqueys of the devil find fresh strength to go on in sin. The devil has thus no cause to complain of his servants, so far as their laboriousness is concerned. Nor do I see how he can question their fidelity. I never knew one of them run away from him as a deserter. Some of them have been delivered from the thralldom, dragged away by the sheer force of sovereign grace. But just as the servant under the old Levitical law had his ear bored to his master's door-post, so ungodly men will pledge themselves to the perpetual service of their black master. You may fancy that their constancy is due to the peace and pleasure they find in the service. In this you are mistaken. They shrink from solitude; they dare not be alone, any of them. In their solemn stillness of night their souls are scared. Conscience beats the big drum in their ears, and terror seizes them. The rustling of a sere leaf, or the creeping of a mouse upon the floor, would be enough to alarm them. No; to sweet calm, pure tranquillity, sacred peace from strife and passion free, they are total strangers. Their poor souls are tortured and tormented like the ill-fated infant in the brazen arms of the burning Moloch. In vain they beat the drums of jollity, they cannot drown the deep groans of despondency that haunt their souls with the wail of doom. Nor is there any reward or recompense to be gained by them at the end. It is ill enough for them while they jog on through life. The devil allows no holidays; he gives no respite; he works his subjects seven days a week. Our Master always grants us one day in seven exempt from servile toil, sacred to recreation of a healthy, hallowed, holy order. But when it comes to the last, there is a rough remuneration, for the wages of sin is—what think ye?—it is death. And oh! such a death! The death of comfort, the death of their convivial mirth, the death of their social joy, and the death of every cheery hope; the death of everything that made their poor life desirable; the death of their souls in that dreadful second death which will overwhelm them for ever.

Such the servants of Satan! Such, with diversities of disposition, were we, all of us. The best among you, though you may to-day be the friends of Jesus, and will soon be the companions of angels, yet either in livery or out of livery, in some high or some mean capacity, were once the servants of Satan. Is it so? Did I once drive the quill for Satan? Oh, let my tears drop on the page, and blot out the record. Was I once wont to

lend my lips to utter falsehood and folly? My tongue, do thou henceforth never refrain from publishing the praises of thy Lord and Saviour! My hands, were ye once constantly doing mischief? Let them from this time forward be occupied grasping the sword in one hand, and the trowel in the other, to defend the faith, and to build up the walls of Zion, until they both fall nerveless by my side. My eyes, have you been heretofore the outward portals of a corrupt heart prone to evil passions, or tiny orbs of tremendous influence, reflecting pride and prudery, anger and avarice? Fain would I make a covenant with you that ye look out only upon that which is good, that ye only let in the rays of the Sun of righteousness, and that ye leave not off keeping guard over my feet that they slip not. Speak thus unto your souls, my brethren and sisters, to-night. Inasmuch as ye were once servants unto Satan, now from this time, through redeeming grace, pledge yourselves to serve God until you die, and your last expiring breath shall be a tribute to His great and distinguishing grace.

II. We now come to the great transformation. Permit me to make a slight correction in the reading here. "But ye have obeyed from the heart that form of doctrine which was delivered to you." According to many eminent interpreters the text should run thus:—"But ye have obeyed from the heart that form or mould of doctrine into which you were delivered." Satan finds his servants ready made; they are born in sin, and shapen in iniquity. But where does God get His servants from? They are made, not born, except in the sense that they are born with a second birth—a birth from on high.

The text allows me to change my metaphor, and I will do so; it may be a relief to you, and to the speaker as well. I remember once staying at the house of a good brother, an iron manufacturer, who took me over his premises. Among other things he showed me a large heap of all sorts of broken pieces of iron, nondescript articles that had once been valuable, but were now thrown aside, and had all come in the common course of nature to his shop. A little further on I saw that these were put into a great iron vessel. To this vessel, the name of which I ought to remember, pipes communicated from a steam engine. There was a strong blast of wind, and in the shed adjacent I saw a number of moulds. Certain wheels were to be made there, and various pieces of machinery. The iron was put into the retort to be smelted, and, after having been smelted sufficiently, it was to flow out and to be conducted into these moulds, so that the rough pieces of iron I had seen were to be transformed into delicate machinery, which certain artisans upon the ground were fashioning with very great care. Now do you not see, this is just how it is with us. We are the servants of sin. Like lumps of useless raw material, we are rusty with sin. We begin in the devil's service, and soon get to be pretty well used up and good for nothing. But the mighty Master takes us, and the first operation through which He puts us is to throw us into the furnace. There is a terrific blast, and a mighty heat, so that we get melted. Many of you know what that means; I need hardly explain it to you. Oh! never shall I forget the day when that loving hand threw me into that furnace! Oh, how hot it seemed! The terrible fires of Sinai were above me, and then there came the breath of God's Spirit like a great blast of mighty rushing wind that made the fire roar again, and my spirit was in the very centre of it, and the fire in the

very centre of my spirit. Well do I recollect how I was bowed down. I was as hard as iron once. A mother's tears could not soften me; a father's counsel could not bend me; but oh! how that fire melted me! How I groaned, and sighed, and cried for mercy, but no mercy came! There seemed to be more fire but not one drop of cooling comfort. The blast came more terribly, and more terribly still, and it took five years to melt my iron heart, and make it flow into the mould. Some of you have been in that furnace and some are in it now. The Lord has been pleased to keep you there for months, and the wind continues to howl over you every time you come here; each sermon you hear seems like a fresh blast from the great bellows, and you are melted more and more. Do I pity you? Verily, my brother, I sympathize with your present sorrow, though I see reason to anticipate the most happy results; for this is the discipline by which we are conformed to the will of God. You must be melted. There is no making anything of you till you are thus fused and held in solution. If any man be in Christ Jesus he is a new creature. Your old self must therefore be broken up in order to your entire renovation; and when God is about to bring any man to himself, He first puts him in the mortar and breaks and crushes him; after which, in His sovereign mercy, He works out the salvation of the soul. Well, the iron being thoroughly melted, the next thing is to pull the plug out, and let it flow; there it comes, a hot, streaming liquid, and there they are, those pretty little moulds in the clay and in the sand ready to receive it. It always strikes me as wonderful that iron should be made to flow through those dainty little crevices, and that all those flowers and fringes, those stems and spirals, and that elegant beading, should be fashioned out of such hard, and apparently intractable materials. Yet there it is, there stands the shaft, and there, too, are the capital and the column in all their beauty, fashioned out of the iron that had no comeliness about it that we should desire it. And is it not a marvel as startling that men who have been drunkards, thieves, swearers, and abettors of every kind of vice, when they have once been melted, flow into the new moulds and become patterns of virtue, purity, and goodness? Strange to tell, their intellect receives new impulse. Why, you get them to understand doctrines which have perplexed learned men trained in schools of divinity. You will find that mysteries are made manifest to them, which philosophers have sought in vain to unfold. How clear and transparent the testimony of an illiterate, but truly-converted man frequently is! He may not be able to express himself in smooth language, still, let him have time, and he will show you that he discerns the plan of salvation, and that he can grasp the arguments of apostles and prophets. When he was under that melting process I have referred to, he became blind for a season; he could not see the difference between law and grace, between a man's faith and his feelings, or between the old covenant of works and the new covenant, which is founded on better promises. But now the eyes of his understanding are enlightened. He is endowed with spiritual intuition, so that he perceives the things that are revealed of God. "The Father Himself loveth me," he saith; "yea, and He did love me before the foundation of the world. When I was ruined in the fall of Adam He gave His Son to be my surety, and He suffered in my stead, bearing my sins in His own body on the tree; therefore I am redeemed from the curse, and I am saved, and now my soul rejoices in the full assurance that where Jesus is I shall come; for I am

adopted into the family, I am an heir of God and a joint heir with Christ, and I fully anticipate that I shall presently be so sanctified as to be without spot or wrinkle, or any such thing." The babe in grace can talk after this manner. The man that seemed destitute of common sense; the dolt that could not discern between his right hand and his left; the silly fellow who cannot entertain a serious thought, and appears far too giddy to take in a grain of religion—ah! the most unlikely, the most unpromising of human kind—when melted, will flow into every little niche, and every corner of the new mould, and come forth to represent, not only the outward form of a Christian, but the perfect system in which each joint and sinew every artery and nerve, are comprised. In doctrine, experience, and practice, you will find such an one easily flowing into the mould, and obediently conforming to the model into which he was delivered. Is not this marvellous, to make a thief a theologian, to make a drunkard a divine, to make a servant of the devil one of the students in the university of Christ, and to bring the basest of men to testify of the blessings which God has bestowed on his soul? Yet this is just what redeeming love has done. Oh, dear brothers and sisters! let us never count any of our fellow-creatures to be reprobates, whose welfare it were vain to seek. Inasmuch as the Lord has been pleased to save us, we have a sound reason for hoping that he will save others, and a strong argument against despairing of the salvation of anybody. Surely the hammer that could break your heart can break any heart; and the fire that could melt me must be strong enough to melt adamant. Oh, that the Lord may make proof of it to-night! There are some rough bits of ore here present. Standing in these aisles there are some who were just passing by the Tabernacle, and thought they would step inside the doors to hear the preacher. The Lord bring them in; put them in the furnace; let the Spirit blow, let the blast stir up the fire; and, however much they want to go out, may the Lord keep them in till they are melted. Then let them go forth, O Lord, but not till every stony particle has been separated from the precious metal, till the slag shall all be taken away and the dross shall be burned up. Then, Lord, let them flow out; and oh! grant that there may be some skilful evangelist close at hand to direct the fluid metal into the proper and well-constructed moulds, that so, with obedient hearts, they may receive that form of doctrine into which they are delivered.

By the help of these two figures I have thus endeavoured to bring out the sense of the text. Should there be among you any whose souls are now in the furnace, I trust you will remember the purpose for which you have been put there, and the process to be brought about before you are meet to be delivered from it. When you are melted with contrition, and cry, "God be merciful to me a sinner," a sight of Jesus will save you, for there's life in a look at the Crucified One. Whosoever believeth in Him shall ere long escape from the glowing coals, and enter into the joy of redemption.

III. And now to conclude: loud and long let our homage be, while we join every grateful heart in ascribing the glory to God. "God be thanked!" this is a spontaneous gush of emotion. You have seen the peril; you feel that it is past; blessed be the name of the Lord. But the deeper your reflection, the devouter will your thanksgivings be. I am thoroughly convinced, dear friends, that while we do not have too many prayer-meetings, we do not have enough praise-meetings. The days of trouble, in which we

have called on the Lord, and He has heard the voice of our supplications, demand that we should set apart certain opportune times to glorify His name, and make mention of His great goodness and His faithfulness. Every generous impulse of our spiritual nature should prompt it, and in all the gatherings of the church we should stir one another up to laud and magnify the Author of all our benefits. Look at the Psalms of David, and observe how the strains of prayer and praise alternate and commingle. Bend thine ear and listen to the tones, how low they sink, as he cries unto the Lord out of the depths; and anon, how high they rise, whether in simple solo he sings, "Bless the Lord, O my soul;" or whether in lofty chorus he calls on the redeemed of the Lord, gathered from every land, and rescued from every kind of peril, to exalt Him in the congregation of the people, and praise Him in the assembly of the elders. And as for those hymns and spiritual songs that we are wont to use in public worship, which I take to be the highest expression of the happiest hours of our modern Asaphs, I commend to your consideration the comely blending of appeal and acknowledgment, of prayer and praise, they contain. Twin brothers these, that ought not to be divided. "God be thanked" for each soul that is rescued from the thralldom of Satan. When some notorious sinner is saved, what a relief it is to the neighbourhood over which he cast his baleful shadow! The upas tree that dropped the poison-shower is cut down. Birds of the air, ye may sing your carols without check now, for your course shall be secure as ye warble up to heaven's gate. The poison-fountain has been dried up. Bless God, ye that go by the way, for now ye may drink at the wells without fear. When some dissolute fellow is freed from his lusts, and led to the Saviour, what a change there is to his family! How his wife ceases to weep, and how cheered she is to go up to the house of God in company with her husband! The children that once fled at the sound of their father's footsteps now run to greet him, and he hails them with smiles on his face and loving words on his tongue. I think I see him carrying one in his arms, and leading another with his hand. The Bible is now often opened, and there is frequent prayer in the house. A sinner saved! Oh! what a difference it will make to himself! No longer the staggering wretch, whose noisy shouts, whose blasphemous oaths, or whose lascivious songs made night hideous; but the temperate artisan whose industry makes a thriving home, the intelligent Christian who can give a reason for the hope that is in him, the earnest soul-seeker who becomes a missionary in the workshop, and a witness for Christ among his workmates. And oh! what a difference it will make to the rising generation! That man's child might have grown up as an heir of perdition, but now it will be trained in piety, and taught the way of salvation. I know not where the result of one conversion may end, for one man is so linked with every other man, that you cannot rescue one man without affecting the race of mankind. The conversion of one man may well make heaven ring with melody, and hell roar with anger and dismay. As in a mass of tremulous jelly, the movement of any particle shakes the whole, so each individual man, as a minute fraction of the intelligent world, exerts an influence beyond his own consciousness. You and I might imagine ourselves standing upon the centre of innumerable telegraphic wires that run round the universe, and, for good or for evil, our every thought, or word, or deed, affects even the angels of God, and the devils

in hell. By the conversion of a soul, the complexion of the entire system is changed. A golden thread is run from end to end through the universe; it is no longer black as sackcloth and hair; there is at least one bright stripe inserted. Oh! you know not what a pearl you have put in the Redeemer's crown! You know not what jewels you have snatched from the usurper's hand. You shall hear a stanza in the song of heaven which never would have been put there if that sinner had not been saved, if the multitude of his sins had not been covered. Hear me, ye young men who preach in the street; should you only bring in one soul, or should you be one of a little band whose lowly service meets with but a little success, work on without wearying, go and work, for your humble enterprise will be requited with eternal honour. Do seek to meet with the slaves of sin. Who can tell but God may help one of you to fling the iron into the fire; another of you may heap up the fuel to maintain the heat at a full pitch; another of you may draw the plugs, and let the hot iron come streaming out; while some of us inside are trying to make the moulds into which the hot iron may flow. I like that institution of street preaching. A good man once joined this church, who said it seemed as if it would have driven him mad, had it not drawn him in mercy to the Saviour. He used to take a stroll on a Sunday evening, and walk down a quiet street to escape from every sound that would disturb him; in vain, when the huckster's cry was still, the preacher's voice was heard. He turned away, but to no purpose, for the like sound greeted him in the next street, where another of the same fraternity was publishing the Gospel to all who passed by. So he went off in a huff to Kennington Park. There he saw crowds collected, all attent to the wayside evangelists. At length he halted, and mingling with the motley throng, he heard a tale that reached his heart; light broke in upon his understanding; and he believed to the saving of his soul. Follow them up; follow up the waifs and strays that hate knowledge. Though they revile you to-day, they will respect you to-morrow. Oh, brethren! if we did not know that God was the author of that radical change of character which is wrought in conversion, we might easily look upon the best authenticated facts as incredible. "How can a man be born when he is old?" said Nicodemus. Well, it has puzzled other people besides that ruler of the Jews. Do you ask me whether such a thing ever happens? Can a man be born again when he is threescore or fourscore years of age, and become once more like a little child? Ay, indeed he can. Did you ever hear the story of John Colby? He was a brother-in-law of Daniel Webster, the famous American statesman. I mention his case because it is so widely known, and so well attested. It is little more than a quarter of a century ago since he died. A self-willed man, strong in his own self-assertion, vehement in his passions, and domineering over his fellow-creatures. He was not converted till he was eighty-four years old. Poor old man! he did not then know how to read; but he was determined to learn. By prayer, by patience, and by perseverance, he got over all the strange difficulties that perplexed him. It was hard work, he said, at his time of life, and we can well believe it was. But we presently meet with him after he has read the New Testament through eight times, and for the ninth time he is perusing the Epistles of Peter. With what joy he tells how God had done for him what none of the great men of this world could do for him; as he had got a new heart! A new heart

indeed ! yes, a new heart ! Why, it touches the very springs of a man's life ; it quickens his natural senses ; it imparts fresh powers that he did not possess before ; it kindles latent energies ; it inspires a blessed hope to which he was hitherto a stranger ; and it cements friendships firm and fast that no creature alone can compare with. God be thanked ! God be thanked ! And now, dear friends, the happiest *form* that your obedience can take, those of you who have accepted the teaching of Christ, is to study the word of God constantly, and to abide in prayer instantly ; to delight yourselves abundantly in the fellowship of the Saints, and to devote yourselves strenuously to the gathering of stray sheep into the fold. This will be a good way of expressing your gratitude. The Lord bless you, both those who are members of this church, and the members of other churches likewise, in thus witnessing a good confession, and working in great earnest to win souls. We beg it for Jesus Christ's sake, Amen.

Love descends, not ascends. The might of a river depends not on the quality of the soil through which it passes, but on the inexhaustibleness and depth of the spring from which it proceeds. A parent loves the child more than the child the parent, and partly because the parent's heart is larger, not because the child is worthier. The Saviour loved His disciples infinitely more than His disciples loved Him, because His heart was infinitely larger. Love trusts on, ever hopes and expects better things, and is a trust springing from itself, and out of its own deeps alone.—*Rowland Hill.*

ESTEEM not thyself better than others ; lest perhaps in the sight of God who knoweth what is in man, thou be accounted worse than they.

A CONSTANT FRIEND.—You may have many clever and delightful friends, but your book is the only friend who never changes. Take it up when you like, put it aside when you choose ; cherish it or neglect it, and it is still the same ; and he who has a genuine love of reading possesses a talisman to charm away sorrow, a companion, a lawyer, a physician, a philosopher, who never grows weary, asks no fee, demands no homage, resents no wrong, but is ever ready to instruct, to console, and to delight

THERE is no name so dear,
So charming to my ear
As Jesus' name.
He suffered in my stead,
My guilt on Him was laid,
For me His blood was shed,
Bless'd be His name.

A crown of thorns He wore,
He did the cross endure ;
I love His name.
He was made sin for me,
And died on Calvary,
That I might be set free,
Bless'd be His name.

My hope on Him is laid,
He all my debt has paid ;
I love His name.
Though earth and hell assail,
Through Him I shall prevail,
His grace will never fail,
Bless'd be His name.

Now He is raised on high,
And lives above the sky ;
I love His name.
There He still pleads for me ;
And when His face I see,
I'll praise eternally
His glorious name.

March 17, 1879.

J. DORE.

Essays and Papers on Religious Subjects.

DAVID BRAINERD, THE INDIAN MISSIONARY.

CHAPTER III.—“PERILS IN THE WILDERNESS.”

FOR nearly a year David Brainerd laboured hard among the Indians in the wilderness of Kaunaumeeek, enduring innumerable hardships, frequently, however, making long and perilous journeys, and preaching, with much acceptance, at divers places. On one occasion, when away from his lonely home, he was taken very ill, and suffered much pain, but through the care of kind friends, he recovered. On his return the poor Indians appeared very glad to see him; and finding his house and all things in safety, he fell on his knees and blessed God for His past and present goodness, and specially for his preservation amid all his exposures to cold and hunger when often lost in the woods. On another occasion he wondered “whether he could be resigned if God should suffer the French Indians to come upon him and deprive him of his life, or carry him away captive,” and, on receiving a note advising him to take proper measures for his safety on the ground that “there was the utmost danger of a rupture with France,” the “news only made him more serious, and taught him that he must not please himself with any of the comforts of life which he had been preparing for his support.” From time to time he spent whole days in secret fasting and prayer, going without food from morning until night. But a good portion of these days was invariably taken up with reading the Scriptures, and turning portions that were laid upon

his mind into prayer. He now, under the direction of the Commissioners, took measures for learning the Indian tongue. To enable him to do this, he had often, in the depth of winter, to ride backwards and forwards twenty miles through the uninhabited woods between Kaunaumeeek and Stockbridge, where Mr. Sergeant, his teacher, resided. With this teacher, who was himself an Indian missionary, he spent much time, but the journeys to and fro in severe seasons told heavily upon his feeble frame. One entry will serve to indicate this:—

“December 26.—Rode down to Stockbridge. Was very much fatigued with my journey, wherein I underwent great hardships; was much exposed, *and very wet by falling into a river*. Spent the day and evening without much sense of divine and heavenly things; but felt guilty, grieved, and perplexed with wandering, careless, thoughts.”

Early in the following year he sets apart a day for secret devotion; and, as it will show the state of his mind after labouring for nine months among the Indians, we will give the narration in his own words. He says:—

“Friday, January 6.—Feeling and considering my extreme weakness and want of grace, the pollution of my soul, and danger of temptations on every side, I set apart this day for fasting and prayer, neither eating nor drinking *from evening to evening*, beseeching God to have mercy on me; and my soul intensely longed that the dreadful spots and stains of sin might be washed away. Saw something of the power and all-sufficiency of God. My soul seemed

to rest on His power and grace; longed for resignation to His will and mortification to all things here below. My mind was greatly fixed on divine things; my resolutions for a life of mortification, continual watchfulness, self-denial, seriousness, and devotion to God were strong and fixed; my desires ardent and intense; my conscience tender, and afraid of every appearance of evil. My soul grieved with the reflection on past levity and want of resolution for God. I solemnly renewed the dedication of myself to Him, and longed for grace to enable me always to keep covenant with Him. Time appeared very short, eternity near; and a great name, either in or after life, together with all earthly pleasures and profits, but an empty bubble, a deluding dream."

In this composed and fixed state of mind he remained for nearly a week. Thursday was spent as a day of secret fasting and prayer. On Saturday we have this entry, which shows the great spiritual joys he then realised:—

"January 14.—This morning enjoyed a most solemn season in prayer; my soul seemed enlarged and assisted to pour out itself to God for grace, and for every blessing needed for myself, my dear Christian friends, and for the Church of God; and was so enabled to see Him who is invisible that my soul rested upon Him for the performance of everything I asked, agreeable to His will. It was then my happiness to *continue instant in prayer*, and was enabled to continue in it for near an hour. My soul was then *strong in the Lord and in the power of His might*. Longed exceedingly for angelic holiness and purity, and to have my thoughts at all times employed in divine and heavenly things. Oh, how blessed is a heavenly temper! how unspeakably blessed to feel a measure of that

rectitude in which we were at first created! Enjoyed divine assistance in prayer sundry times in the day. My soul confided in God for myself, and for His Zion; trusted in divine power and grace that He would do glorious things in His church on earth for His own glory."

The time was now drawing nigh for his removal from Kaunaumeeck. The Indians in the district were but few in number, and it was deemed advisable that he should for a while live entirely with Mr. Sergeant at Stockbridge, with a view of being employed ultimately among the Indians in some other part. During his stay at Kaunaumeeck he had taken great pains to instruct the Indians, and had done so with much discretion. But on Lord's day, March 11th, he was called upon to preach his last sermon to them. Of the services he thus speaks:—

"My soul was in some measure strengthened in God in morning devotion, so that I was released from trembling, fear, and distress. Preached from the parable of the sower, Matt. xiii. Enjoyed some assistance both parts of the day; had some freedom, affection, and fervency in addressing my poor people; longed that God should take hold of their hearts, and make them spiritually alive. Indeed, I had so much to say to them, that I knew not how to leave off speaking."

Thus ended his first mission. No man, not even the apostle Paul himself, could possibly have laboured harder, or have made greater sacrifices in the work; and yet, after nearly a year's labour, no record is given of a single Indian being converted. The most that is said is, that they treated him with kindness, and were at times interested with his preaching, and touched with his labours and concern for their souls. Writing to his brother a month

after he had laboured among them, he says, "As to my *success* here, I cannot say much as yet. The Indians seem generally kind and well-disposed towards me, and are mostly very attentive to my instructions, and seem willing to be taught. Two or three I hope are under some convictions; but there seems to be little of the *special working* of the Divine Spirit among them yet, which gives me many a heart-sinking hour. Sometimes I hope God has abundant blessings in store for them and me; at other times I am so overwhelmed with distress, that I cannot see how His dealings with me are consistent with covenant love and faithfulness, and I say, *Surely His tender mercies are clean gone for ever!* But I see I needed all this chastisement already. *It is good for me* that I have endured these trials, and have hitherto little or no apparent success." This want of the special working of God's Spirit in Kaunaameek was, under the circumstances in which he was placed, David Brainerd's greatest trial. If he could but have seen in a few cases conviction ripen into real conversion, he would have been satisfied; but to have to labour on in the waste howling wilderness, as he had to, month after month, without the cheering sign, required great faith indeed, and much perseverance. Still, he reckoned the trial to be "good for him," and from this fact, brethren in the ministry, similarly tried, may take comfort and still continue in faith and prayer and constant labour, to sow on in fervent hope.

No sooner had Daniel Brainerd left Kaunaameek than he received a unanimous call to settle as the pastor of a church in East-Hampton, on Long Island. At first he felt inclined to accept the call, at which we do not wonder. The town itself was said to be the pleasantest town on the whole

island, as well as the largest and most wealthy. The people too were ardently desirous of having him. They pressed him again and again with great eagerness to accept the pastorate, and were only compelled most reluctantly to give him up when all hope of his acceptance of their offer was abandoned. The temptation to him, under the circumstances, must have been great, but after some conflict of mind, he at last resolutely turned his back on a life of comparative ease, to labour again in the desert with savages. And this was not the only invitation that he had at the time. Another congregation, at Millington, earnestly pressed him to come among them, and this place being near Haddam, his native town, it could not fail to be to him naturally a source of special attraction. But neither this fair prospect nor any other prevailed to turn him aside from what he believed to be his life's pursuit, or the path that divine Providence indicated. He travelled up and down, preaching the Word of Life in many places, until he received orders to go to a number of Indians on Delaware river, in Pennsylvania. On May 3rd, 1744, he sets out from Stockbridge, feeling very ill; yet with a cheerful spirit he rides to Sheffield. The next day he rides to Salisbury, where he continues till after the Sabbath. After being much "refreshed in conversation with some Christian friends about their Heavenly Home, and their journey thither," on Monday he sets out for Sharon. From Sharon he travelled on the Tuesday about forty-five miles, to a place called the Fishkit, where he lodged. While riding he spends much of his time in prayer that God would go with him to Delaware. He tells us that "his heart sometimes was ready to sink with the thoughts of his work, and going alone in the wilder-

ness, he knew not whither ; but still, it was comfortable to think that others of God's children had *wandered about in dens and caves of the earth* ; and that Abraham, when he was called to go forth, *went out, not knowing whither he went.*" Desiring to "follow after God," he proceeds on his journey, crosses Hudson's river, and then travels across the woods to Delaware ; "about a hundred miles through a desolate and hideous country, where were very few settlements." In this journey he suffers much fatigue and hardship, visiting some Indians on the route, and discoursing with them about Christianity. Alone, however, in such a strange wilderness, he could not but feel disconsolate and melancholy ; and that feeling was not at all lessened by hearing on his arrival at an Irish and Dutch settlement, twelve miles from his destination, that the Indians were much scattered, and it would be difficult to obtain a proper interpreter. With, therefore, but a small degree of comfort or encouragement, he enters upon the work connected with his second mission, which, so far as he could see, afforded him no greater prospect of achieving spiritual success than did the first.

(To be continued.)

REDEMPTION.

BY LEVI PALMER.

"*Thou wast slain, and hast redeemed us to God by Thy blood.*"—Rev. v. 9. —Although this is the song of the glorified in heaven, yet it is suitable for the lips of Saints on earth. The actual difference between the church militant and the church triumphant is not very great ; for "more happy, but not more secure, are the glorified Saints above." The only difference is, that they are the part of the host that have crossed the flood.

When our time shall come, and Jordan's waves are rolled back for us to pass over, we shall be as they ; but even now our redemption and our song are the same. We can take these words and apply them to ourselves, and say, "Thou wast slain, and hast redeemed us to God by Thy blood." In other passages redemption is specially applied to the Saints on earth. In Corinthians we read that "God is made unto us redemption." In Colossians we read that in Christ we have redemption ; and Peter in his 1st Epistle says that we "are redeemed with the precious blood of Christ." This redemption belongs as much to the Saints below as it does to the Saints above—

"Worthy the Lamb that died, they
cry,

To be exalted thus ;

Worthy the Lamb, *our* lips reply,

For He was slain for us."

Taking these words from the lips of the glorified, and applying them to ourselves, we shall first observe—

I. *The Redemption which Christ has effected for us.* The soul is redeemed. Writing to his converts, Paul says, "Ye were the servants (or the slaves) of sin." The word does not signify a servant who is hired for a certain period, whom the next term sets free to leave or stay, but a bondsman, a serf, branded with the mark of perpetual slavery. In another passage he says, "I am carnal, sold under sin ;" and in another, "Ye were led captive by Satan at his will." Thus the soul is in bondage. Satan holds it in his iron grasp. When we take the pleasures of sin, we are compelled to leave our souls in pawn, and henceforth we are unable to redeem ourselves. Moreover, the soul is in bondage to death. "The soul that sinneth, it shall die ;" hence the wages of sin are death. Thus the soul

is sold unto sin and death. It is from this that we are redeemed by the blood of the Lamb. As soon as the Priest had sprinkled the blood of the slain bird upon the living bird, it was loosed, and allowed to soar heavenward. It had perfect liberty. It could alight on any tree, whet its beak on any branch, or peck the grapes in any vineyard. This was meant to prefigure the liberty we have through the death of Christ. Our souls are not only delivered from bondage, but we have access to all the privileges of God's Saints.

The *mind* is redeemed. Before we were converted, our minds were the slaves of sin. Our very thoughts were the vehicles in which sin rode. How to enjoy pleasure, how to gain wealth, how to satisfy pride, and how to command applause, constituted the day-dreams in which we indulged. In this way the mind was dragged down to the earth, and made the slave of sin. It was seldom that it rose so high as heaven; and Watts wrote of us when he said, "Fools never raise a thought so high." The mind was like the bird in the hands of the fowler, allowed to hop a little way, but not to take its full flight; at times our thoughts ascended a little in the direction of heaven, but they were always earth-bound. But Christ has redeemed the mind. In our thoughts we now mount up as on the wings of eagles. We can now commune in thought with God upon His throne, can range the plains of heaven, and bring departed ones near, whom before we thought of as being very far away. Our minds are also free to alight upon any of the promises of God's Word, and to draw from them the honey of consolation. It is a glorious redemption to have our minds thus freed from the sensual thoughts of sin, and engaged in such blessed exercises.

Our *talents* are redeemed. We are not our own, but are bought with a price. The slave that passes from the hands of a tyrant to the service of a merciful master, expects to give all his energies to the work of his master. So all our talents are redeemed by Christ. They are no longer to be employed in the service of sin. What! shall Satan have our talents, when Christ has redeemed our souls? This cannot be. The mind that was exercised for Satan shall now be employed for God; the hands that dealt in sin shall now be engaged in His service; and the voice that sang the lascivious song shall now sing the songs of Zion. As the blood of the sacrifice was put upon the tip of the right ear of the priest, and upon the thumb of the right hand, and upon the great toe of the right foot, so must the blood of Christ redeem all our talents to Himself. Hence the cry of the Christian's heart is—

"Take my life, and let it be consecrated, Lord, to Thee.
 Take my hands, and let them move at the impulse of Thy love.
 Take my feet, and let them be swift and beautiful for Thee.
 Take my voice, and let me sing, always, only for my King.
 Take my lips, and let them be filled with messages for Thee.
 Take myself, and I will be, ever, *only*, ALL for Thee."

The *body* is redeemed. Though our bodies must die and be buried, yet they are redeemed from the power of death, and cannot be holden of the grave. Death is only the process through which they must pass to be fitted for heavenly service. The body is as really redeemed as the soul. Though millions sleep beneath the cold earth now, yet the time for the redemption of the purchased possession is coming apace. When a man buys an estate,

some months may pass after the purchase is made and the agreement is signed, before he enters into full possession; so Christ has redeemed the bodies of His Saints, yet they must sleep in their graves till the resurrection dawn, and then He shall come with ten thousands of His Saints, and the sea shall give up what is in it, and the earth shall give up what is in it, and He shall claim his own, and not a hoof shall be left behind.

II. *How Christ has effected redemption.* It was not by *revealing truth* to man. Some say that Christ redeems man from sin by the power of the truth which He has brought to light. He points out the danger, and directs to the right path; and men are compelled by an inward principle to obey. Now if Christ redeems in that way. He is no greater than Moses, or David, or Paul, or John. Indeed, He is not so great, for no book bears the name of Christ; He wrote no Epistle, and the truths that dropped from His lips form but a small part of the Bible. Paul did much more than Jesus in revealing truth. Jesus preached three years, but Paul thirty. Jesus preached only to Jews, but Paul to Jews and Gentiles. Jesus confined His labours to Palestine, but the whole world was the scene of Paul's ministry. Yet Paul is no redeemer. And Christ does not redeem by the words that He spoke, but by the *one great act of His life*. No book bears His name, for He is the Alpha and Omega of them all. He speaks but little, for He Himself is the truth. Paul, who wrote so much, says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." It is by the cross that Christ redeems, and not by the truths that He revealed, however pure they may be. He was slain,

and therefore He has redeemed our souls to God by His blood. It pleased the Father to bruise Him. He has made His soul an offering for sin. Without the shedding of blood is no remission, but the blood of Jesus Christ, God's Son, cleanseth us from all sin. This is the grand truth, the central doctrine, and the culminating point of the Gospel. It rises above all others, and at a distance of 4,000 years, it caught the eyes and revived the hearts of our first parents amidst the blasted bowers of Eden. Not only was the seed of the woman to bruise the serpent's head, but the serpent was to bruise his heel. Salvation was to come, but not apart from suffering. And this is the truth that is prefigured in all the types of the Old Testament. He has redeemed us unto God by His blood.

III. *The purpose of this.* We are redeemed "*unto God.*" In Corinthians we read that he is made of God unto us redemption. Thus it comes from God, and here it is said to go to God. The rain that falls upon the earth comes from the sea, and then, after cleansing and watering the earth in thousands of little rivulets, it runs back to the sea again. So the gift of redemption comes from God, and in millions of redeemed spirits it returns to God. We are redeemed to God.

And we see the *wisdom* of this. It would be but half a blessing for us to know that we were redeemed from sin, and not redeemed unto God. If half the slaves that are now pining in their chains were to be redeemed from slavery and then left, their state would be as helpless and as miserable as it is now. They need to be redeemed *to* some better service as well as *from* their present bondage. Now Christ has not only redeemed us from sin, but he has redeemed us to God. The service of

God begins where the service of sin ends. His we are, and Him we serve.

This indicates our *nearness* to God. "We who sometimes were afar off, are now made nigh by the blood of Christ." Blood relationship is very near. We are nearer to God than the angels. God looks down and sees creation as the work of His hand, but He sees redemption as the work of His heart. What were the feelings with which Jacob looked on the coat of many colours when he thought it was Joseph's blood that stained it? With what feelings of love does God behold us when He sees us clothed in a garment that is washed and made white in the blood of His Son! Truly Christ's blood redeems us *unto* God; for

"So near, so near, so very near,
Nearer we cannot be,
For in the person of His Son
We are as near as He."

Taunton.

THE CHIEF NAME.

BY THE REV. W. ABBOTT.

"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.—Phil. ii. 10, 11.—This is one of the many sublime paragraphs in Paul's writings. How beautifully the passage develops itself! It is like a flower, gradually unfolding its beauties, till its beholders become engrossed and enthusiastic in their admiration. See, too, the force of contrast in the reversed positions of Christ, as equal with God, took upon Him the form of a servant, died the death of a slave, raised and glorified as a prince.

I. The acquired greatness of Christ. "The name of Jesus, which is above every name." "Jesus

Christ is Lord." The name Jesus is not merely one of letters, but of deeds. It has in it His history, His mediation, His salvation. His position is now dignified, and His name accords with it. He wore the name Jesus on earth, it was the name of His humiliation; He wears the name Jesus in heaven, it is the name of His exaltation. The name Jesus was a common Jewish name, but as worn by Jesus, the Son of God and Saviour of men, it is an uncommon name—"a name above every name." It was raised to a higher range of import, worth, and greatness, by His character, teaching, miracles, and mission. Had he not been exalted, the fame of His name would have merged in a cloud, and those who trusted in it would have been deceived; but as exalted, He is styled a Prince and a Saviour, showing both the position and the title, and declaring to those who believe in Him His ability and willingness to save them. So the name Jesus is the symbol of His beautiful character, efficient mediation, and surpassing glory.

II. The general acknowledgment of Christ's greatness. "That at the name of Jesus every knee shall bow; and that every tongue shall confess that Jesus Christ is Lord." By the bowing of the knee, and the confession of the tongue, we do not understand a formal, but hearty ascription of honour to Christ, an expression of spiritual loyalty to Him as Lord and Saviour. As to the custom of some bending the knee and bowing the head at the mention of the name of Jesus, we do not think it is inculcated by the text. The Greek text reads, "*in* the name of Jesus every knee shall bow," and not "at," as in our English version. It seems to mean, not the bodily or outward act, but the spirit of worship rendered to the

Son of God by every true believer and sincere worshipper. The exaltation of Christ proves Him to be the chosen Saviour, and places Him in a position to exert His saving power and love, so as to command the confidence of all who seek Him, to engage the affections of their hearts, the obedience of their lives, and in all things to do Him honour.

III. By this hearty acknowledgment of Christ's lordship His Father is honoured. Christ is the Father's representative. "He that has seen Me has seen the Father." "I and the Father are one." He has made known to us the character of the Father, assured us of His love, and sought to lead us to reconciliation and intimacy with Him. While Christ is the Father's representative, He is also the sinner's Redeemer. He delivers us from the ignorance as well as from the guilt and power of sin, so that we may have clear perceptions of Him as the Way to the Father, and be free to honour Him as such. We shall never lean on Christ till we love Him; and we shall never love Him till we feel that we are saved by Him. As saved by Him, we shall be conscious that we owe everything to Him; and such love will spring up in our hearts as shall constrain us to serve, glorify, and crown Him Lord of all. Thus honouring Christ we shall honour the Father.—*Blunham.*

CHRIST COMING TO HIS DISCIPLES IN THE STORM. A MEDITATION ON MARK VI. 48—51.

BY A JUDGE'S DAUGHTER.

It had been a busy day. The Master had been preaching, and the five thousand men had been fed from five loaves and two fishes. The disciples had been busy too, distri-

buting the food and gathering up the fragments. But "the day was now far spent;" so the Master, ever mindful of His many followers, constrains them to get into a boat, and cross over to Bethsaida, while He sends the multitude away. They go; and He, our Saviour and Exemplar, longing for secret, strengthening fellowship with God, departs "into a mountain to pray." It had been calm when the disciples left the shore, probably they thought that in a very little while they would reach the other side. But the wind arose, and, instead of speeding them on their way, was against them. Work as they might at the oars, they seemed to make no headway. Their best efforts could not bring them to land. But "about the fourth watch of the night," the Master, who had seen them "toiling in rowing," came to their relief. When they saw Him walking on the sea they were afraid; but the moment His voice was heard they were reassured, and when "He went up unto them into the ship, the wind ceased."

Is not this a picture of our Christian life? How often we are in the midst of the sea, tossed with doubts and encompassed with fears, that, like waves, seem ready to swallow us up! Trouble is before and behind; yet we do not want to yield in despair. We try again and again; but all in vain. We make no headway. Not one ray of light penetrates the gloom around us. But suddenly, in the "fourth watch," or at daybreak, "this same Jesus" sees us "toiling in rowing" and comes to our rescue. Ah! these stormy waters are not new to Him. He has breasted these waves before; He has conquered and trodden them under His feet. He does not always bring us at once to our desired haven; but when He comes, the darkness vanishes; for it

is always light where Jesus is. The light of day, the light of friendship, the light of temporal prosperity may vanish; but it is never too dark for Jesus to come to us. Nor are the waves of ocean, the waves of temptation, or the waves of affliction, too rough a pathway for the Saviour's feet. He can come to us when no one else can; and He can come so much nearer than any earthly friend. It is "daybreak" as He talks with us. The wind ceases. There is a great calm; a calm which only those can understand who have been tossed on the stormy sea, and who have heard Jesus talking with them. "Immediately He talked with them." What a sweet, familiar sound the words have! We understand something of their meaning. He has spoken to us in times of deep distress, and we have exclaimed from the very depths of our souls, "Never man spake like this man!" It is while He talks with us that the wind ceases, and the all-pervading calm comes down upon us. A peace which passeth all understanding fills our souls, and with humble reverence

and joyous wonder we kneel at His sacred feet. We have no need of words, we could not utter them after He has spoken. But He understands us, and knows what we would say if we could. As we kneel He whispers, "It is I, be not afraid;" and so we rise with renewed courage for the journey. This word He will utter again, and yet once again. When we come down to the river of death, and our feet touch its cold waters, He will stand at our side, and the glory beaming from His face will be as the daybreak; and He will say, "It is I, be not afraid." So we shall boldly venture in, knowing that the wind and waves cannot overwhelm us. His words then will be the sweetest we have heard on the journey. Soon we shall reach the other side. How great will be our wonder as we enter our Father's house! How great will be our joy as we stand before the throne! "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."

"THANK GOD FOR SUNDAY."

Now God be thanked that He has given—

Blest boon to saint and sinner—
A day of rest—one day in seven,
Where toil is not the winner;
Rest for the tired and jaded brain,
The wearied hand, on Sunday,
That they might gather strength again
For toil renewed on Monday.

The merchant, in his counting-room,
The clerk, o'er desk and ledger,
The artisan, at forge or loom,
The ditcher and the hedger—
The labourer, who must toil and slave
From early dawn on Monday
Until the week sinks in its grave,
All cry, "Thank God for Sunday!"

The day that lifts the weighty chain
Which all the week hath bound us;
That respite gives to heart and brain
From thousand cares around us;
And in the toilsome march of life
That bids us take, for one day,
Rest from the battle and the strife;
Oh! God be thanked for Sunday!

If thus by all one day of rest
Be hailed, as respite solely,
How to the Christian doubly blest
Must be the Sabbath holy,
As, in faith's light, he lifts his eyes
To that bright world where, one day,
He longs to spend beyond the skies
One blest, eternal Sunday!

"Thou shalt call His name Jesus."
—Matt. i. 21.

Reviews.

John Pearce, the Colporteur, or; What shall we Read? By the Author of "Miss Grey's Text-book," "After the Holidays," &c., &c. Second Edition. Elliot Stock, 62, Paternoster-row.

WE are pleased to know that this good and instructive volume has reached a second edition. Our word of commendation was written for the first edition, and we have pleasure in repeating our approval of the new and improved issue. The tale is well told, the scenes and characters natural and real, and the book conveys information which must excite a prayerful interest in the work of the Colporteur.

The Biblical Museum. A collection of Notes Explanatory, Homiletic, and Illustrative, on the Holy Scriptures, especially designed for the use of Ministers, Bible Students, and Sunday School Teachers. By JAMES COMPER GRAY. Old Testament. Vol. VII., containing Proverbs, Ecclesiastes, and Song of Solomon. Elliot Stock.

THIS seventh volume of the Old Testament Series maintains the universally recorded opinion and good reputation of the former volumes. The Explanatory Notes are brief but full; the division of subjects good and helpful; while the Illustrations are always suitable, and have frequently most telling points in them. No Bible student will regret purchasing this volume.

Enaid, or a Series of Brief Essays upon the Unscriptural Character of the Division of Man's Nature into Soul and Body. By RICHARD FOULKES GRIFFITHS, Baptist Minister and Barrister-at-law. Elliot Stock.

THE object of the writer is to show that Man is a Unity, and not a com-

pound consisting of Body and Soul; that this latter view is not founded on fact, reason or Scripture. The writer displays considerable scholarship and skill in defending and describing his premises, and on so serious and solemn a subject is at all times earnest and devout. He attempts to sustain his views by frequent appeals to, and expositions of, Scripture from his own standpoint. This is all we can say. We are not convinced that the author is right; we are rather confirmed in the old orthodox views. The teachings of the book startle us—rudely strike chords which lie nearest to our heart—robs us of some of our richest consolations in connection with the Blessed Dead, and leave us dreary, desolate, and sad. We do not accept the doctrine of the book. It is, in a word, a volume on Materialism, and we prefer the old, old story told in the old, old way. At death the body returns to the dust, BUT THE SPIRIT to GOD WHO GAVE IT.

Memoirs of Charlotte Sophia Steigen Bergen, of Saffron Walden, with a Photographic likeness. By the Rev. J. HOLLAND BROWN, Wesleyan Minister, Dunstable, Beds. E. Marlborough and Co., Old Bailey.

WE have experienced considerable refreshing from reading this little book. We felt that our sister though dead was yet speaking; her praise deserves to be in the Wesleyan Churches. She was no ordinary character, and every Wesleyan who reads it will feel that God has put honour on the Connexion in having given unto it the sanctified life and gifts of Charlotte Bergen. But we write on higher than denominational grounds. We write because her life was fragrant with Jesus, and by His grace there was a glory in the life, and a bright halo sur-

rounding the departure of this dear saint of God to her better home, which deserve to be recorded. We thank Mr. Brown for his contribution, and feel sure that his work will meet with reward and blessing.

MAGAZINES.

WE have received a packet of valuable Illustrated Literature from the Religious Tract Society, each magazine thoroughly distinct in style and matter, and each perfectly complete in the materials used to reach its object. The excellence, yet the contrast of the *Sunday at Home*, with its devout papers, and the *Leisure Hour*, with its fireside stories, biographies and chapters on Natural History. *The Boy's Own Paper*, with its stirring stories, adventures, pastimes, and all that will continue to make it a favourite with our boys. *The Girl's Own Paper*, with its stories of great Queens, Brave-hearted Girls, Noble Women, Female Heroism, Lessons from the Work-basket, Cookery, Needlework, &c., &c.; so full that girls will be sure to prize it. *The Child's Companion*, with bright pictures for the little ones. *The Cottage and Artisan*, for the cottage and workshop, and last, not least, our old friend *The Tract Magazine*. What a treasure of good things! we wish them increased success. *The Boy's Own* and *The Girl's Own* have each two presentation plates. The latter has a very excellent one of the Queen, taken when she was Princess Victoria.

The Children's Advocate. Edited by T. B. STEPHENSON, B.A. Griffith and Farran, St. Paul's Church-yard.

THIS magazine is the organ of the Children's Orphan's Home, Bonner Road, Victoria Park, E. The January number has a group plate of some of the parentless children saved by this institution, and also a festival address by the Duke of Westminster. *Read the magazine and send a contribution.*

The Missing Link. Elliot Stock. *The Quarterly Record of the Trini-*

tarian Bible Society, 96, Newgate-street, London; *The Voice of Warning*, 17, Buckingham-street, Strand; *British Flag and Christian Sentinel*, 4, Trafalgar Square, W.C. and *Evangelical Christendom*. W. J. Johnson, 121, Fleet-street. All these have our heartiest commendations; also the societies they represent.

OUR BAPTIST MAGAZINES AND PAPERS.

WE are worthily represented by *The Baptist Magazine*, *Sword and Trowel*, *General Baptist*, and *The Baptist Messenger*, and all the weekly news and denominational intelligence is acceptably supplied to us by our friends, *The Baptist* and *Freeman*. *The Baptist Magazine* has some original sermon outlines, and *The Sword and Trowel* has a characteristic sermon, by Mr. C. H. Spurgeon, preached at Mentone, in his room, to a congregation of fourteen persons. The Editor of *The General Baptist* contributes a second article upon our Sunday Schools and Modern England.

With *The Baptist Tract Societies Register* we have received a first-class assortment of Tracts, such as people will read. *The Old Shoemaker of Brittany*, *The Spoiled Jacket*, *Street Sermons*, Noah Pyett, *An Intended Suicide*, and *How Prevented*, &c., &c. *The Christian Monthly* and *Family Treasury*. Nelson and Sons, Paternoster-row.

THIS is a very superior magazine for Sunday reading, chaste in its exterior, and solid and spiritual in its contents. (Price 7d.) Its 64 pages are divided into three divisions, *The Christian Monthly*, *Family Treasury*, and *Children's Treasury*. Altogether it is such a magazine as the real Christian will prize. The monthly outlook is comprehensive, interesting, and instructive. All pictorial adornments and every form of sensationalism are avoided, and while its matter is fresh, vigorous, and varied, it runs in the old lines of orthodox thought.

A PARABLE ; THE VOICE OF THE BELL.

BY WALTER J. MATHAMS.

"KEEP away, keep away, keep away!" cried the old bell, as it swung to and fro on the top of a buoy near a terrible line of rocks. "Keep away, keep away, keep away!" it repeated in monotonous tones, through every hour of the day and night. In all this it was only fulfilling its mission. It had been fixed out there on the buoy to warn fishermen and sailors of danger, and right well did it do its duty. Nothing whatever could tempt it to stop ringing. The old waves, as they came dancing round the buoy, sometimes said, in their pleasantest manner, "Now old bell, good old bell, dear old bell, take a rest, and let us have peace for awhile." Nevertheless, they could never prevail. The old bell always sent them away thus—"No, I cannot stop; here I was put to be a warning, and through all that comes I will stand by my duty. You don't like the noise I make, but I tell you there's many a fisherman's wife on yonder shore for ever thanking in her heart the kind friend who sent me out here. There is sweet and holy music in my jangling to those who know how true is the warning I utter. Hundreds who are to-night sleeping under the roof-tree of home owe their lives to me, and such things as these all cheer us in doing our duty—they cheer me, at any rate. So let me go on ringing to the last, and when I am thoroughly broken down and worn out with age and work, let another bell come out and take my place, and fill it as well as I have done,—though it is not for me to sing my own praises like this. Keep away, keep away, keep away!"

"I say, old bell," cried a big wave, as it came tumbling over the buoy, "did you ever know any sailor so foolish as not to heed your warnings?"

"Know any so foolish?" replied the bell; aye, many a one; but I always put them down as drunk or mad."

"Tell us about one, and what happened to him," said all the waves together.

"Very well," answered the bell; "only you must not mind my stopping now and then to cry, 'Keep away, keep away, keep away!'"

"To begin then. It was on that fearful night in the early part of January, in the year 1866, when you had made a horrible league with the wind to wreck everything that was not strong enough to resist you—the night nevermore to be forgotten, when the beach was covered with weeping women and frantic men, all waiting in wild suspense till you brought the cold corpses of their friends ashore. Well, just as it was getting towards midnight, and the storm was at its highest, I saw in the darkness, not very far away, the black hull of a fine full-rigged ship. She was coming straight for the rocks. 'Keep away, keep away, keep away!' I cried with all my strength; for oh, it is hard to see poor mortals rushing right on to their doom. 'Keep away, keep away, keep away!' I kept on crying; but nearer and nearer they came, till I could hear their very words as the wind wafted them towards me:

"There's the bell buoy, two points under our lee bow," cried the look-out.

"Aye, aye," replied the captain, "we need not trouble about that; the man who moored it here did not know much about what he was doing. We are all right; keep her to her course."

"Keep away, keep away, keep away!" I cried again, till the very winds seemed a million echoes to my cry. I knew the rocks were underneath, and waiting, like a host of spies, to do their dreadful work of destruction.

"Both the bell," cried the captain; "what a terrific noise it makes—I would sink it if I could."

"I then knew the man must be a fool or worse; so I rang out again the same old warning, as it was my duty to do, whether he would listen or not

—'Keep away, keep away, keep away!'

"Swiftly the vessel came rushing by. It was too late now for them to try to keep away; immediately she passed me, her fate was fixed for ever. On she went for a few moments more; then, suddenly the cruel rocks put up their hands, and dragged her down to death. Not one of the passengers or crew escaped.

"After the storm—

"Their corpses lay out on the shining sands.

In the morning gleam, as the tide went down;

And the women were weeping and wringing their hands,

For those who will never come back to the town.'

"Keep away, keep away, keep

away.' Oh, it makes me sad to tell such a mournful tale as this! but alas! I could tell many others like it. Some men will not learn wisdom—all my crying to them is in vain. They say they know more about the dangers of this coast than the wise and noble man who placed me here; still let me say this to you as I finish—'*If they die, it is through no fault of mine; I do all in my power to save them, and who can do more than this? The blame must rest entirely on themselves.*

"Keep away, keep away, keep away!' all ye toilers on the deep. Dangerous rocks lie here waiting to destroy you. I speak as with an angel's voice to all who will listen; but for those who despise my kind and timely warning I toll out the sad, awful knell—'Death, death, death!'"

Preston.

Denominational Intelligence.

CHANGES IN THE PASTORATE.
REV. W. E. DAVIES, late of Wirksworth, but now of Matlock, has accepted a call to the pastorate of the church, George-street, Grantham.

Rev. N. Rogers has intimated his intention of resigning the pastorate of the church at Upper Stratton, Wilts.

Rev. H. Abraham, of Newport, Isle of Wight, has accepted a call to the pastorate of the church at Lumb, Newchurch, near Manchester.

Rev. W. J. Dyer has intimated his intention to retire from his present pastorate at High Wycombe in April next, when he will have completed five years' ministry of the church there.

Rev. G. P. Mackay, who has laboured at Mint-lane Chapel, Lincoln, since the resignation of the late pastor, the Rev. G. A. Brown (who on account of ill-health has gone to New Zealand), has been unanimously invited by the church to become their pastor for a period of two years.

Rev. F. J. Aust, late of Coldstream,

Scotland, has accepted an invitation to become pastor of the church, Little London, Willenhall.

Rev. A. L. Champion, of the Pastors' College, has, after preaching at Hay-hill Chapel, Bath, for two months, accepted a call to the pastorate.

The following settlements have during the past month occurred in connection with the Pastors' College:—Mr. W. Thomas, at Putney; Mr. J. J. Knight, at Bradford-street, Birmingham; in addition to the following removals:—Mr. J. Cole from Copley to Marlborough and Salcombe, Devon; Mr. R. J. Beecliff, formerly of Bedale, to Leeds-road, Bradford; and Mr. D. C. Chapman, of Oaken-gates, Salop, to Acre Mill, Bacup, Lancashire.

Rev. J. R. Chamberlain, after a ministry of five years, has resigned the pastorate of the church in Gray's-street, Ryde, Isle of Wight.

Rev. J. Gliddon, of Westdown, near Ilfracombe, having seceded from the Independents, has just accepted a

call to the pastorate of the church at Hayle, Cornwall.

Rev. G. H. Hook, of Thaxted, Essex, has accepted the invitation of Mr. Spurgeon to undertake the pastorate of the Lal Bazaar Church, Calcutta, Mr. Spurgeon having been requested by the church to select a pastor.

Rev. W. Usher has resigned the pastorate of the church at Dacre Park, Lee, and accepted a call to the pastorate of the church at Victoria-street, Belfast.

Rev. E. P. Barrett, of South Wingfield, Alfreton, has accepted a cordial and unanimous invitation to the pastorate of the church in Cornwall-road, Brixton.

Rev. W. Norris has resigned the pastorate of the church at Bedminster, Bristol, after a ministry of ten years, and accepted a call to the charge of the English Church at Circular-road, Calcutta.

Rev. W. Osborne has resigned the charge of the church at Thrissell-street, Bristol, and has, at the request of Mr. Spurgeon, consented to remove to Carlisle, with the object of forming a Baptist interest in that town.

As successor to the Rev. J. W. Todd, D.D., who has just relinquished the pastorate of the church at Forest Hill, after having its charge for a quarter of a century, the Rev. W. C. H. Anson, of North Shields, has accepted a cordial invitation.

Rev. W. Walters, of Aston Park, Birmingham, intends retiring from the active duties of a regular pastorate in September next, owing to ill-health. Mr. Walters has, it appears presided over the church at Aston for the past nine years.

Rev. James Pugh has given notice of his resignation of the pastorate at Wood Green.

PRESENTATIONS.

A VALEDICTORY tea-meeting took place at Boscombe on Wednesday evening, January 14, Rev. H. C. Leonard, who has had the charge of the church at

Bournemouth and Boscombe since its commencement rather more than five years ago, being about to leave, the state of his wife's health rendering necessary, for some time at least, a sojourn in the south of France. Tea was provided in the Assembly Rooms, at which rather more than 100 persons attended. The meeting which followed was held in the chapel. Rev. G. P. Gould presided, and was supported by the Revs. W. Jackson, J. L. Romc, J. Ingram, W. Jackson, E. Pickford, T. Evans, T. Thompson, R. Colman, G. Burgess, and others. In the course of the evening Mr. Leonard was presented with a clock and a pair of chimney ornaments. Bibles were also presented to Mr. Leonard's daughters and son.

At the annual meeting of the Carey Church, Reading, it was reported that about £550 had been raised during the year for general purposes. Mr. Thomas Butcher was in the course of the proceedings presented with a purse of gold in recognition of his voluntary services as organist during the past five years.

At a largely attended meeting of the church and congregation connected with Berkeley-road Chapel, Chalk Farm, held on Thursday, February 5, for the purpose of bidding farewell to the pastor (the Rev. Edward Leach), on his resigning the ministry, he was presented with a purse of gold and an address, the latter setting forth the appreciation in which his five years' services have been held, a period during which 130 have joined the church, and £1,500 has been raised in liquidation of the building debt.

Rev. W. L. Lang, of Ebenezer Chapel, Southsea, has been presented with a purse containing five guineas, by the church and congregation, as a token of esteem.

PARK CHAPEL, BRENTFORD.—On Monday, February 9, a Social Meeting was held in the schoolroom of the above chapel, to take farewell of Mr. and Mrs. Alfred Neville, on their removal to Reading. Rev. W. A.

Blake, in the names of the friends, presented Mr. Neville with a handsome quarto Bible. Mr. Neville having suitably acknowledged the same, addresses were delivered by Rev. A. F. Brown, Mr. W. G. Brown, C. Henwood, J. Collier, J. Isett, J. Barnes, and Rev. J. S. Stanton.

RECOGNITIONS.

RECOGNITION services in connection with the settlement of Rev. T. Henry Smith as pastor were held at Haddenham, Cambs, on Tuesday, January 27. At three o'clock p.m. two earnest and practical sermons were preached by the Rev. W. S. Davis, and T. Graham Tarn, the former giving the charge to the pastor, the latter to the church. Subsequently the friends, numbering upwards of 150, partook of tea in the schoolroom. A public meeting was held afterwards in the chapel, which was crowded to overflowing. In the absence of T. T. Ball, Esq., the chair was taken by Mr. W. Tebbutt, and addresses were given by the Rev. D. Mace, G. T. Ennells, R. S. Latimer, C. H. Dunn, Messrs. Wyatt Biddall (senior deacon), and the pastor.

The recognition of Mr. F. A. Pearce, formerly colporteur in the Lymington District, as pastor of the church at Blackfield-common, Hants, took place on January 21. The Rev. J. B. Burt, of Beaulieu, W. H. Payne, Lyndhurst, Messrs. South and Cooper, and the pastor, delivered addresses.

Recognition services connected with the settlement of the Rev. T. Williams as pastor of the church at Ancoats have been held. The report submitted stated that the schoolroom had been renovated and improved, and the chapel was next to be the object of a similar effort. The Revs. C. Williams (Accrington), J. Sinclair, W. R. Simeon, and others, delivered addresses.

The Rev. G. E. Ireland has just been publicly recognised as pastor of the church at Eccles, Manchester.

The Rev. G. Eales, M.A., has been publicly recognised as pastor of

the church at Leeds-road, Dewsbury.

A special gathering has been held at Longhope, Gloucestershire, to take leave of the Rev. T. Nicholson on the conclusion of his temporary engagement, and to welcome the Rev. C. L. Gordon, formerly of Nailsworth, to the pastorate. Addresses were delivered by several neighbouring ministers and friends.

MISCELLANEOUS.

The church at Addlestone, of which the Rev. E. W. Tarbox is pastor, contemplate the erection of a new Mission Chapel at Woking, and have secured a site for the purpose. The probable outlay involved will be about £400.

At the new chapel of the London Baptist Association, Brondesbury, N. W., a church was formed on the 14th of January. The Rev. W. Stott gave an address on the New Testament idea of a Christian Church; after which Mr. Scriven, the recently elected pastor, received about sixty persons into fellowship, and the Lord's Supper was then observed.

A bazaar has been held in connection with Union Chapel, Luton (Rev. J. Tuckwell, pastor). Mr. A. T. Webster, J.P., ex-Mayor, opened the proceedings, which realized a total of £170 on behalf of the chapel repairs and improvement fund.

LONDON BAPTIST ASSOCIATION.—The annual meeting was held on Tuesday, January 27, at the Metropolitan Tabernacle. The morning meeting commenced with a devotional service; afterwards an address was delivered by the Rev. F. Tucker, B.A., on "Gethsemane." The afternoon meeting commenced at 3.30, when the President for the year, the Rev. W. Brock, delivered the opening address; afterwards the Report and Balance Sheet were presented, the Committee and Officers for the year elected, and the usual business of the Association transacted. After tea a public meeting was held. The chair was taken by the President, Rev. W. Brock, and addresses delivered by Revs. W. Cuff, W. Landels, D.D., and C. Spurgeon.

BAPTISMS.

Aberavon.—January 11, Water-street, Eight; February 8, Two, by T. Richards.
Aberthillery.—February 1, Three, by L. Jones.
Accrington.—February 1, Four, by W. Hughes.
Arnold, Notts.—February 1, Ten, by Mr. Watkins.
Blaenavon.—January 15, King-street, Three, by one of the deacons.
Bootle.—January 26, Brasenose-road, Four, by L. W. Lewis.
Bowdon.—January 25, Four, by W. S. Llewellyn.
Carmarthen.—January 25, at the Tabernacle, Eighteen, by J. Thomas.
Carmarthen.—February 8, Twelve, by G. H. Roberts.
Castle Donington.—January 27, Three, by J. R. Parker.
Chatteris, Cambridgeshire.—January 25, at Mill End, Seven, by F. J. Bird.
Cheddar.—February 1, Eleven, by T. Hanger.
Cinderford.—February 1, Six, by C. Griffiths.
Coutville.—January 25, One, by W. Wootton.
Corsham.—February 11, Four, by Mr. Smith.
Crickhowell.—January 25, Eight, by J. Jenkins.
Cullingworth.—January 25, Five; January 26, Five, by W. Smith.
Derby.—January 28, St. Mary's Gate, Thirteen, by J. W. Williams.
Deri, viâ Cardiff.—February 1, Seven, by J. Jarman.
Douls, Lancashire.—February 1, Nine, by J. Haworth.
Ereter.—February 8, Six, by E. S. Neale.
Glasgow.—February 1, Frederick-street, Two, by A. F. Mills.
Great Sampford.—January 18, Three, by J. Robinson.
Griffithstown, near Pontypool.—January 25, One, by J. Tucker.
Huddensham, Cambridgeshire.—January 23, Four, by T. H. Smith.
Ilthorpe, Devon.—February 5, Eight, by W. Goacher.
Haverfordwest.—January 25, at Bethlehem, One, by D. O. Edwards.
Henley-on-Thames.—January 25, Two, by J. M. Hewson.
Hucknall Torkard.—January 28, Three, by W. Chapman.
Jurrow.—January 25, at Salem Chapel, Three, by one of the deacons.
Jurrow-on-Tyne.—January 18, Three, by W. Davies.
Jersey, St. Helier's.—January 14, Grove-street, Seven, by F. Johnson.
Knighton.—February 1, Four, by W. Williams.
Lancaster.—February 11, Whitecross-street, Two, by J. Baxandall.
Latchbrook, Staffordshire.—January 14, Five, by C. T. Johnson.

Liverpool.—January 25, Soho-street, Seven, by Eli E. Walter.
Llantarnum.—February 1, at Ebenezer, Two, by G. Evans.
Lumb-in-Rossendale.—February 1, Two, by H. Abraham.
Mertley Tydvil.—February 1, High-street, Five, by T. W. Davies, B.A.
Metropolitan District:—
Clapham Common.—January 25, Ten; January 29, Seven; February 14, Thirteen, by E. Webb.
Leytonstone.—January 25, Three, by J. Bradford.
Penge.—February 9, Four, by E. H. Ellis.
St. John's Wood.—January 15, Abbey-road, Seven, by W. Stott.
Metropolitan Tabernacle.—January 29, Seven; February 14, Thirteen.
Middlesbrough.—February 11, Newport-road, Two, by W. Whale.
Middletown-in-Teesdale.—January 22 and 23, Seven, by E. P. Riley.
Millgate (near Rochdale).—January 25, One, by T. Griffiths.
Milton, Oxon.—January 18, Two, by A. H. Collins.
Mirfield, Yorks.—February 1, Twenty-eight, by J. P. Cushing.
Mochdre, Montgomery.—February 1, One, by R. Jones.
Nantyglo, Monmouthshire.—January 18, Seventeen, by W. M. Thomas.
Nantymoel, Goglemored Valsc.—December 21, One, by M. Morgan.
Neath, Glamorganshire.—February 8, Eleven, by G. Hawker.
Norwich.—January 25, Four, by W. E. Palmer.
Nottingham.—February 1, Eighteen, by E. J. Silverton.
Pole Moor (near Huddersfield).—February 1, Four, by J. Evans.
Pontypridd.—January 11, at Carmel, Five, by J. Williams.
Presteigne.—February 1, Two, by S. Watkins.
Raglan.—January 25, Four, by B. Johnson.
Rhastlenerchrugog, near Ruabon.—February 8, Five, by H. Hughes.
Ridgemount, Beds.—January 28, One, by W. J. Tomkins.
Risca.—January 11, at Bethany, Two, by T. Thomas.
Seapegat-hill, Golcar.—February 1, Two, by A. Harrison.
Shipley.—February 1, at Bethel Chapel, Two, by H. C. Atkinson.
Skipton, Yorkshire.—February 1, Three, by W. Judge.
Smethwick, Birmingham.—January 18, Regent-street, Three, by G. T. Bailey.
Southsea.—February 10, Ebenezer Chapel, Three, by W. L. Lang.
Swindon.—January 21, Eight, by F. Pugh.
Tabor, Brynmaur, Mon.—January 22, Five, by W. Morton.
Tadmorden.—January 25, Wellington-road, Eight, by W. March.

Todmorden.—January 31, Shore Chapel, Fifteen, by J. K. Chappelle.

Todmorden.—February 1, Six; February 4, Two, by H. Briggs.

Trealaw.—January 25, at Bethlem, Three, by J. Roberts.

Wannartheydd.—February 1, Two, by Mr. John.

West Cross, Swansea.—February 1, Four, by J. Roberts.

Wrexham.—January 25, Two, by D. Rhys Jenkins.

RECENT DEATHS.

We regret having to record the death of the Rev. E. T. Gibson, which took place, after a long affliction, at Lewisham on Wednesday, January 21, at the age of 61 years. He was educated at Bradford, and had been in the ministry from 1854 up to within about two years of his death, when he was

compelled to relinquish his last pastorate through ill-health. He was buried at Brockley Cemetery on Saturday.

Rev. Hugh C. Howells, of Clydach, near Swansea, which took place suddenly on Tuesday, January 27. He entered the ministry in 1851, and had been pastor of the Church at Clydach, Calvaria—containing nearly 400 members—for about eleven years.

Rev. J. Greenwood, of Barlestone, Leicester. He was educated at Chilwell College, which he left to enter the ministry in 1872, and in 1874 became pastor of the church at Barton Fabis, being joined, in 1876, by the Rev. G. Needham as co-pastor. Mr. Greenwood died somewhat suddenly of hæmorrhage of the lungs, at the age of 31.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from Jan. 5th, 1879, to Feb. 14th, 1880.

£ s. d.			T. S.			£ s. d.			£ s. d.		
A Friend per D. M.			T. S.	5	0	0	Mr. A. H. Scard	0	2	6	
Logan	1	2	0	Mr. H. Gifford	2	0	0	J. C. (1878)	20	0	
Mr. Bowker's Class	14	0	0	D. E. and G. R. G.,			0	6	0		
Mr. J. G. Hall	1	1	0	Wilts	0	8	0	S. Carvil	0	10	
Mrs. Rudd	0	5	0	Mr. A. C. Appley	1	10	0	Mr. John Clark	0	5	
" M."	1	0	0	Mr. John Brewer	5	5	0	Collection at Pais-			
Mrs. Raybould	1	0	0	Mrs. Fitzgerald	2	0	0	ley, per Rev. J.			
απισηα	10	0	0	Mr. Robert Fergus	5	0	0	Crouch	3	16	
G. T.	1	0	0	Mr. A. Ashworth	0	5	0	Collected by Mr.			
Mrs. and Miss H.	0	8	0	Mr. and Mrs. Pledge	1	0	0	Simmons	1	10	
Mrs. S.	0	5	0	Mrs. McIntyre	0	2	6	Collected by Mr.			
Mrs. J. A'len	1	0	0	A Widow's mite, P.				Scilley	5	2	
Ellen Johnson	0	10	0	M. G.	0	5	0	Collected by Mr. In-			
Mrs. Chapman	10	0	0	Mrs. S. Rhodes	2	0	0	gram	0	6	
A Birthday Thank-				Mr. Richard Purser	0	10	0	Collected by Mr.			
offering	0	5	0	Mr. John Leach	0	5	0	Geale	1	7	
"S. S. Absolum"	0	5	0	Mrs. Watson	2	0	0	Weekly Offerings at			
A Sermon reader,				Mr. Thomas Scouler	3	0	0	Metropolitan Tu-			
Charlton, Beds	0	10	0	Friends at Elber-				bernaele:—			
Mr. J. Lewinright	1	0	0	field, per Pastor M.				January 18	28	13	
Mr. Charles E. Tids-				Neviandt	0	8	0	" 25	30	5	
well	0	15	0	J. B. C.	1	0	0	February 1	20	0	
H. O.	3	0	0	A. E. G.	0	5	0	" 8	33	14	
Mr. John Wood	5	0	0	Mr. John Hughes	1	10	0				
Mr. John Martin	1	0	0	P. L. S.	0	5	0				

£223 3 11

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

A CALL TO COMMUNION.*

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

“Thou that dwellest in the gardens, the companions hearken to thy voice : cause me to hear it.”

“Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.”—SOLOMON’S SONG, viii. 13, 14.

To those of you, beloved, who are about to gather around the Lord’s table, and to join in observing the Lord’s Supper, I shall chiefly direct my address to-night. The last two verses of Solomon’s Song will furnish us with a text. The former of these verses we take to be the voice of Jesus to His Church, and the latter the response of the Church to her Lord. The two petitions are reciprocal. Christ seeks communion with his Church, and, indeed, with one and all of His redeemed family. His love then kindles her affection, and constrains her to pine and pant for His presence. So she desires to have communion with Him, a desire echoed in the breast of every faithful disciple of Jesus. To both of these cravings I would invite your attention ; but the limits of our time will lead me to expatiate chiefly on the first,—

JESUS INVITES HIS PEOPLE TO FELLOWSHIP WITH HIMSELF.

“Thou that dwellest in the gardens.” How shall we appropriate this to ourselves? Believers dwell in the Church of God. They do not merely come into the garden to walk along its pathways, but they abide there. True saints are not satisfied with formal salutations of their fellow-citizens. In the household of faith there is thorough heartiness. Our choicest friendships and our most cherished relationships are cemented within her borders.

“Here would I make my settled rest,
While others go and come ;
No more a stranger or a guest,
But like a child *at home*.”

In His connection with the Church of God the Christian finds his chief solace and comfort. It is not merely a tabernacle or temporary hospice to him, but it is a substantial mansion, a permanent dwelling-place. The churches of God are compared to gardens, gardens full of flowers, plantations where the graces of the Spirit bud and blossom, and yield a sweet perfume ; where the fruits of the Spirit are brought forth in rich luxuriance, to the honour and glory of Him who planted the vines and who tends the flowers. May this church ever be a garden, not a pathless waste overgrown with the briars of division, not a swamp covered with the pestilential waters of heresy, but a garden where God himself may delight

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to walk as He did in Eden of old, and where good men may find congenial company as a fellowship of saints. "Thou that dwellest in the gardens," The address, we thus take it, is given to those of you who frequent the courts of the Lord's house, and the place where His honour dwelleth, and Jesus says to you, "The companions hear your voice." You are accustomed to hold conversation with your fellow-Christians; you talk together by the way; you sit in your houses and speak of Jesus. Full often His name is sweetly echoed upon your tongue. Some of you address your friends from the pulpit, lifting up holy hands, and admonishing them of their duty and of their privilege. Others of you find pleasant associates in the Sunday school, the Bible class, or the catechumen class. You let your companions hear your voice. None of God's children are born dumb; they all have a voice, and they all like to hold sweet converse with one another. The Lord, then, puts it on this ground. Since the members of the church, who are your companions, hear your voice, "cause *Me* to hear it." Christ himself would taste of your honey and eat of your honey-comb; He would come into the garden, and not only talk with your companions and with you, but He wants to hear you talk with Him. Take then the latter clause in the former of these verses as an exhortation of our Lord. "Cause *Me* to hear it." Doth it not become us, brethren, whenever we lift up our voice in the sanctuary, to make a direct aim at causing Christ to hear our voice? In the service of song what is more sweet or comely than to sing a hymn to Jesus? I like to hear the great assembly chanting some well-known psalm or hymn of praise. It is refreshing to listen to the strains of melody till the music steals through every pulse of one's nature, and language fades beneath its potent spell. And it is not a little inspiriting to mingle our voices and make them blend with the multitude.

But may we not, dear friends, often sing a hymn through, observant of the tune, the words, or the tide of sound that floats on our ears, while we are totally oblivious of the worship that we are supposed to be offering to the Redeemer of our souls? Ought we not to be chiefly intent on adoring Christ with the most grateful homage? Should we not lay all our praises at *His* feet? Have we no plaintive notes to hang like flowers of yew and cypress on *His* cross? Have we no jubilant airs that well might rise to flaming ranks of seraphim, as we hail the head once crowned with thorns, that is crowned with glory now? Let our songs be like the frankincense made of all manner of goodly perfumes; let us not burn them as though they were only meant to waste their odours, but let us breathe them out to Him; let us bring them to the brazen altar (that brazen altar which is a type of Christ); let us lay our praises upon Him, as the priest of old put the perfume into the golden censer.

In prayer, too, dear friends, we use our voice, but is it not sometimes the case that we forget that our main intent should be to cause Christ to hear our voice? There is a nervous apprehension that in the presence of the assembly your words are falling on some critical ears; and if some more-gifted brother led the devotion just before you, a fear lest you should fail to edify the people of God as he has done will haunt your breast. Perhaps you turn censor upon yourself, groan over sentences that limped from your lips, reflect on the lack of rhythm in your utterance, blame yourself for the want of beauty in your expression, and account your feeble part

in the sacred service as more like the chattering of a crane or of a swallow than the supplication of a saint. Oh, brethren, would it not be well to shake off these silly thoughts of charming the outward ear, and study only to find acceptance with our Saviour? Remember that all you have to do is to cause Christ to hear your prayer. Just recede from the crowd that listens to you, and resort to Him. Be content to let men think what they will. Your petitions are not presented to them. What matters it whether they like or dislike them? But oh! be sure that you are simple and sincere in seeking your Lord. Let your talk be with your heavenly Lover. To Him let your request be preferred. See to it that your entreaty enters into His ear. If your supplication meets with acceptance from Him, neither the outer crowd nor your nearer comrades need disconcert you.

Not less, beloved, in the common occurrences and frequent anxieties of our ordinary life would it be well for us to try and cause Christ to hear our voice. Into the evil habit of murmuring we are all of us wont at times to fall. Peevishness may seem a petty fault to your own fancy, but it really is a frightful plague to your family and your friends. Making mountains of mole-hills, a man will raise a prodigious tumult over a paltry trouble. You go from house to house in quest of sympathy. The companions *do* hear your voice then, and perhaps it would be better if they did not hear it quite so often. Might it not be wiser and more welcome to cause Christ to hear it? The disciples of John, when their master was cruelly beheaded, took up his body and went and told Jesus. That was wise; they sought to Him for sympathy, who could also give them succour. If you took your troubles straight away to the throne of grace it would look as if you believed that God could help you. Then in some new distress, when you came to offer an earnest prayer, rather than to make a fretful complaint, you might expect to speed better than if you had first bewailed your hard lot in the presence of your fellow-creatures before you resorted to the mercy-seat, and besought help of God. "Cause *Me* to hear thy voice," says Jesus; "come, My child, come, come away from all the other children, they can only give thee cold pity; come to My bosom; come to My heart; come and tell thy troubles to Me: thy companions hear thy voice; cause *Me* to hear it."

Sometimes we get farther than the mere heaving of distress, into the forlorn heaviness of despair. Yes, the child of God may be brought to the borders of despair. Did you ever notice, in reading the 107th Psalm, how in one verse David describes the Lord's redeemed people as wandering in the wilderness in a *solitary* way, and how in another verse he says that God poureth contempt on princes, and causeth them to wander in a wilderness where there is *no way*? The expressions are very similar, but the difference is very striking. The choicest of saints have at times been led through such dark paths that they could not see a spark of their own light, and yet there was light in them for all that dreary experience. I do not know whether a book by Mr. Timothy Rogers upon "Melancholy, or Trouble of the Mind," ever fell in your way. That good man was for twenty-three years without the slightest hope of his own acceptance before God. Though a mighty preacher of the Puritanic times, under whose ministry many souls were converted, he was not able to get so much as a single ray of light himself. Yet he came forth at length into clear and cloudless brightness, and wrote a narrative of his own experience for the comfort of

those tried believers who might be in like dismay and despondency. You may be brought into the same condition. If you are, hear the voice of Jesus saying to you, "Cause *Me* to hear thy moaning." What a potent spell there is in the cry of a child when it breaks on a mother's ear! When those windows are open on week-nights, we can hardly hear ourselves speak, because of the rumbling of the traffic; but if on a sudden the dull monotony of that ceaseless noise were broken by the shrill scream of a child, we should probably all hear it; but the mother, if here, would distinguish it as that of her own bairn, and run swiftly into the street to its rescue. I will be bound to say she would hear and know the voice. Above all the heavy-leadен sound of the busy thoroughfare, the shriek of distress would be sure to reach some ear, and if none other, certainly the sharp ear of a parent. At dead of night, the moan of her child will quickly wake a mother from the soundest sleep. Is the little one sick upstairs in a room overhead, the weary mother will wake in wild alarm at the faintest cry of the one whom she accounts dear to her as her own life, and doubly dear now that it is a sufferer. She sleeps with one ear open when her child is so sadly. Thus, beloved, it is with Jesus, if our heart says, "My voice I will make Him to hear; I will not rest till He listens to my groans. To Him I will tell my hopeless state; and I will pour out my complaint before Him." Then it will be well with us. Jesus likes to hear His people's voice; to Him their sighs and tears can never come amiss. For Him there is music in a groan, and beauty in a tear, so tender are His sympathies. Not but what, as I can well believe, there are other notes He far prefers. He would—and He told it us once, and He told it for all time,—He would that His joy should remain in us, and that our joy might be full. Whenever in the full assurance of faith you realize your interest in His blessed Person, His mediatorial work, and all His holy offices, I pray you speak it out, and cause Him to hear your hymns and hallelujahs. Whenever your heart is full of gratitude for preservation from harm or deliverance out of danger, do not impart all your lively emotions to your companions, but tell it all to Jesus; speak it out in simple language, pile up your unpolished words, as the patriarchs in days of yore did their unhewn stones for an altar of memorial to the Lord who appeared to them. When your heart swells high with strong desire, with a fervent zeal for the promotion of His kingdom, and with a vow of consecration nestling in your breast, though not pronounced by your lips, offer it to Him, and cause Him to hear it.

I would, dear friend, I could bring myself, and you with me, into a more thorough acquaintance with Jesus, and a more intimate fellowship with Him. He is a real person, not merely the personification of sentiments we fondly cherish. His life and death are not merely doctrines, but we are His disciples whom He has called to be His followers. His doings and His sayings do not merely recur to us as a dream, in which we might mistake fancy for fact. Our present apprehension of His *real presence* is not the fiction of a wafer which cannot see or hear, and is at best a fancy without faculties; but it is that of a friend unseen, though not unknown, with whom, creatures as we are, we can and do hold communion. We can talk with Him as a man talketh with his friend, and we believe and are sure that we can as certainly cause Him to hear our voice as I am now able to make my voice heard in this assembly. Having thus explained what is

meant by causing Christ to hear your voice, methinks I need hardly urge you to accede to so tender a request. "Cause *Me* to hear it." Can you deny your Saviour the sweet satisfaction He seeks? 'Tis but little; it costs you nothing; it will even profit you; will you then refuse Him? You have asked Him sometimes whether He will be strange to His own flesh; He now puts the same question to you. He is your Husband; will you give Him no love-tokens? He is your Brother, have you no tender, fraternal words for Him? He is your Head, and though you be but a feeble member of His body, will you refrain from those functions which become you? He bought you with precious blood; can you not give Him some, at least, of your heart's best thoughts? Remember, He pleads and uses His voice for you; will you not use your voice for Him? He stands at the door of your heart, my brother, and knocks; will you be so slothful as not to open it to Him? Dear sister, perhaps you have been for weeks without His company, and He says to you to-night, "My head is wet with dew, and My locks with the drops of the night; open to Me, My beloved, open to Me." 'Tis the voice of thy Beloved that speaks; shall not thy heart open at once?

Do you say "My voice is so hoarse, so hoarse with sorrow, that it cannot please Him"? Nay, but it is music to His ear; though it be jarring enough to your own. Sometimes there is more harmony in the voice of the tried believer than of those who are thriving. There is a meekness in the tone which makes it chaster and more charming. At any rate, your Lord asks you to let Him hear your voice; so then, be it harsh or harmonious, speak to Him out of the fulness of your heart. Oh, but you say that your voice is defiled through sin, and therefore so discordant that nothing you could speak would please the great Master. Try it, my friend, for He knows best. Or peradventure thou hast reasoned thus with thyself:—"My heart is feeble, and, my articulation very weak; had I the devout fervour of old George Herbert, the heavenly rapture of Samuel Rutherford, or the sacred passion of Madam Guion, I would fain give myself no rest day or night from talking in songs or in sighs to the Well-beloved of my soul; but, ah me! silence were sweeter than such poor speech as mine." The Master looks wistfully at you, as it seems to me, and says, "Comparing yourselves among yourselves ye are not wise." He tells you to take with you words; and He gives you the words to take—plaintive words or words of pleading, words of petition or words of promise, out of the depths a piercing cry, or up to the heavens a shout of triumph,—are they not all given us that we may adopt them, make them our own, and use them? What excuse, then, when He says, "Cause Me to hear thy voice."

Well now, I need not detain you much longer, for the latter verse of my text requires no expounding, as it is your own response to your Lord. Brothers and sisters in Christ, I am sure that the language of your heart to your Lord and Master would be something like this,—“Lord, I cannot come to Thee unless Thou come to me. So far removed am I, and so unfit to travel, that Thou must stoop from Thy throne of glory to visit me, or else it is not possible that Thou shouldst hear my voice.” Is not your heart all aglow at the thought of fellowship with Him? Do you not feel so hungry and so thirsty after Him that these hasty words just suit you,—“Make haste, my Beloved”? You call Him "*Beloved*," for the affection you cherish toward Him is sincere and fervent; you call Him "*My Beloved*," for you are conscious that you have a vital interest in Him,

and your earnest cry to Him is "Make haste." Every true lover of Jesus is eager, anxious, and ill can brook delay in her quest for communion. "Make haste" is her perpetual moan. "Even so, come quickly," is the last prayer in the Apocalypse. Well enough may it be the last prayer of the Canticles. It is always the first and the last prayer of the true believer. "Come quickly, make no tarrying, O my Lord." In view of the Second Advent, Christians always want the Lord Jesus to return. Oh ! when wilt Thou come, blessed Jesus, to scatter the shades of darkness, to cast down the idols from their thrones, and to take to Thyself Thy great power and reign ? Come quickly, come quickly, Lord Jesus. And no less in desiring present sweet communion with Him by His spiritual presence do we say, "Come at once, gracious Jesus ; come like the hart, which seems to fly from crag to crag, and leap from peak to peak ; come like the young roe, which at a bound seems to be in sight, scarcely taking leap after leap, but at one bound appears upon the mountain top." Do you not see, brother, what the meaning of it is ? It is a prayer that Christ would come at one bound into your heart to-night. Do you say, "I feel so dead ?" in one moment you may feel full of life. "Oh !" but you say, "I am at a distance from God." Just as those poor mariners on the Sea of Galilee were immediately at the land when Christ came into the ship, so will you be in an instant close to Jesus if He do but speak the word. So I close these meditations with this prayer :—

" Draw me away from flesh and sense,
One sovereign word can draw me thence
I would obey the voice divine,
And all inferior joys resign."

Alas for the careless and the ungodly ! There is nothing in these yearnings of soul to interest or edify them. But by the very lack of concern they feel they may learn that the Lord doth set a difference between His people and the Egyptians. And if there be an anxious hearer in this throng—one that longs to be saved, let me not sit down without repeating the invitation, and pressing it on his acceptance, "Believe in the Lord Jesus Christ, and thou shalt be saved." Trust thy soul in Christ's hands, and He will save thee to-night. Thy sins shall be forgiven thee, and the Saviour's voice shall bid thee to be of good cheer and go in peace :—

" Your hearts, if God ye seek to know,
Shall know Him and rejoice ;
His coming like the morn shall be,
Like morning songs His voice."

PRETTY BIRD, how cheerfully dost thou sit and sing, and yet knowest not where thou art, nor where thou shalt make thy next meal, and at night must shroud thyself in a bush for lodging ! What a shame it is for me, that see before me so liberal provisions of my God, and find myself set warm under my own roof, yet am ready to droop under a distrustful and unthankful dullness !—*Bishop Hall*

Essays and Papers on Religious Subjects.

DAVID BRAINERD, THE INDIAN MISSIONARY.

CHAPTER IV.—PIONEERING LABOURS.

FROM the commencement David Brainerd found his mission work in the Forks of Delaware to be exceedingly trying. The Indians were much prejudiced against Christianity, and he had constantly to meet and answer their sceptical objections. But the difficulty of doing so was greatly increased by the fact of his Interpreter being an unconverted man, and therefore totally unacquainted with spiritual truth. In June he was ordained by the presbytery at Newark, when testimony was borne regarding him by a minister present, that "he passed through his ordination trials to the universal approbation of the presbytery, appeared uncommonly qualified for the work of the ministry, and seemed to be armed with a great deal of self-denial, and animated with a noble zeal to propagate the gospel among those barbarous nations who had long dwelt in the darkness of heathenism."

After his ordination he returned to Delaware in an extremely feeble state, but when scarcely able to walk, he visited his Indians, taking great pains to instruct them, and giving special attention to those who were disaffected towards Christianity itself. Burdened with the weight and difficulty of his work, he confesses that "his whole dependence and hope of success seemed to be on God, who alone he saw could make them willing to receive instruction; and

that his heart was much engaged in prayer, sending up silent requests to God *even while he was speaking to them.*" He considered that while "to an eye of reason everything respecting the conversion of the heathen was as dark as midnight, yet he could not but hope in God for the accomplishment of something glorious amongst them. The work might appear *impossible with man; yet with God he saw that all things were possible.*" As the Indians were much scattered, he rode on one occasion several miles to see if he could procure any lands for them, that they might live together, and be under better advantages for instruction; but we have no proof that he succeeded in his benevolent mission. When going to preach to them, he would freely tell the Lord in prayer that "He knew the cause was not his that he was engaged in, but His own cause; and that it would be to His own glory to convert the poor Indians." As a proof of the purity of his motives, he blesses the Lord's name for this, that "he felt no desire for their conversion, that he might receive honour from the world as being the instrument of it." Once when preaching to the Indians for half an hour, he had a barren time, seeming to himself to know nothing and to have nothing to say. Soon, however, he found in himself a spirit of love, and warmth, and power; and God helped him to plead with them to *turn from all the vanities of the heathen to the living God.* He was also persuaded that the Lord touched their consciences, as he never saw

such attention raised in them before. When he came away from them, he spent the whole time while he was riding to his lodgings three miles distant, in prayer and praise to God. After he had ridden more than two miles it came into his mind to dedicate himself to God afresh, which he did with great solemnity and unspeakable satisfaction; especially giving himself up to Him renewedly in the work of the ministry, without any exception or reserve, not in the least shrinking back from any difficulties that might attend the great and blessed work. Writing with regard to this dedication, he says:—

“I seemed to be most free, cheerful, and full in this dedication of myself. My whole soul cried, ‘Lord, to Thee I dedicate myself; Oh accept of me, and let me be Thine for ever. Lord, I desire nothing else, I desire nothing more. Oh! come, come, Lord, accept a poor worm. Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee.’ After this I was enabled to praise God with my whole soul that He had enabled me to devote and consecrate all my powers to Him in this solemn manner. I rejoiced in my work as a missionary; rejoiced in the necessity of self-denial, and still continued to give up myself to God and implore mercy of Him, praying incessantly every moment with sweet fervency. My nature being very weak of late, and much spent, I was now considerably overcome; my fingers grew very feeble and numb, so that I could scarcely stretch them out straight; and when I alighted from my horse could hardly walk, my joints seemed all to be loosed. But I felt abundant strength in the inner man. Preached to the white people; God helped me much, especially in prayer. Several of my poor Indians

were so moved as to come to meeting also, and one appeared much concerned.”

We have seen how earnestly he desired holiness of heart and life. Now he gets a new view of it. Formerly he longed for holiness for *himself*; now he longs for it, “rather that thereby he might become an able minister of the New Testament,” especially to the heathen. With that feeling one morning he “spends about two hours in reading and praying by turns, being in a watchful, tender frame, afraid of everything that might cool his affections, and draw away his heart from God.” For a fortnight he suffers much from illness; and then his burden is increased respecting his work among the Indians. Among sundry things that looked very discouraging, and that aggravated his grief, was a report that they intended to meet the next day for an idolatrous feast and dance. He thought it was his duty to go and endeavour to break them up, yet he knew not how to attempt it. In anguish he retires for prayer, and his soul was as much drawn out as ever he could remember. He pleads with so much earnestness and importunity, that “when he rose from his knees he felt extremely weak and overcome; he could scarcely walk straight, his joints were loosed, the sweat ran down his face and body, and nature seemed as if it would dissolve.” So far as he could judge, he tells us, he felt wholly free from selfish ends in these fervent supplications for the poor Indians. He knew they were met together to worship devils and not God, and this made him cry so earnestly that God would then appear and help him in his attempts to break up the idolatrous meeting. The whole evening is thus spent in incessant prayer for Divine assist-

ance, that in this matter he might not be self-dependent, but have his whole dependence upon God. His feelings on the occasion he thus describes:—

“What I passed through was remarkable, and indeed inexpressible. All things here below vanished; and there appeared to be nothing of any considerable importance to me but holiness of heart and life and the conversion of the heathen to God. All my cares, fears, and desires, which might be said to be of a worldly nature, disappeared, and were in my esteem of little more importance than a puff of wind. I exceedingly longed that God would get to Himself a name among the heathen; and I appealed to Him with the greatest freedom that He knew I preferred Him above my chief joy. Indeed, I had no notion of joy from this world. *I cared not where or how I lived, or what hardships I went through, so that I could but win souls to Christ.* I continued in this frame all the evening and night. While I was asleep I dreamed of these things; and when I waked, as I frequently did, the first thing I thought of was this great work of pleading for God against Satan.”

As soon as he awoke the next morning he cried to God to be his helper; and directly he was dressed he withdrew into the woods to relieve his burdened soul. What he felt he wanted was assistance in his great work, for he could scarcely think of anything else. The soul-agony of the preceding evening was renewed, and then with a strong hope that God would bow the heavens and come down, and do some marvellous work among the heathen, he rode three miles to the place where the Indians were assembled. On the way his heart was continually going up to God for His presence and assistance, hoping and almost ex-

pecting that He would make it the day of His power and grace amongst the poor Indians. When he came to them he found them engaged in their frolic, but through divine goodness he got them to break up and attend to his preaching; still there appeared nothing of the special power of God among them. In the afternoon he preached again, and observed that they were more sober than before. But as this fell far short of his desires or anticipations, Satan took occasion from it to tempt and buffet him, suggesting that there was no God, or that if there was He was not able to convert the Indians before they had more knowledge of a human kind. This made him weak and weary, and bore down his soul with perplexity. Yet in a persevering spirit he says “he felt dead to the world, and determined still to wait upon God for the conversion of the heathen, though Satan tempted him to the contrary.”

Two days afterwards he rides seventeen miles westward over a hideous mountain to a number of Indians. He gets together nearly thirty of them, preaches to them in the evening, and lodges among them. He could not help feeling weak and rather disconsolate, yet observes that he could have no pleasure in the thought of any other circumstances or business in life. He then adds, “*All my desire was the conversion of the heathen, and all my hope was in God, who does not suffer me to please myself with hopes of seeing friends, returning to my dear acquaintance, or enjoying worldly comforts.*” When feeling ill for a week he writes to his brother, telling him that, notwithstanding all, he “would not change his present mission for any other business in the whole world, and that his desire was so intense for its promotion, that he felt as if his all

was lost, and he was undone for this world if the poor heathen might not be converted." He also adds that "it would be very refreshing to him to see him there in the desert, especially in his weak, disconsolate hours, but thinks he could be content never to see him or any of his friends again in this world if God would but bless his abours there to the conversion of the poor Indians."

Early in the month of September he records that he was enabled to speak to his poor Indians with much concern and fervency, feeling persuaded that God gave him grace to exercise faith in Himself while he was speaking to them. But he perceived that some of them were afraid to hearken to and embrace Christianity, lest they should be enchanted or poisoned by some of the *powows* or conjurers. He was, however, enabled to plead with them, not to fear these, and confiding in God for safety and deliverance he gave a challenge before them to all these *powers of darkness* to do their worst upon *him* first. He told the frightened heathen that he was a Christian, and asked them why the *powows* did not bewitch and poison him? As the Indians are not recorded to have had anything to say by way of reply, the inference is that they felt the argument to be unanswerable. We get, however, a glimpse from this incident of the gross darkness in which the minds of these poor Indians were enveloped; and of the great obstacles that God's servant had to surmount in his endeavours as a pioneer of gospel truth to lead them into the light.

(To be continued.)

"THE EVERLASTING FATHER."

Preached on Lord's Day Morning,
March 14, 1880.

BY THE REV. W. FRITH.

AMONG the many prophecies of Isaiah marked for sublimity and importance and illustrating the destiny of nations, none are so important as those which describe the person, character, and mission of the great Redeemer. The former prophecies, many of which are now fulfilled, have but little claim upon our attention and regard except as they afford evidence of the truth and justice of God and the inspiration of Scripture. But those which relate to Jesus are of the very utmost importance so long as time shall last. And all who feel any emotion of love to Him who is here strikingly set forth will not fail to exhibit the greatest interest in these prophetic descriptions of Isaiah. Here the soul alive to God can revel in holy pleasure and delight. Here the faithful in Christ can read the high and noble character of Him who is the common centre of all their hallowed affections. Here the soul can sit down in sacred meditation, and catch the holy flame of zeal that fired the enraptured soul of the evangelic prophet. And how full of that celestial fire does he seem! Every figure that can exalt and honour and describe Him to the pious and godly of those times is used. He is the mighty God—the fulness of the Godhead bodily—the Prince of Peace, bringing it by the blood of His cross. And here He is the everlasting Father. May the Holy Ghost help us to dwell upon—

I. *Now let us view Christ as the everlasting Father.* This term does not refer to Him as one of the persons

in the eternal Godhead. As a divine Person simply He holds no office and sustains no *covenant* character. The name properly refers to Him in His *mediatorial* character, as God and man in one Person. (1) He may be so called because He has adopted us into the Divine family. For though the adoption is commonly referred to the First Person in the Trinity, who is called the Father, to distinguish Him from the Son and the Holy Ghost, yet there is no impropriety in referring the act of adoption to the Son as the everlasting Father. For all the Persons of the Trinity are agreed in the covenant act of adoption. So Christ as the everlasting Father of His redeemed people may be said to have adopted them. For we are "all the children of God by faith in Jesus Christ;" and the Spirit of adoption whereby we cry Abba, Father, is called the Spirit of Christ.

And how precious this truth to every believer! How it should endear Him to us!

(2) He may be so called, too, because He provides for all our wants like a father does. This is very true of Him; for in His high mediatorial character it is declared that "*in Him all fulness should dwell.*" Like a rich and wealthy parent He has all conceivable resources. "All our springs are in Him." And it is declared that "He will supply all our need out of His fulness in glory." And He as the everlasting Father has a fulness above and beyond all the necessities of His redeemed children. An earthly parent might possibly fail, from either want of resources or negligence, to provide for his child; and many are the instances in which it has occurred. Not so here. His resources are incapable of being even *diminished*, much less exhausted. They are like the cruse of oil and

barrel of meal. Neither the number of His children nor the duration of their dependence can diminish the *all-fulness* of Him. Sarepta's barrel and cruse did at last fail. Egypt's granaries were at last exhausted, and everything of an earthly kind will finally fail; but Jesus, our everlasting Father, will never fail to be able to supply all our need, both spiritual and temporal.

And what a precious thought this is! How it should cheer!

(3) Then, too, He may be so called because He trains and teaches us under the influence of His Spirit. No one needs to be told that it is the province of the father to educate or to superintend the education of His children. Now this is just what Jesus does. He said just before His departure that He would send the Spirit of truth, and that He, the Spirit of truth, would lead them into all truth. Now this Spirit is still here as His representative *to educate, train, teach*, and build up the children of God. And He does this in Christ's name and for His sake. And He does it, too, by taking of the things of Christ, the words, promises, and precepts of Christ showing them unto us. And it is by this hallowed process of spiritual culture that we grow in grace and in the likeness of our Saviour. This is the method of the parental training, and by this we are made meet to be partakers of the inheritance. And can we not bear testimony to the truth of this? Can we not say the Spirit is teaching us?

(4) Also because He has provided a home for them in glory, and intends to bring them all into it. This is just how a father should act. And this is how He acts (see John xiv.) How like a father He speaks there! There is all the thoughtfulness, all the tenderness

and all the forethought of a loving father. And this is true. He is gone to prepare a place for us. Just as a good, kind, and wealthy father would get ready the home to receive his son after the college curriculum, so He is as a Father fitting heaven for us, and us for heaven. He is getting the mansion ready there and us ready here. And how much of His Fatherly character comes out in this! In this we see all a father's love and all a father's care. And how this should inspire us with the most ardent love to Him as we reflect thereon! How full of devotedness should be our lives! What a revenue of gratitude should we give Him for all this special father's care! He is regarding our future as well as our present interest. And mark those precious and blessed words! how loving, how kind, how fatherly!—"I will come again, and receive you unto Myself, that where I am there ye may be also." Could anything be more like a father? There is every conceivable element of the fatherly character brought out in these words. We are to be with Him as children with a father. Delightful prospect! Let it cheer us. And are you weak and weary?

(5) *Then mark, He is everlasting Father.* What a contrast this to our earthly parentage! How often do we see the poor little orphan child walking in poverty and almost friendless and forsaken through the early death of the father! But He has no orphans, for He is the everlasting Father. He was dead, but He is alive *for evermore*. He ever liveth. He is "the same yesterday." "He is without beginning of days or end of life." The mountains shall depart and the hills be removed, and earthly *relatives pass away*; all our friendships, connections, and acquaintances depart; but here is *One*

who sticketh closer than a brother. He is with us in life, in death; in time, in eternity. He is with us each step here, at every angle in the valley and on the mountain, in the glooms of adversities and in the brightest day of our prosperities. Ah! and He will pass with us through death; and by-and-by we shall sing on heaven's blest shore, "*For ever with Thee.*" Oh, think much of Him! Let Him be in all your thoughts.

II. *Now note some of the advantages we have through His sustaining that character.* This is one,—(1) we shall not lack any good thing. We may sometimes think He is dealing hardly with us; we may imagine He might have made our path very much more smooth and pleasant; we may perhaps think, like Naomi, that He is dealing very bitterly with us. Yet, if we take a proper view of His character, and remember that He is too wise to err, and that it is quite impossible He should make any mistake, or act contrary to that *love and grace and good-will and fatherly affection* He has toward us, we shall acquiesce in all His plans, knowing that "*all His paths are mercy and truth.*" It is equally impossible that those who have Him for their everlasting Father should lack any good thing, for He knows what is best for us, and He says, "All these things shall be added unto you." He will not fail to supply whatever is right and needful. He will not fail to fill both the upper and the nether springs. And though He may, in order to show us our dependence upon Him, suffer them to be *shallow*, He will never suffer them to be *quite exhausted*. He may sometimes test our faith, patience, and courage, but He will never fail to be the Father. We must, however, take His estimate what is best for us,

and not our own. And you know this is the *father's* province. He *ought* to know what is best. And *He* does. *He does all things well.* This has been the test of a thousand. *Can we not say so?*

(2) Now this removes our solicitude and cares, so that we may live peaceful and joyous notwithstanding our trials and afflictions. Only let it be settled in your mind that He is doing all things well, and that we shall not lack any good thing. How calm may we be, even though our life should *appear* to be one long scene of trial and care and disappointment! We may be peace possessors; our soul and bosom may be as smooth and unruffled as a lake on a calm summer's morning if we do realize this. The soul can be full of rest and quiet though all without is *storm* and toil. Thousands have realized this blessed state, and have been so. Look at Job! "*Blessed be the name of the Lord.*" *What, when ALL was gone!—when house—home—sheep—oxen—homestead—children—comfort—health—all? How can it be? Ah!* the secret is here; he heard a *Father's* voice and saw a *Father's* hand! He was therefore at peace. He could be quite calm in that storm. And is it not possible for *us* to be so too? Yes, of course. Why not? We have the same Father—we are under the same supervision. The Father of the patriarch of Ur is our Father too. And should we have to endure the same things, and pass through the same valleys of Baca, we shall be sure to have the very same help. *He* will neither forget us, neglect us, nor forsake us. *Let us rest here.*

(3) Then, too, if we have such a Father, how devoted we should be to Him!—how willing to listen to all He says—*do* all He enjoins—suffer all He imposes! We should, in return, strive to be just anything

He wishes us to be. It should be our aim and purpose to consult Him in everything, and to do all He requires, just when and how He requires it. This, however, is hard, very hard to poor human nature. Our will, and way, and purpose is so precious to us. We too often fret and worry and repine if we are not allowed to have our own way. Our *disposition* and character is much like Jonah's. Our way, not His, is best. This, however, must not be. It dishonours Him and injures us. Filial submission should be ours. For this we should pray, and at this we should aim. And if we will strive to form this holy habit it will produce a blessed state of soul. We shall grow humble, and gentle, and meek, and lovely. We shall bear adversity *easier* and with more *resignation*. We shall be less lifted up if prosperity should be our lot. Oh, let us strive after this by *prayer—watchfulness—circumspection.* *But, dear friend, are you without this Father? Let me urge you to seek Him.* He can adopt you—how blessed if He does! If not, how solemn your state!

Gunnersbury.

FRUIT GLEANINGS.

BY T. W. MEDHURST.

No. II.

"*And again, when He bringeth in the First Begotten into the world, He saith, And let all the angels of God worship Him.*"—Heb. i. 6. Jesus Christ is the eternal Son of God. He was begotten of the Father before all worlds. As the Son of God He was manifest in human flesh. God is displayed to the believer in the person of the Son. In the in-

incarnation of Jesus the Father brought the First Begotten into the world. At the incarnation of Jesus all the angels of God accorded to Him divine worship. The worship of the angels indicates their obedience; they recognise Jesus as their Divine Lord, and render unto Him that obedience which to Him is justly due. The worship of the angels had respect to the authority of God, and therefore was acceptable unto the Father. This verse reveals to us that angels are our fellow-worshippers. Let us follow the example here set us by the angels, and render worship unto Jesus; for "if any man be a worshipper of God, him He heareth." If we render spiritual worship unto God He will hear our petitions and grant our requests. A sincere worshipper is one who fears, loves, and adores God. Worship is to be presented to none but God. He, and He alone, is the object of worship. Our text is a clear, conclusive, cogent, and certain argument for the deity of Christ. Here is a complete confutation of the deadly heresy of Unitarianism. If Jesus receives worship from the angels, He must be God. If Jesus be God, then He is able to save us, then He is worthy of our trust, then He demands our obedience, then He will fulfil all His promises, for God cannot lie.

"Wine, which cheereth God and man."—Judg. ix. 13. David, the Scotch cook, in the household of King Charles II., was once asked to explain this text. He replied thus:—"How much wine cheereth man your lordship knows; and that it cheereth God, I beg leave to say that, under the Old Testament dispensation, there were meat-offerings and drink-offerings. The latter consisted of wine, which was typical of the blood of the Mediator: that, by a metaphor, was said to cheer

God, as He was well pleased in the way of salvation He had appointed; whereby His justice was satisfied, His law was fulfilled, His mercy reigned, His grace triumphed, all the Divine perfections harmonized, the sinner was saved, and God in Christ glorified." We know that wine was offered to the Lord for a drink-offering from Numb. xv. 5, 7, 10; xxviii. 14. The drink-offering was superadded to the sacrifice. It expressed the worshipper's hearty concurrence in all that was done at the altar. It was "the strong wine to be poured unto the Lord as a drink-offering" (Numb. xxviii. 7). This represented the offerer's joy that his offering was accepted. Thus God's heart was cheered; for He rejoiced to see the sinner accept the atonement. Thus man's heart was cheered, for he found joy and peace in believing. Our Lord and Saviour Jesus Christ fulfilled the type of the drink-offering when He displayed His willingness to suffer, obey, bleed, and die for us, and when He sang and praised God at the supper-table with His disciples. He then gave the cup, saying, "This cup is the new testament in My name." That wine-cup exhibited the blood that sealed the new covenant, and also exhibited the wine that cheers and gladdens the souls of believers. Jesus is the True Vine. His blood is the "wine which cheereth God and man." This is the cup of salvation which we take when we call upon the name of the Lord. In the shedding of the precious blood of Christ the heart of God is satisfied. Here Jehovah rejoices. Here He rests in His love. The love of God displayed in the blood-shedding of Jesus is the canopy over all. The dear Redeemer, when He poured out His heart's blood, met Divine justice, and fully satisfied her every

demand, fulfilled every jot and tittle of His Father's glorious law, displayed the reign of sovereign mercy, manifested Jehovah's free grace, harmonized all the Divine attributes, saved the whole of His chosen people, and eternally glorified them in Himself, who is God over all, blessed for evermore.

"*But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him.*"—John iv. 23. The worship of the one only and true God was formerly confined to the Jewish nation; but on the birth of Jesus the salvation of God was revealed to the whole world. All who in every place call upon the Father, through the atoning sacrifice of the Son, are accepted as "the true worshippers." When Jesus said, "*But the hour cometh, and now is,*" He meant that the old dispensation, or economy, was rapidly passing away, and that the new dispensation was even then in course of being set up. He meant that already sufficient light was revealed to enable all those who sincerely worship God *in heart*, and not merely *in form*, to worship God acceptably in all places. And the Father *seeketh* all such to be His worshipping servants. The mere external part of worship is of no value or importance in the sight of God. He looketh upon the internal state of the worshippers. If the heart be right before God, all else is right; but if the heart be wrong, all else is an abomination in His sight. To worship God "*in spirit*" is to worship God with the inward man in contradistinction to the carnal or material man. Spirit-worship is heart-worship, as opposed to formal, carnal, material worship, which consists only in ceremonies, genuflexions, and unmeaning gestures.

The prayer of a broken and contrite heart is worship in spirit. To worship God "*in truth*" is to worship God through the sacrificial atonement of Jesus. Not through the types, figures, and shadows of the old dispensation, but through Jesus as the new and living way of access.

"*For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*"—Ephes. vi. 12. Man, in whatever way we view him, is a subject of the deepest interest. As *unfallen*, he is glorious; as *fallen*, he is debased, and has become lower than the beasts of the field; as *restored*, he is exalted in nature, being made a son of God; as *glorified*, he appears nearer to the throne of Jehovah than are the angels that never sinned. We have now to view man as a Christian *wrestler*. If we would persuade men to enlist in the British army, we must not speak to them of the dangers of a soldier's life, but we must endeavour to allure them by a description of the honours of a military calling. This, however, is not God's plan. He will have us to sit down and count the cost before we make up our minds to enlist under the banner of the cross. He will have us to know the strength, the number, the malice, and the devices of our foes, that we may be prepared rightly and effectually to grapple with and to overcome them. "For the adversaries with whom we wrestle are not flesh and blood, but they are the principalities, the powers, and the sovereignties of this present darkness, the spirits of evil in the heavens." War, ceaseless war, is the condition of the new birth during the present dispensation. We are all either the subjects of a *true* or of a *false*

peace ; but a *true peace* is not inconsistent with a constant warfare, a stern conflict, against evil principles and powers. The apostle does not mean that we have no foes of "*flesh and blood*;" for so soon as we enlist under Christ's banner, the whole world will be up in arms against us, and it may be that of all human foes the worst will be those of our own household. To wrestle against such will oftentimes try us sore ; but let us ever bear in mind we are not wrestling "against flesh and blood," but against *that enmity in "flesh and blood," which is the energy of Satan.* It is Satan and his hosts against whom we wrestle, though they work in the hearts of unbelievers. We wrestle in the strength of Jesus.

Portsmouth.

A COVETED SIGHT.

BY REV. C. HEWITT.

"Lord, shew us the Father, and it sufficeth us."—JOHN xiv. 8.

WHO will show us any good ? still cry the worldlings of the age. Amid the jargon of teaching voices, the clash of conflicting beliefs, it is some consolation to know that rest may be obtained and satisfaction found by the inquiring mind. We direct not the earnest seeker to human objects, but indicate to him a condition to which he is encouraged by the voice of Scripture to aspire, namely, an acquaintance with God the Father. This is the antidote to the ills we suffer consequent upon the fall, and by which alone supreme happiness may be enjoyed. To the feet of our heavenly instructor, Christ, let us repair in hope, beseeching Him to show us, too, the Father.

The Father is ever present, yet we fail to perceive Him. No visibly

human form or angelic manifestation denotes His immediate presence. No audible oracle proclaims Him near. Nevertheless He is not far from every one of us. If we reflect a moment upon the mode by which our bodies are sustained, upon the superintending care of our Divine protector ; or should we lift our eyes on high, and survey the glittering worlds in space ; or if there be more proof needed, and we contemplate the beauties, order, and variety of the earth's productions, we must inevitably conclude our Almighty Father is near. Additional evidence is discernible of the Divine Father's proximity to us in the gospel of His Son. This fact was ignored by the Jew, but it is that over which Christians now rejoice. Christ claimed sonship with God, and well did His words and works attest that relationship. Obdurate minds in abundance still are found who see no beauty to be desired in Jesus, nor trace any divine lineaments in His character. Such are blinded by the god of this world, and remind us of the method the Circassian, when fleeing from the pursuing Russian, adopts, in order to ensure his safety,—simply by blindfolding his steed, that in dashing along the precipices of his wild and native rocks the animal may not grow timorous and refuse to advance. In other cases the mental sight is obscured by accumulating cataracts of unbelief and impenitence ; while walls of prejudice are erected by others concealing from themselves the superlative loveliness and worth of the Lamb of God.

Jesus only can rightly reveal to us the Father. Personally and relatively He has and is still constantly delighting to do this. Sustaining the office of prophet He conveys to us the mind and will of His Father,

teaching us judiciously and carefully with patience and perseverance the love and grace of His heavenly Parent. *Also as a priest our Saviour reveals His Father by His sacrifice.* The ancient priests with all their multitudinous offerings were insufficient for this purpose, leaving as they did much to be known and desired. In the priesthood and sacrifice of Christ a fuller, clearer development of the Father's love, mercy, and grace appears than could ever have been witnessed under the Mosaic economy. *Christ as a king reveals His Father by His authority and power.* His sovereign word controlled the storm and expelled devils from the possessed. His almighty reign extended over widespread disease, and over the precious souls of men. *In His characters our Lord was ever revealing the Father.* As a son He was the express image of His person. As an ambassador He faithfully represented the King of kings. While as messenger of the covenant He proclaimed salvation to lost men in the name of the Highest. The revelation, however, of Christ in the heart, is a saving communication of the Father's grace, which is essential to our interests, and there He makes known to us the union existing between the Father and all his ransomed children.

Jesus reveals the Father in answer to believing prayer. The petition of Philip was significant, embodying as it did the earnest desire of the contrite in every age. It was a prayer in which both faith and doubt were mingled; yet while imperfection and infirmity characterised it, trust and hope preponderated. The Saviour, nevertheless, forgave the shortcomings of it, and accepted and approved it. The import of it requires a passing comment. To realize the Father's comforting, sup-

porting, guiding presence is an unspeakable privilege. The expectant attitude of the suppliant indicates a state of humility and dependence, while a spirit of adoring worship is suggested by the appellation of Lord in the disciple's address. It was the prayer of faith, and this caused it to be successful, for the apostle credited his Master with the ability and willingness to reply in the affirmative to his own satisfaction and that of his brethren.

Jesus revealing the Father imparts satisfaction to us. A clear apprehension of the Father is equivalent to being saved, adopted, redeemed eternally. *The reason is sufficed with unimpeachable evidence that affords it rest. The intellect is satisfied, for higher it cannot soar than to grasp firmly the idea of the fatherhood of God. It also sufficeth the conscience.* Retreating to the blood-stained altars of human or animal sacrifice, endeavouring to propitiate the Almighty by such offerings, or by distributing charitable gifts with lavish hand, leaves the guilt of sin remaining upon the soul. But in the death on the cross, and in the merciful boon of divine forgiveness to the heart, the conscience upbraids no more, it is purified, yea, satisfied *The heart is sufficed likewise* Restless and weary with eager anxiety, and chasing after vanities, it finds here supremest, sweetest satisfaction. Sufficed with what all the wealth, all the attractive scenery, all the joys and learning of earth fail to impart, namely, the full, blessed, peaceful revelation to our hearts of the heavenly Father.

BURWELL.

"My times are in Thy hand."—
PSALM xxxi. 15.

THIS is a blessed thought for the believer. It was the confidence of the Psalmist ; in the midst of grief, reproach, and slander, he is able still to trust in the Lord, his strong rock and fortress, and to realize, however much his enemies may plan and plot against him, that his times are, nevertheless, in the hand of Him of whom he can say, "Thou art my God."

Let us take the thought to ourselves, let it bring us the same confidence as it did to David. Concerning the affairs of *our* life may we be able to say, "My times are in Thy hand." Yet I fear we are often apt to murmur, and think that if we had the ordering of things we would do much better. Ah, depend upon it our Father knoweth best. His dealings are mysterious and often difficult to trace ; we cannot see why He should lead us thus. Happy for us if, in these seasons of questioning, we can turn away from it all, and say with unquestioning faith, "My times are in Thy hand." In the words before us we have an individual thought. "*My times.*" Yes, though He overrules the concerns of a world, He regards *my* wants. Though the angels bow before Him in highest adoration, He stoops to listen to *my* feeble, broken petition. We look up to the starry heavens at night, and we say, "He telleth the number of the stars ; He calleth them all by their names ;" even so does He know the name of me, a feeble child, who depends alone upon His mercy.

"My times are in His hand." Am I in prosperity ? Then let me be thankful but not boastful. If success has crowned my efforts it is because His blessing has rested upon me ; let me ascribe to Him all the

power, while I call upon my soul, "and all that is within me to bless His holy name." Am I in adversity ? Let me be hopeful and trustful ; my times are in the hands of Him who attends to the cry of the young ravens, and without whose notice not even a sparrow falls to the ground ; and has He not assured me that the very hairs of my head are all numbered ? Am I in affliction ? Let me be patient, since my Father knows how long it is best for me to bear it, He knows how long it will take to accomplish the design He has in view ; meanwhile let me lean upon His strength and hope in His salvation.

But how about those who have not this confidence, who possess not this assurance ? Surely the worldling has the same trials and perplexities to encounter as the child of God. Where seeks he his refuge in the time of calamity ? too often in those things which fail to satisfy, or which bring ruin and disgrace. If you read this thirty-first Psalm you will see how sorely tried David was at this time ; how blessed for him to be able to say amid it all, "But trust in the Lord." Can you say the same, my reader ? if you cannot, why not ? The same Lord over *all* is rich unto *all* that call upon Him. "For whosoever shall call upon the name of the Lord shall be saved."

How simple the way of salvation, how full, how free ! Just yielding self to Christ, accepting His free gift which is eternal life. Oh, how can we walk aright through life, except we have a guide ? How can we stand unless we are upheld ? But there is One who will guide us, and hold our hand in His own right hand, who will sympathise with us in sorrow, who will never leave us nor forsake us.

Fareham.

E. S.

Reviews.

House and Home. Second Volume, London, 335, Strand.

A JOURNAL for all. The Englishman's house is his castle. There is no place like home. These well-worn descriptions contain the circumference and range traversed by this superior magazine, its object being to suggest and advise in everything connected with the comfort and well-being of home. The engraved frontispiece of the Queen and Princess Beatrice is well executed, also the engraved likeness of twenty-six Noble Celebrities, among which we recognise the well-known features of our late revered friend, Dr. Jabez Burns, John Cassell, Jabez Inwards, James Ewing Ritchie, Mr. C. S. Hall, and others, who have been champions in all that concerns the moral and social well-being of the people. We do not know of an individual or a family who would not be benefited and enriched by the perusal of this volume.

The Contemporary Review. Strahan and Company, 34, Paternoster Row. THE January number contains some first-class writing, among which we have a leading essay on England in the eighteenth century, by Carr Hillebrand; also one on two volumes of letters written by the late Charles Dickens, and recently published by his sister. All lovers of Dickens will be interested in the Reviewer's elucidation of some of the mental features of the late great dramatic writer.

The Prophetic News, and Israel's Watchword. Partridge and Co., Paternoster Row.

WE confess to be influenced by two strong feelings on the subject of unfulfilled prophecy. We have a perfect horror of that class of students who deal in *dates* and *events* which have taken place, and in those which *are to take place*, and by the aid of

strange pictures, *extraordinary lines* and *maps*, draw inferences and, arrive at conclusions which, if the subject were not of such solemn importance, we should smile at, and say, "SUBLIMELY RIDICULOUS." We equally deprecate the stolid indifference, the lazy manner in which some treat the prophetic Scriptures, as though they were forbidden subjects, or had been given to us by mistake, and were really intended to be viewed only in the light of the future in another world. We have read the chapter in this magazine by Rev. E. J. Hytche. It is a sober, thoughtful, and worthy paper, and will well pay for perusal. The subject, on European armaments viewed in the light of prophecy, cannot fail to be of importance to us. And the spirit of this article we believe to be the spirit of the Prince of Peace.

The Children's Advocate. Edited by T. B. STEPHENSON, B.A.

THE February number contains the concluding part of a Festival address by the Dean of Westminster; and the March number has No. 1 of a "Talk with Children," by H. W. Williams—subject, the Words of Jesus. This magazine is prettily got up; its articles are well written, its woodcuts good, and its object most deserving of success. The chapel of the Children's Home, Bonner's Road, London, E., is open to the public Friends from the country who are staying in London will be very welcome.

The Baptist Messenger.

THE Rev. C. H. Spurgeon, in the "*Sword and Trowel*" for March, 1880, says—"This little serial maintains its own position, and deserves to do so. We can with much confidence recommend it to the public. It contains no speck of modern theology but abides sound in the faith—the faith once delivered to the saints."

The Voice of Warning and *Evangelical Christendom* are to hand.

We direct attention to gems in our own magazines. *The Sword and Trowel* contains among other valuable matter a sermon by C. H. Spurgeon at Mentone; a sacramental discourse—subject, Under His Shadow. Also a first-class contribution by our friend Vernon Charlesworth—subject, Thos. Chalmers. *The Baptist Magazine* is enriched with an old and new song by T. M. Morris, of Ipswich, and a very good chapter on the Telephone, by W. Kingsland. *The General Baptist* will be read with pleasure in its chapter on "Communion with God: What is it? and how maintained?" by John Stewart. *The Baptist and Freeman* are true in seeking the profit of their readers and the advance of the kingdom of Christ in the world, and in the denomination they so faithfully serve.

The Religious Tract Society, Pa-

ternoster Row, and 164, Piccadilly:—*The Sunday at Home*, with its striking chromo-lithograph of the aurora, and profitable reading; a number quite up to the average. *The Leisure Hour*, with its good, because not unreal stories. Chapters on history, characters, and events, will be read, and profit the readers. *The Boy's Own* leads off with a splendid frontispiece—subject, the Chariot Race. The part is also full to the brim of the kind of thing the boys will read—the Day's Skating, and the Pictorial History of its Adventures, and the plate of the Vessels of all Nations will be highly appreciated. *The Girl's Own* has an illustration which pleases and makes us smile—subject, Match-making at a Garden Party. The number itself is full of good writing. *The Child's Companion*, *The Cottager*, *The Tract Magazine*, each abreast with former numbers. We say to all our readers, *Invest! invest! invest!*

AN EFFECTUAL REBUKE.

On his way home from his last tour in Ireland, Rev. Rowland Hill was very much annoyed by the reprobate conduct of the captain and the mate, who were greatly addicted to the ungentlemanly habit of swearing. First the captain would swear at the mate, and the mate would swear at the captain, and then they would both swear at the wind.

"Stop, stop," shouted Hill, "let us have fair play, gentlemen; it's my turn now."

"At what is your turn?" said the captain.

"At swearing," replied Hill.

After waiting until his patience was exhausted, the captain urged Mr. Hill to be quick and take his turn, for he wanted to begin again.

"No, no," said Hill, "I can't be hurried; I have a right to take my time and swear at my own convenience."

"Perhaps you don't intend to take your turn," responded the other.

"Pardon me," said Hill, "but I do as soon as I can find the *good* of doing so."

The rebuke had its desired effect; there was not another oath on the voyage. As a preacher, Hill was simple, clear and fluent. His powers of imagination were far above mediocrity, and he had remarkable talent for illustrating and simplifying great and important truths.

Poetry.

"AND AT EVENING TIME
THERE SHALL BE LIGHT."

My Saviour, I thank Thee that Thou
hast a light

Which softens the sorrow of years,
I bless Thee for promises, faithful and
bright,
Which gladden this valley of tears.

I thank Thee for shadows that drew me
more near

The fountain of light and of peace.
I bless Thee, my Saviour, for each
bitter tear
Which hastened the time of release.

I thank Thee for chastening my wild,
wayward heart,
Though grievous that chastening
might be ;

I bless thee for bidding my idol depart,
While far I was wand'ring from
Thee.

I thank Thee for calming the billows
once more,

And giving the sunbeams so bright ;
I know I am nearing the glorified
shore,
And I bless Thee that eve bringeth
light.

DEARER, O CHRIST, TO ME.

DEARER, O Christ, to me,
Dearer to me !
Draw me with cords of love
Nearer to Thee ;
Then wilt thou truly be
Dearer, O Christ, to me,
Dearer to me !

When, though I try to pray,
Words will not come,
Or a deep sense of sin
Makes my lips dumb ;

Then Thy dear wounds shall be
Dearer, O Christ, to me,
Dearer to me !

When the fierce storms of life
Crush me to earth,
May I through sorrow learn
More of Thy worth ;
Thou in my griefs wilt be
Dearer, O Christ, to me,
Dearer to me !

Should dearest comforts flee,—
Earth's streams run dry ;
Should friends to whom I cling
Fail me or die ;
O let Thy friendship be
Dearer, O Christ, to me,
Dearer to me !

When, all my labour done,
Passing to bliss,
I shall behold a world
Fairer than this ;
Thy finished work shall be
Dearer, O Christ, to me,
Dearer to me !

J. CLARK.

Yarmouth, Nova Scotia.

NOTHING TO DO.

"Nothing to do!" in this world of ours,
Where weeds spring up with the
fairest flowers,
Where smiles have only a fitful
play,
Where hearts are breaking every
day.

"Nothing to do!" thou Christian soul
Wrapping thee round in thy selfish
stole ;
Off with the garments of sloth and
sin,
Christ thy Lord hath a kingdom to
win.

"Nothing to do!" There are prayers
to lay
On the altar of incense, day by day;
There are foes to meet within and
without;
There is error to conquer, strong
and stout.

"Nothing to do!" There are minds
to teach
The simplest form of Christian
speech;
There are hearts to lure, with loving
wile,
From the grimmest haunts of sin's
defile.

"Nothing to do!" There are lambs
to feed,
The precious hope of the Church's
need;
Strength to be borne to the weak and
faint,
Vigils to keep with the doubting
saint.

"Nothing to do!" and thy Saviour said,
"Follow thou Me, in the path I
tread."
Lord, lend Thy help the journey
through,
Lest, faint, we cry, "So much to
do!"

THANKING GOD FOR FLOWERS.

A thoughtful little girl, not four years old, was riding one day with her mother. Katie - for this was her name—sat a long time in silence, looking at the flowers that grew along the roadside. After a while, she turned her eyes full in her mother's face, and said: "*Wouldn't you like to kiss God?*" Her mother wondered why her little daughter had asked such a question. Katie replied: "Because He's so good to give us such pretty flowers."

I think the great God was pleased with that dear child's question. She saw His skill and goodness in the flowers which gave her so much pleasure. It was in her heart to thank and praise Him. She loved Him for the beautiful flowers He had made, and as she showed her love to her mother by a kiss, she thought this a good way to show her love to her heavenly Father. I knew little Katie very well, and I always loved her more after I knew that she wanted to kiss Him who has covered the earth with flowers.

God might have withheld them. He might make the spring come, and the summer, and the autumn, without a single flower to gladden our eyes.

"He might have made the earth bring forth
Enough of great and small,
The oak tree and the cedar tree,
Without a flower at all."

But how sad it would be without them! How lonely and barren it would seem in the country, through all the warm season, if these sweet and beautiful things did not smile upon us! How glad we are to see them come with the return of each spring! For my part, I always feel like kissing the first flower I find, after the cold and snow of winter have left us.

BAD BOOKS.—Bad books are like ardent spirits; they furnish neither food nor medicine; they are *poison*. Both intoxicate—one the mind, the other the body; the thirst for each increases by being fed, and is never satisfied; both ruin—one the intellect, the other the health, and together the soul. The safeguard against each is the same—total abstinence from all that intoxicates mind or body.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. L. LLEWELLYN, who for the last seven years and a-half has been the minister of Harvey-lane Chapel, Leicester, has accepted a unanimous invitation to the pastorate of Wyle Cop Church, Shrewsbury.

Rev. J. Brown, late of Nova Scotia, has accepted a call to the pastorate of the church at Melksham, Wilts.

Rev. W. Bruce, of Peterhead, has accepted a unanimous call of the church at Forres, N.B., to the pastorate vacated by the Rev. J. B. Shanks.

Rev. A. E. Anderson has resigned the pastorate of the church at Cupar.

Rev. H. Harries (Afanwy), of Loughborough, has accepted a call to the pastorate of the church at St. David's.

Rev. W. Lloyd, of Pontypool College, has received a call to the pastorate of Ararat Welsh Church at Whitchurch.

Rev. Aquila Lemon, of Bristol College, has accepted an invitation to become the pastor of the church at Shipston-on-Stour.

Rev. J. M. Jones, of Builth, Brecon, after a pastorate of nearly four years, has resigned, and accepted a call to the charge of the Bethel Church, at Tonypanydy.

Rev. M. Cumming has resigned the pastorate of the church at New Barnet, Herts, and accepted that of the church at Garland-street, Bury St. Edmunds.

Rev. Jervis C. Shanks, of Glasgow, has accepted the unanimous call of the Ebenezer Baptist Church, Redruth, Cornwall, to its pastorate.

Rev. Henry D. Brown, has accepted a call to the pastorate of the church at Rochdale-road, Bury, Lancashire.

Rev. J. Harrington, of Dorchester, has accepted a unanimous invitation

to become the pastor of the church at Boscombe.

Rev. W. Pratt, B.A., of Queen's College, Oxford, who has been supplying the pulpit at West Haddon, having accepted the cordial and unanimous invitation of the church and congregation to the pastorate.

RECOGNITIONS.

A RECOGNITION service in connection with the settlement of the Rev. J. S. Geale, as pastor of Queen Square Church, Brighton, was held on Wednesday, February 25th. The Revs. J. G. Rogers and A. Fergusson, W. P. Balfern, E. Storrow, J. Glaskin, W. Fraser, A. F. Josceleyne, R. Hamilton, T. Rhys Evans, J. Botheras, W. J. Smith, and Messrs. Boxell and Holding took part in the proceedings. Letters were read from Rev. J. B. Figgis, M.A., Dr. A. Hamilton, C. D. Crouch, C. Lancaster, A. Spong, and A. Foyster, expressing their best wishes for the success of Mr. Geal's ministry. Rev. G. Rogers gave a charge to the pastor, from Heb. xii. 7, 8. The pastor having responded in a brief address, the Rev. A. Fergusson delivered a charge to the Church from Acts x. 33.

The Rev. J. Pringle was publicly recognized as pastor of the church at Wickwar, as successor to the late Rev. R. Shipway. At a public meeting held on Wednesday, February 25th, Mr. A. Robinson presided. The Rev. W. Davy delivered the charge to the pastor; and the Rev. F. W. B. Weeks that of the church.

The Rev. J. D. Rees, formerly of Pontypool College, and recently of Regent's Park, has been publicly ordained to the ministry of Ponthy drun Chapel, Pontypool. The Revs. Dr. Thomas (Cardiff) and J. W. Lance preached, and a public meeting was

held under the presidency of Mr. J. Conway, of Abergavenny, addresses being delivered by Revs. Dr. Thomas, D. Davies, J. Tucker, D. B. Jones, and others.

On the 11th of February a cordial welcome was given to the Rev. Giles Hester, late of Sheffield, as pastor of the Baptist Church at Berkhamstead. All the local religious bodies were represented, and addresses were given by the Revs. J. Menzies, W. H. Matthews, D. McCallum, Messrs. H. Nash, J. Bunker, C. Norris, and the pastor.

Recognition services connected with the settlement of the Rev. J. W. Packer as pastor of the church at Castlegate, Berwick-on-Tweed, has been held. The Rev. S. Newnham, of Edinburgh, preached on Sunday, and on Monday a public *soirée* was held under the presidency of Dr. Maclegan, addresses being delivered by the Revs. Templar, Portens, Stephens (Newcastle), and others.

Recognition services connected with the settlement of the Rev. W. Morris Thomas as pastor of the English Baptist Church, at Nantyglo, have been held. Amongst others, the Rev. Dr. Thomas and the Rev. Hugh Williams took part in the proceedings.

Recognition services connected with the settlement of the Rev. George Dunnett as pastor of the church at Darkhouse, Coseley, have been held. Mr. Stephen Thompson presided at a public meeting, at which addresses were delivered by the Revs. B. C. Young (who gave the charge to the pastor), G. McMichael, E. A. (who spoke to the church), J. C. Whitaker, C. Pates, and others.

ALLOA.—In connection with the settlement of the Rev. F. Forbes in the pastorate of the church here, special services were conducted on February 29, morning and afternoon, by Rev. Wm. Tulloch, Glasgow, and in the evening by the newly-recognised pastor. A *soirée* was held on the Monday, when nearly 300 sat down to tea. Mr. A. M'Geckam,

senior deacon, presided, and addresses were delivered by Rev. Messrs. Grant, Hagen, Yuile, Tulloch; also Mr. James Scott and the new pastor.

GAMLINGAY.—On Tuesday, February 24, in connection with the settlement of the Rev. W. F. Edgerton, special services were held. In the afternoon a sermon was delivered by Rev. T. Graham Tam, of Cambridge, and in the evening a public meeting was held in the chapel, the chair being occupied by Captain W. W. Dennis. After singing, and prayer by Rev. G. Pidsley, Mr. Cox (deacon) explained the steps that led to Mr. Edgerton's settlement. Addresses followed by Revs. J. Spragg, A. Miles, J. P. Campbell, E. Spanton, A. P. Mackenzie, and others.

PRESENTATIONS.

At Zoar Chapel, Dinas, Pontypridd, the Rev. H. W. Hughes (Arwystl) was, on Tuesday last week, publicly presented with a testimonial consisting of an illuminated address, valued at ten guineas—the work of the Rev. D. Francis, curate of Treforest Church—and a purse containing about £120. The Rev. Dr. Idris Davies, Ystrad Rhondda, presided, and a number of ministers were present and took part in the proceedings. Mr. Hughes commenced preaching at Bangor at the age of 15, and has been connected with the denominational ministry since 1837, having for the last 20 years been pastor at Zoar Chapel, during which period he has been instrumental in establishing several new churches, besides inducing several young men to enter the ministry. He has also made several noteworthy contributions to Welsh literature.

The Rev. J. E. Everett has resigned the pastorate of the church at Broughton Sulney and accepted an unanimous invitation to Colwell (Ebenezer), Isle of Wight. In addition to his duties at Broughton he has conducted a service weekly at Long Clawson, and at the close of

the sermon on Tuesday, February 17, the friends presented him with a handsomely bound Bible specially prepared for students, in grateful recognition of the service he has thus cheerfully and voluntarily rendered to the Church of Christ amongst them.

NEW CHAPELS.

CATFORD-HILL Chapel, the foundation stone of which was laid last October, was opened on Wednesday, March 3rd, when the Rev. W. Brock preached; and on Thursday last a public meeting was held, Mr. James Whitehead taking the chair, and the speakers being Mr. Greenwood, sen., the Revs. W. C. H. Anson, Professor D. Gracey, J. Greenwood (the pastor), and S. T. Williams. The meeting was large and enthusiastic, and before the close of it the fund was made up to £1,300, in addition to which Mr. C. H. Spurgeon has promised another £50. The cause was commenced in January, 1878, at a small lecture hall, and the church now numbers 69 members. The chapel is of early Gothic style, the front walls and entrance porches being of Yorkshire parpoints with Bath stone dressings relieved with flint panels and bands, and it has a most pretty appearance both inside and out. It is constructed to accommodate 370 persons now, and there is a small schoolroom attached, but all has been done with a view to enlarging the chapel, when required, by the addition of a transept, and also building large schoolrooms.

A new chapel is being erected at Cross Keys, Monmouthshire. It is intended to accommodate 800 people, and the total cost, including a vestry, will be about £1,500. For some years past preaching services have been conducted at Cross Keys in rooms hired for the purpose, and until now a difficulty has been experienced in procuring a site from Lord Tredegar. The churches at Risca are aiding the present movement.

MISCELLANEOUS.

THE tenth anniversary of Battersea-park Chapel was held on Sunday, 22nd of February, when sermons were preached in the morning by the pastor, Rev. T. Lardner, in the evening by the Rev. C. Kirtland. On Tuesday, the 24th, a large gathering of friends assembled to tea, which was free, after which a public meeting was held, the pastor in the chair. A financial statement having been read, addresses were given by Revs. A. Bax, (late pastor), W. F. Gooch, E. Maclean, and W. H. J. Page. Some of the speakers made kindly reference to the proposed new chapel. The total amount collected at the above services, after defraying the expenses of the tea, was £16 12s.

On Wednesday evening, March 3rd, the church at West Croydon, under the pastorate of the Rev. J. A. Spurgeon, held its annual meeting, when it was intimated that a piece of land had been secured for an undenominational Mission Chapel, to be erected mainly by that church during the present year. To meet deficits in the current church and school accounts, one member promised £72 and another £100.

Coseley, Bilston.—A series of Evangelistic services under the auspices of the Baptist Union and the Midland Association were held at Prince's End Chapel, from March 8th to 12th. The preachers were Revs. T. W. Medhurst, of Portsmouth; A. North, of Harborne; W. J. Henderson, of Coventry; J. J. Brown, of Birmingham; P. P. Rowe, M.A., of Tettenthal; G. Dunnett and J. C. Whitaker, of Coseley.

BAPTISMS.

Bacup.—March 7, at Irwell-terrace, Three, by the pastor.

Barnard Towy, Newport, Mon.—February 29, Five, by A. T. Jones.

Beulah, Cwm-twrch.—February 15, Seventeen, by W. Rees.

Budleigh Salterton.—February 11, Five, by H. J. Tresidder.

Builth Wells, Breconshire.—February 8, One; February 13, Two, by J. M. Jones.
Bures.—February 23, Two, by J. Kemp.
Carmarthen.—February 23, at the Tabernacle, One, by J. Thomas.
Chepstow.—February 23, Three, by W. L. Mayo.
Cinder Bank, Netherton.—February 23, Three, by T. Lewis.
Corsham, Wilts.—March —, Five, by J. Hurlstone.
Derby.—March 1, Osmaston-road, Five, by W. H. Tetley.
Darwen, Lancashire.—December 16, Ten, by J. Blake.
Desboro', Northamptonshire.—February 15, Two, by C. Joshua.
Dunfermline.—February 11, Four, by J. T. Hagen.
East Hartlepool.—February 25, Four; February 29, Three, by H. Dunington.
Ebbw Vale.—March 7, at Zion, Four, by W. Powell.
Evias Harold, Herefordshire.—March 7, Two, by T. Williams.
Foot's Cray, Kent.—February 23, Two, by R. E. Sears.
Foston, Market Harboro'.—February 16, Four, by the pastor.
Gelligaer.—February 15, Eight, by J. Parrish.
Glyndyfrdwy, near Corwen.—February 15, Five, by T. Thomas.
Great Grimby.—February 23, Victoria street, Eleven, by E. Lauderdale.
Hanley, Staffordshire.—February 23, Newstreet, Three, by A. E. Johnson.
Hastingsden.—February 23, Trinity Chapel, Twenty-nine, by F. Prout.
Heaton, Bradford.—February 23, Seven, by R. Howarth.
Hereford.—February 23, Three, by J. Williams, B.A.
Hitchin.—February 11, Walsworth-road, Three, by G. Wright.
Hucknall Torkard.—February 25, Eight, by W. Chapman.
Hull.—February 22, South-street, Eleven, by W. Sumner.
Idle, near Leeds.—March 7, Three, by J. Lee.
Jarrow-on-Tyne.—February 22, Four, by a deacon.
Jarrow-on-Tyne.—February 15, Five, by W. Davies.
Kegworth.—March 7, Four, by W. A. Davies.
Kenninghall, Norfolk.—February 22, Three, by T. J. Ewing.
Kingstanley, Stonehouse, Gloucester.—February 23, Ten, by W. Coombs.
Knighton.—March 7, Four, by W. Williams.
Landport.—February 23, Three, by D. Asquith.
Lechlade.—March 7, at Fairford, Four, by C. Testro.
Leigh, Lancashire.—March 9, Eight, by the pastor.
Leominster.—February 23, by J. Smalley.
Liverpool.—February 23, at Soho-street, Four, by E. E. Walter.

Luton.—February 26, Park-street, Five, by J. H. Blake.
Longton.—February 23, Eleven, by C. T. Johnson.
Maestor, Glamorgan.—February 22, Bethel Chapel, Two, by T. A. Pryce.
Metropolitan District:—
Brentford.—February 21, Park Chapel, Six, by W. A. Blake.
Borough-road.—February 26, Three, by G. W. McCree.
Metropolitan Tabernacle.—March 4, Sixteen.
Lambeth.—February 23, at Regent-street, Lambeth-walk, Four.
Poplar, E.—February 8, Three; February 23, Six, at the Poplar and Bromley Tabernacle, by W. T. Lambourne.
Waltham Abbey.—February 22, Three, by W. Jackson.
Woolwich.—March 3, Queen-street, Five, by T. Jones.
Woolwich.—February 19, at Parson's Hill, Five, by J. Wilson.
Middleton-in-Teesdale.—February 5 and 27, and March 4, Thirteen, by E. P. Riley.
Milton.—February 22, Three, by A. H. Collins.
Modbury, Devon.—February 23, Three, by J. W. Spear.
Monkwearmouth.—February 1, One; February 15, Five, by M. Morris.
Mountain Ash.—February 23, at Nazareth English Chapel, Six, by J. Howell.
Nantglo, Mon.—February 15, Six, by Neath.—February 8, Orchard-place, Eleven, by George Hawker.
Neubold, Rochdale.—February 23, Two, by Mr. Parker.
Neucham, Lymington.—February 23, Four, by J. Collins.
Newport, Mon.—February 23, Stow Hill, Three, by J. Douglas.
Nottingham, Old Basford.—February 22, Three, by J. Alcorn.
Nottingham.—March 3, Woodborough-road, Two, by F. G. Buckingham.
Ossett.—February 25, Six, by W. Satchwell.
Ossett.—February 23, One, by J. W. Comfort.
Peny-park, near Cardigan.—March 7, Two, by J. Richards.
Pble Moor, Huddersfield.—One, by J. Evans.
Portsmouth.—March 3, at Lake-road Chapel, Two, by T. W. Medhurst.
Potter's Bar.—February 15, One, by J. Hart.
Preston.—January 13, Pole-street, Eight, by J. Blake, of Darwen (for W. J. Mathams).
Rhoslanerchrugog.—March 7, Three, by H. Hughes.
Rugby.—February 23, Two, by H. T. Peach.
Sheffield.—March 3, Portmahon Chapel, Nine, by W. Turner.
Southampton.—February 22, at Carlton Chapel, Six, by E. Osborne.
Stockton-on-Tees.—March 7, Four, by G. Wainwright.
Thurleigh, Beds.—February 23, Three, by G. Chandler.

Todmorden.—March 7, at Shore Chapel, Twelve, by J. K. Chappelle.

Tredegar.—March 7, Church-street, Four, by J. Lewis.

Waterhouses, Durham.—March 2, Three, by R. F. Handford.

Waterhouses, Durham.—February 10, One; February 11, Five, by E. P. Riley.

Warrington.—February 15, Golborne-street, Two, by A. Kenworthy.

Westbramwich.—February 15, Bethel Chapel, Two, by C. J. Clark.

Westpark, Dumfries.—February 14, One; February 27, One, by William Miligan.

Wisbech.—February 23, Five, by H. B. Robinson.

Wolsingham.—February 25, Three, by H. D. Brown.

Woolton, Beds.—February 22, Five, by J. H. Readman.

THE STUDY OF THE BIBLE.—Ah! may each one of you return to his Bible with new ardour! Study book after book, not merely with a view of acquiring new sentiments of piety, but to gain a profound and growing knowledge of the kingdom of heaven. Study one book until you have understood it as well as possible for you to do, then pass on to a second, a third, and so on; and you will find, after a second or third reading, many difficulties will vanish, which at first seemed insurmountable; and if even some still remain you will none the less reap the fruit of the labour you have performed before the eyes of God. Do not except from this careful study even the most difficult books, the prophets, the lesser prophets, which many Christians leave aside as unintelligible. If you will only give yourselves the trouble to study them, you will find much that is most interesting. There are besides, through the goodness of God, excellent books, good commentaries upon certain parts of Scripture, which may serve as a key to other parts; and with the help of such good books, we can penetrate deeper into the knowledge of the Word of God. And then, we must apply ourselves chiefly to those parts of the book which address themselves more particularly to Christians; but, I repeat, without neglecting any part. The fruit and the recompense of those who will be thus faithful and persevering, will be to understand the Word of God, to love it, to enter more profoundly into its hidden meanings, and to find the time always too short to become well acquainted with it. I knew a man who spent seven hours every day in the study of the Bible, and who found ever-increasing charm in his work.—*Adolphe Monod*.

LIGHT AT EVENTIDE.—It is in the season of trial and sorrow Jesus lends most lovingly His ear to hear His people's voice. It is "songs in the night" He most delights to listen to. It is prayers, if we may so speak, saturated with tears, He loves best to put into His censor. It was the express Divine injunction, regarding the daily incense-offering in the temple-service, that on lighting of the lamps "at even," Aaron was to burn sweet incense on the golden altar. Afflicted believers, it is so still. "At even"—when the bright world is shaded—when the flowers have closed their cups—when the song of birds has ceased, and the sun of your earthly bliss has gone down in the western sky—then it is the lamp of prayer is kindled in the soul's temple. Yes; just when other lamps that have lighted your pilgrimage pathway are quenched in darkness, prayer lights its lone lamp in the heart's deserted sanctuary. It was amid the darkness of the night, at the brook Jabbok, that Jacob wrestled of old with the angel and prevailed. It is in the soul's dark and lonely and solitary seasons still that the Church's moral and spiritual wrestlers are crowned with victory, and as princes, "have power with God."—*Macduff*.

THORNS AND BRIERS OF THE WILDERNESS.*

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

“And he took the elders of the city, and thorns of the wilderness and briars, and with them he taught the men of Succoth.”—JUDGES viii. 16.

God had given to Gideon and his three hundred chosen men a remarkable victory. When they had sounded the trumpets, broken the pitchers, held up the torches, and cried, The sword of the Lord and of Gideon, God threw the hosts of Midian into confusion, and set every man's sword against his fellow till they destroyed each other. As a champion of his country's cause, Gideon, with his three hundred men, was in hot pursuit of the enemy; exhausted with fatigue and with fasting he came to Jordan, passed over, and having reached the town of Succoth, he earnestly entreated the inhabitants to bring forth loaves with which to succour and refresh his fainting army. But they gave a churlish answer to his request. Instead of receiving the help from his countrymen that they ought to have cordially rendered, prompted by a miserable parsimony of their own substance, or else by a meagre appreciation of his distinguished services, they framed this insulting reply: “Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?” His followers were faint for want of food; he was in straits to find them sustenance, so their bitter answer made him boil with ire. Being thus ungenerously refused, he made an angry vow that when the hands of Zebah and Zalmunna were with him he would tear the flesh of the men of Succoth with the briars of the wilderness. Onward he went with his troops, “faint, yet pursuing.” The vast army, which even in its relics was formidable, was given entirely into his hands, and he returned to fulfil his vow. With thorns and briars of the wilderness—fearful implements of torture—he taught the men of Succoth, we are told; he taught them a lesson that they never forgot, for they lost their lives in learning it. There can be no doubt that the severity of Gideon was such that he destroyed them. Tearing them to pieces with the thorns and briars of the wilderness, he put them to death.

We have nothing to say in defence of the cruelty that Gideon practised. But the manner of chastisement may serve us as an illustration of severe discipline. For *our* God also teaches us by the thorns and briars of the wilderness, yet not with so heavy a hand as Gideon taught the men of Succoth, for He aims not at our destruction, but at our instruction. Still, here are the self-same school-books out of which Succoth's elders had to learn their bitter lesson, wherewith God instructs us day by day to make us meet to be partakers of the inheritance of the saints in light. He teaches us, too, whether we be the younger or the elder in the church, whether the most obscure or the best known, He teaches us by those thorns and briars which this wilderness world always brings forth plenti-

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fully to us in the shape of daily trials, and losses and crosses. Oh that we may understand the purport of these lessons, and profit by the continual drilling to which they subject us.

When our first parents were expelled from Eden God had designs of love towards them. He meant that they should be His children, and that by-and-by, when they were fit for it, after being washed in the precious blood, they should be introduced to a paradise far superior to that from which they were driven. But they were evidently unfitted for any paradise, they had behaved so badly in the one, it was to be assumed that they would behave equally badly in another. They must needs, therefore, be not only forgiven, but instructed. It would not suffice for them simply to have a Saviour; they required a teacher who should qualify them to enjoy the blessings which God had prepared. I think I see them passing out of the gate, stooping down and going out into the world, as it were into a seminary, to receive the rudiments of their education. But where are the school-books from which they and their descendants shall learn? Look around. The world is all before them, a wide domain from which to choose a spot to settle down. But there are no books; no manuals to acquaint them with the alphabet of knowledge. No written revelation has yet been given them. It seems a thing impossible that they should glean any information. As they walk slowly on something touches the foot of Eve, at which she shrinks, and then is startled at sight of the red blood which stains the fair marble of her skin. It is a thorn. Ah, cursed thorn! God had sent it, according to the sentence He pronounced—"Cursed is the ground for thy sake; thorns also and thistles shall it bring forth unto thee." But strange to tell, this product of the curse was designed to be a means of instructing Adam and Eve, and the chosen of their descendants. From sharp thorns they shall get salutary lessons; by bleeding wounds they shall obtain wonderful blessings. What if I were to say, then, that blessed is the ground, and blessed the thorn, since the eternal mercy of God has found out a way of bringing good out of evil, and solace out of sorrow?

It were vain for us to expect that we shall ever find a Garden of Eden in this world. If we seek for it, our search will not succeed. Our fancy may have sometimes painted a little paradise within our reach, and we may have said to ourselves, "Soul, take thine ease." Your mountain seemed to stand so firm that you thought you should never be moved. Your nest has been so well fledged that you feared no storm or tempest. The mirage of life and nothing more! Vanity of vanities! The world will prove to you, as it has proved to us, a barren waste. Yes, friends; you may be endowed with wealth, you may enjoy good health, but the soil on which you seem to thrive will not secure you from the reverses that are sure to spring up in their season. Thorns will tease you; and they will tear you too, till you feel the smart they cause. But do not be disheartened. Those thorns are to be in the hands of God to instruct and prepare you for the paradise which you shall one day enter. They are to be for the chastening of your soul till you are sanctified and made fit to dwell where there is no "Pison that compasseth the land of Havelah," and floweth over sands of gold, but where there is a river of the water of life, clear as crystal, the streams whereof make glad the city of God—where there is no tree of the knowledge of good and evil, but where

there is a tree of life that beareth twelve manners of fruits, and the leaves whereof shall be for the healing of the nations. Thus with thorns and thistles doth the Lord our God instruct the sons of men. Let me briefly remind you, on the outset, that VERY OFTEN DAILY TRIALS HAVE BEEN BLESSED TO THE UNCONVERTED.

Sinful men do not escape from sorrow by their neglect of the Divine Word. They may sneer at the people of God as though they were pictures of misery, but their mirth is vain; for it shall soon be turned into mourning. Know ye not that many sorrows shall be to the wicked? alas for them! in their sadness they have no solace. If there be a poor heart anywhere that has no true and solid joy to revive it in times of darkness and depression it is the heart that beats in an unbelieving bosom. Oh that the lovers of pleasure would consider this! You are charmed with the gay looks of your comrades, and you think you can catch their glee; you are far more likely to be overtaken with their gloom. Would you wonder if I were to tell you that the wags whose wicked jests excite your laughter are not the wisest men in their generation, nor are they the happiest? They cease their frolics when the curtain falls; and then who so down in the mouth, or who draws so long a face, or who so afflicted with *tedium vite*? Sick of life indeed they are. They tell us, sometimes, that we have seen nothing of life. Be it so, and God be thanked; if by seeing life they mean visiting the saloons of fashion they frequent, or going the round of sensual gratification that finds a place in their programme. But oh what cowards their conscience makes of them; how haunted they are with fears; how terrified they are of their own shadows! They beat the drums and play the fifes to drown the voice of conscience, which, in spite of such expedients, will clamour in their ears. They make much uproar because their mirth is hollow; they pretend to be happy, but there is a great deal of foam on the surface, and very little depth in the stream of their pleasures. A wealthy man does not care to wear diamond rings; and the fop, who has only one in the world, which, perhaps, he has not paid for, always turns the finger with that ring on to the light wherever he sits. The extent of a man's fortune is not to be estimated by the exquisiteness of his dress. Wealthy men are not generally very particular about the clothes they wear. A solid reputation had need have some sounder basis than outward appearance. But many a man who has no balance at his bankers, and is never likely to keep any money in his purse, devotes all his study to looking respectable. He thinks that he will be credited with a fortune if he does but follow the fashion. After the same manner the joy and gladness of the righteous is simple and sincere, but the glee, the jocularities of the ungodly is a parody of real pleasure and a poor pretext for true happiness. The ungodly must be unhappy. How can you break the laws that relate to health without pain to your body; or what satisfaction can you reap from sinning against your own soul? Must not disobedience in either case become the parent of distress? Are you miserable then in consequence of your own misdeeds? Let me tell you that the uneasiness you feel, and the wretchedness you endure are really meant for your good. Thousands of men have been restrained from great sin by something which seemed to them a sore grievance, or by a train of circumstances that they looked upon as untoward and adverse to their interests, when in truth God has thereby fixed a re

straint upon them, like a clog upon a horse, so that they may not go too far astray. Into what wild excesses one young man here would have plunged as a ringleader in all manner of revels, had not his constitution been so weakly from his birth that he lacked the power to gratify his own evil propensities. An impediment in the speech of another has prevented him from perverting many unstable people from the right way. With such enmity against God as nestled in his heart, could he have expressed himself clearly in public, he might have done a vast deal of mischief, but his stammering tongue has curbed his scoffing. Yonder, again, is a man who, if he only had money, would be prodigal to such a degree that he would soon exhaust all his resources by his wild extravagance; happily, however, he has been spared the temptation by the scantiness of his earnings. A hard lot, he counts it, never to have succeeded beyond making a bare livelihood; and often, as he hoped he was rising a little, always to have tumbled back again, all his projects crossed, and his prospects poor as ever. Yet had it been otherwise he would not only have destroyed his own soul at a fearful rate, but he would have been leading others down the black staircase to eternal woe. But God has been pleased, by the affliction that he has sent, to balk his bad inclinations, and keep him somewhere within bounds. Oh, unconverted men and women! If God has taken away from you those who were dear to you; if He has deterred you from going into sinful amusements; if He has embittered the world to you, I pray you do not repine or chafe with anger. These things are meant for your good. I could fain hope that God has a peculiar love to you. I always look upon a man who has passed through many sicknesses, or many accidents, or many severe losses, with a hope that such singular providences have a special purpose behind them. I think to myself—Surely these are God's black dogs sent after His stray sheep to bring them back; surely this is the dust that is raised in sweeping the house when God is looking after His lost piece of money. A man who always prospers, though he has no fear of God before his eyes, has good need to be afraid that he is fattening like a bullock for the slaughter. The undisturbed quietude in which he thrives among the rich pasturage may help to ripen him and make him ready for the death and doom that await him when the Slaughterman shall come with the pole-axe and strike down the fatling. Oh! you who are swimming down the stream so gallantly, and thanking God that you are not as other men are, having no disturbances and turmoils within your spirits, I do conjure you, if a brother's voice may be heard, stay awhile, stay awhile, and give heed to a serious reflection, for

“ The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown; ”

and if your voyage be so calm, and the current so favourable, depend upon it the stream is hurrying you on to a fearful cataract over which you must be carried to your everlasting destruction.

Very often these thorns and briars of the wilderness are not only the means of *restraining* the unconverted, but, blessed be God, they do far more; they set them upon *seeking* eternal life. I remember hearing a man say, “I never began to see, sir, till I lost both my eyes.” Truly so.

He was a fiddler, and while he could see he did see all manner of iniquity but when his sight was gone, and with it his opportunities of joining with his former companions, then he began to see the error of his ways, and to seek the love of God. Who shall tell how many souls have owed their salvation to some casualty, such as a dislocated joint, or a broken leg, or to a painful malady that has laid them up on a sick bed? Oh! how many women there are before the throne who came there by means of infants torn from their bosoms to woo them to the skies? How many a husband or wife is constrained to look for a heavenly object of affection because bereaved of all that was dear on earth! Yes, God destroys the nest and then the bird flies; and sometimes the discomfort down below prompts it to soar upward, and build its nest on the Rock of Ages.

If any of you who do not love my Lord and Master, are passing through such trials as these, and feeling lacerated by these thorns and briers of the wilderness, do beseech the Lord to sanctify them to you, that so you may be led to separate yourselves from vanities, and to seek eternal life. Ah, my dear young friends! this poor world may look to you very beautiful, and its empty bubbles may for awhile charm your fancy, but you will soon find that this fleeting life is not worth living unless it offers to you more substantial blessings than the pleasures of sense. Short is the season that they endure, and dreary is the desolation they leave behind. What a pity it is that you should act as if this world were a possession, and the world to come were a delusion! Would that my Master might but give you a gentle reminder by thrusting a thorn in your flesh. Pain is so often administered to us for our profit, that we need not be half so anxious to get rid of trouble as to learn the lessons which in each case it is intended to teach.

But I may add that there are many who have been led to Christ through the sharp discipline of these thorns of the wilderness. It has exercised more than a restraining and awakening influence upon them; for a thorough work of conversion has been wrought in them by the trials of the day. I am afraid that not many are induced to love Christ through His goodness. Some there are, though comparatively few, whose gratitude bursts into flower without any tears of grief to water it. More, I am afraid, have to endure sickness before they appreciate the skill of the physician. They must be smitten before they will turn to the hand that smote them. Men ought to learn, they ought to be tractable when God teaches with the gentle voice of affection, but very often they will not listen till He speaks in rough tones to them. "Before I was afflicted I went astray, but now have I kept Thy law," was the testimony of one, and it might well be endorsed by thousands on earth, and tens of thousands in the skies. Blessed be God for afflictions when they drive us to Christ. For some of our dear friends who do not know Jesus, we might charitably wish that they were brought into such straits as made them fly to Him for succour. Abject misery would do them no mischief, did it make them cast themselves at His feet for mercy. If the total wreck of all their comforts on earth were requisite in order to their putting faith in our Great Redeemer, the trial they so much bemoan would issue in a triumph, for which they would bless God to all eternity. Enough upon that.

I proceed to observe that IT IS THE PEOPLE OF GOD WHO ARE MAINLY INSTRUCTED BY THE THORNS AND BRIERS OF THE WILDERNESS.

What do God's people learn when the strength of their skin is devoured,

and their flesh is made to tingle? I think they learn many lessons, principally concerning those points in which they were most deficient; for God is pleased to make tribulation a means of tuition in imparting to us an experimental knowledge of salvation. Do we not then learn by our little troubles, *the value of our little mercies*? The old saying is, "We never know the value of our mercies till we lose them." When privation comes, we begin forthwith to prize our privileges. What happy lives we should all lead if we were in the habit of praising God for all those bounties and benefits that we are too apt to count small, because they are common! Let us praise Him for the daylight, and for eyes to see it; praise Him for vocal sound and for the sense of hearing to catch its accents; praise Him for air, and the power to breathe it. Oh! if you had the asthma a day or two, you would soon know how to be thankful for a healthy respiration, clear and constant, without pain or effort. There is not a single member of the body, the soundness of which might not make us truly grateful. It is always pleasant, and it ought to be profitable to have hands that are deft, and feet that are nimble. What they suffer who are occasionally crippled in the one or the other, some of us can testify. Blessed be God for every immunity from pain, for every exemption from infirmity. Good Mr. Rowland Hill, on one occasion, wanting to read his text again, took off his spectacles to wipe them, and as he wiped them he said, "Ah, young people! be thankful that you do not want spectacles"; and then he said, "Ah, old people! be thankful that there are such things as spectacles when you do want them." Alas, that you should ever forget these current mercies that daily follow in your track. If you had them not we should advise you to exercise patience; but if you have them, ought you not to adore your Benefactor? Must we wait for a surprising rescue from some startling peril before we pour forth our praises to God for the watchful providence that guards our lives? Oh! keep your harps in tune, and touch the strings every hour if ye would have happy homes and happy hearts. Bless God for the daily mercies that are so continuous and so abundant. Esteem them not lightly, for it would cost you pangs to lose them. When the thorns and briars of the wilderness are used to teach us, we begin to wish that we had gathered more instruction from the flowers that bloomed in the garden, and the fruits that ripened in the orchard. Again, has the harrow passed over you? Are the thorns and briars your school-books? Then do you not learn *what poor, little, insignificant creatures you are*? We get high notions sometimes of ourselves; we fancy that we are really doing something to advance God's cause. If we feel rather sensible of our own importance, that letter of the alphabet which we write as a capital, and leave it to stand alone, the great "I," is sure to hold a conspicuous position. We suppose that we really are of some consequence. We may modestly attribute it to grace that we are what we are; but we manifestly arrogate to ourselves a degree of goodness that, grace or no grace, it would be folly to overlook. We are cogs in the machinery of Providence, the wheels of which could not revolve very regularly without us. A sick-bed, or a collapse in business, soon takes that conceit out of us. Then we say, "Lord, what is man, that Thou art mindful of him, or the son of man, that Thou visitest him?" The world is going round all the same, the church is fulfilling her sacred mission, for though Paul be in bonds, the Word of God is not bound; nay,

the very society of which you seemed to be the centre, is rejoicing in new successes, while you are sighing lest it should sink for your lack of service. Fond mother! how could your little family thrive without your tender care. "Don't distress yourself about them; the children seem very happy, and it is wonderful how baby takes to her new nurse." So they tell you, and so it is; and so you feel more lowly since you have been laid aside. You never thought until this sickness of yours, that for one hour you could be spared. Ah! man of business, you think you must be in the shop; so, indeed, you are very necessary to your household; but not so necessary after all but what the great God who managed the universe before you were born, will get on very well when you are dead and gone. Oh! how it does show us the naked nothingness of humanity. Just a pin's prick; no sooner do we begin to feel the headache, or the heart-sick, or have a little loss, or a heavy cross, than we say, "Oh! my Lord, my Lord, how less than nothing I can boast, and vanity confess." Is it not terrible if the trial be not sanctified? Unsanctified thorns and briars make a man harder, draw out his courage, as he calls it, make him set a hard heart against a hard fate, and a stiff neck against a stiff heel; so he goes on his way, blighted but unblest. Do you remember how Job, after he had been smitten with the boils and the blains, heard at length the voice of the Lord speaking to him out of the whirlwind; and then he meekly answered, "I have heard of Thee with the hearing of the ear, but now mine eye seeth Thee; therefore I abhor myself, and repent in dust and ashes." It is a blessed thing to be brought low, for the way to heaven is down-hill, though some say it is up-hill. The way to be great is to become little. The way to become like the great God is to become nothing at all in our own esteem, and it is because trials and troubles teach us this salutary lesson, that they are amongst the most valuable blessings we have ever received.

Another thing that we learn from these thorns and briars is SYMPATHY. Should you at any time meet with a man who has never had any sickness in all his life, and never encountered any trouble in business, by all means avoid him; cross the road, keep clear of his path, do not speak to him. "Strange advice," say you, "to give us." Yes; but I will venture to say it is sage counsel, for there is no creature more heartless and uncompassionate, than the man who has never known what it is to suffer, to want, or to mourn. I dread being drawn into the company of a man who has never been in the furnace of affliction; because he is so apt to sneer at any one who is sad, and to taunt those who are in trouble. He says, that if people are poor, he does not pity them, for it only proves they are idle. That is his notion. Like the great lady who could not understand people complaining about bread being so dear, as they could always get a bun for a penny. I have noticed that nervous ailments are never treated with much tenderness by those whose robust frames tell more of brute force than of brain power; and yet you know that no part of our physical system is so sensitive as the nerves, and none more susceptible of acute pain. We have heard a man say, "Thank God I was born before nerves came into fashion." But it is poor sport to make fun of other people's miseries. Oh, how dastardly it is for men of iron constitutions to smite with their tongues, and crush with their taunts the feeble and faint, whom they ought to commiserate! Just as those burly knights of yore, whom we read of in

pretty stories, clad themselves in coats of mail, so thick that nothing could hurt them, were wont to ride about and crack other people's skulls, accounting themselves courageous! Cowards they were, who would not have ventured into battle if they had not been covered with armour from head to foot. For my part, when I am in trouble, I like to meet with a friend who has a fellow-feeling with me; one who has travelled the same path, encountered the same dangers, and been laid up with the same fever that now falls to my lot. If he has passed safely through, and his soul hath now in remembrance the trials that threatened to overwhelm him, though he was enabled to outlive them, that is the brother whose conversation cheers me. If he has forded the floods in which I am floundering; if he has been scorched in the fire where I am now seething; if he has carried the like cross which is now crushing me, I hail him heartily, for I find in his sympathy a measure of support that buoys up my spirits. There is no way, I believe, for ministers of the Gospel to meet the manifold grievances of those who are soul-sick, but by prescribing the same remedies that gave them relief at the time they were themselves cast down. We offer you the very consolations that relieved us when we were brought low with the like complaints. The vein through which sympathy flows is not sound talk, but a soft touch; a sense too delicate to be explained, too dear to be denied. Martin Luther used to say that adversity was the best book in his library. Temptation, to his view, was the battle-field in which ministers were trained to resist the assaults of the devil. "Ah," said he, "faith is a wonderful thing! it makes the weak strong, it enables one to prostrate the devil as though he were an infant. The devil fears the Word of God. He can't bite it, it breaks his teeth." Depend upon it, those who have had no experience of the wiles of Satan, cannot aid or encourage poor tempted souls. Oh! you Christian people, be thoughtful, but do not be desponding when you are called to endure trial and trouble, because God is qualifying you thereby to succour and sustain others. Ask grace to gather up some stores of wisdom in every season of sorrow. Remember that as day unto day uttereth speech, so night unto night showeth knowledge. Oh! we do waste so much! We are like Gideon's fleece; God sends His grace in dark nights like dew, that we may get full of the dew; but oh! we do not long keep it; it begins to exhale or to drop away. Ask of God grace to use every drop of grace, and by grace to get more grace. Intreat His help, that you may get as much sanctified use out of every twig of the rod as shall be possible.

There is yet another lesson which God teaches us when He thus makes us smart. He makes us know that this is not our rest. Pilgrims and strangers on the earth, though we have professed ourselves to be, we are prone to think that we have come every now and then to some peaceful valley, where we can settle down and all our wanderings cease. Dear friends, what small value is to be attached to everything that is not eternal! Sometimes I happen to have two rather different engagements on the same day: in the morning there is a wedding; in the afternoon there is a funeral; and I have to officiate at both. When they have thus come so close together, I have thought,—Ah! this marrying and this burying, it is all a part of the same business, they tread on each other's heels. The time is short; it remaineth that they that have wives be as though they had none. It is well to live as those who must soon depart

and be gone. There are many things one feels rather earnest about at times. Once I looked eagerly forward for the disestablishment of the Church of Ireland. That matter was set at rest long ago. Presently the Church of England, and the Church of every other nationality will be gone. What does it all amount to? So many mounds in the graveyard; so many bishops reduced to dust; stopping bung-holes; curates blowing about in March dust, and all of us turned to an impalpable brown powder, done with, and spirits gone to their last account. That is the important matter; as for deeds done in the body, they derive all their significance from the eternal destiny that awaits us. Still, we all do feel a clinging to these temporalities, to these things that pass away in the rising. If any of you get a little money, how nice it seems; but how apt it is to stick to your fingers. You cannot get a house to your taste, or a couple of rooms comfortably furnished, without congratulating yourselves upon having found a little paradise. Or as you dandle your dear little children on your knees, and listen to their merry prattle, the ties that bind you to the world are tightened. You feel that there is something to live for, if it is only to save them from toil and trouble all their days. Ah, then! the bounties of Providence are delightful and desirable, when we know how to use them; but they fade like flowers, these earthly joys, there is no continuance in them; like the seasons, they are changing. Our eternal hopes must soar above our present circumstances; and our comfort concerning eternal things must be drawn from a higher source than the homes and hearths we love so well, or else we are utterly deluded. Oh frail creatures! Oh fleeting world! The visitations of sickness and bereavement take their round in the course of time. "*Life's but a walking shadow.*" Trouble comes, and as we sit in solitary gloom, we begin to cry, "We have no abiding city here." We shall be willing to depart when we get a thorn in the flesh that is intolerably painful; and glad enough to go to heaven when we get briars upon our backs that bow us down, and tear the skin. But were it not for these thorns and briers we should want to turn squatters in this strange land; well content to build our tabernacles and fix our residence here, instead of pressing onward, as now I trust we shall, like pilgrims to the city that hath the foundations, whose builder and maker is God.

One more lesson that we learn among the thorns and briers of the wilderness is THE INEXPRESSIBLE PRECIOUSNESS OF THE SWEET LORD JESUS. On His bosom the aching head can lean and with Him there is quiet composure for a palpitating heart. So He giveth His beloved sleep. Ay, but you never can perceive how sweet it is till you begin to prove how bitter the world is. How shall you esteem *His* faithfulness unless you have experienced *its* falsehood? How shall you appreciate the constancy and trustworthiness of the Blessed Master unless you have been aggrieved with the inconsistency and fickleness of your fellow man? It is good to have every prop removed, that we may lean wholly upon the Lord. When the ship is to be launched they knock away the dog-shores, and then by degrees she moves down the incline till at length she glides in her element. So is it with us; we are like the vessel that is up on the land till we have to bear the blows of affliction which knock away one dog-shore after another; even then we are slow to yield to the strokes; as it is hard to move an unwieldy mass, and harder still to stir an unwilling heart. Yet at last away she slides and sweeps along into the flowing

current. Happy the soul that gets into the element of communion with Jesus ; then it is well with her. We are like the balloon that is bound to the earth with many ropes ; those cords must be cut though we do not like the process ; it causes so much oscillation and agitation ; but when they are all severed, aloft she mounts above the clouds, leaving all that lies on the dead level of our present circumstances behind and far below. The rending of those links that bind us to the earth doth often aid the soul to soar towards heaven. Our life and joy, our comfort and our cheer, we then find in fellowship with Jesus Christ our Lord. Such lessons do our daily trials teach us.

Should it seem strange and surprising to you that our ever-gracious God must need instruct us with such grievous discipline, let me tell you what I take to be the real reason. It is because we do not learn to profit in any other way. I do not think God ever comes to blows with us when kind words will answer the purpose ; but when gentle monitions are of no avail He has to fall to with the rod to get us out of our folly, and to infuse into us a little wisdom. And oh, what an effectual method of teaching it is when he uses thorns and briars ! It is a most forcible appeal to present consciousness, and it is not very likely to fade from the memory. Tell a child anything and you address his ear ; but he may easily catch the sound without correctly getting the sense. A more vivid impression may be produced by accosting the eye ; so object-lessons are thought to mark an advance in the art of education ; and yet instruction and admonition are never so deeply instilled as when the feelings are appealed to. By making us smart, God causes us to know. There is no inattention in that school where the thorns and briars tear the flesh. You go up to God's house and listen to His Word, but little do you heed it, for it passes by the ear and is forgotten. Then God comes to your house, and instead of knocking at the ear-gate He enters by the gate of your feelings, so you are obliged to admit the teaching, and in so doing you get more intimate with the teacher.

By simply speaking there may be merely a temporary disturbance of the air, and the effect passes off, but what is burned in, as John Bunyan puts it—what is burned into the skin and the flesh with the red hot iron of affliction you cannot easily erase. Why, there are some truths in God's Word which I sometimes call in question. Though I know they are true I am apt to doubt them, and sorry am I to be constrained to make such a confession. But there are other truths there which I never can challenge with the faintest suspicion. Were I to live in this world as long as Methuselah did, I could never dispute or discredit them ; I will tell you why : I have had them burned right into my bones, my flesh has quivered under an awful experience of their power, therefore as long as mind and memory last I must hold to them with the grip of strong conviction. I expect that we all of us shall have to learn by chastening many a lesson that we have been content to set lightly by when in the flush of health we would scarcely listen to the testimony of sires and sufferers who would willingly have taught us by their trials. By the thorns and briars that tease us we must ourselves get the truth worked into our being and existence till it is part of the warp and woof of our very manhood.

I shall not detain you any longer, but I should like to advise you, dear friends, as you pass along through this world not to talk much to other

people about your troubles. It is a stale subject. I daresay they could be quite as fluent as we are upon that topic. Any number of poor men conversing about their poverty would not put a penny in their pockets; nobody can pay off a debt by publishing the particulars of what he owes. Now would it not be better for us, each one, to watch the occasion of our sufferings, to wait upon God in prayer concerning everything he feels, with this earnest cry, "Show me wherefore Thou contendest with me, my Father. Thou hast said, 'Hear ye the rod and Him that hath appointed it;' I do hear it; tell me what it is; show me what Thou wouldst have me to do, and give me grace to do it." And would it not be well when we talk with a Christian friend upon his share in the sorrows of life, to be always trying to bring the conversation to a practical account, tenderly suggesting such an inquiry as this: "Dear brother, what is the Lord teaching you by this?" When you hear people murmur, do not join with them but say, "Well, dear friend, I wonder whether you have learned the lesson that comes from it?" They will look you in the face and say, "I have not thought of that." Do put the question to your Christian friends, "Have you had the sanctified use of what God has given you? Are you persuaded that the lesson which the Lord would teach you have really learned?"

God grant that we may all learn of Him who suffered for us, leaving us an example that we should follow His steps, so that by-and-by we may meet where there are no thorns and no briars, where He whose head was once garnished with the thorn-crown now wears the diadem, and where we too shall reap the like recompense of reward, made like unto Him in glory and majesty by the transforming power of His grace. Amen.

Essays and Papers on Religious Subjects.

DAVID BRAINERD, THE INDIAN MISSIONARY.

CHAPTER V.—EVANGELISTIC JOUR- NEYS AND HOPEFUL SIGNS.

WHILE David Brainerd was carrying on his mission work at the Forks of Delaware, he made several remarkable journeys, in which, as usual, he endured much hardship and suffering. One was made into New England, when he was absent from the place of his abode about three weeks. During the greater part of this time he was in a feeble state of health; but on his return he makes the following entry:—

"Wednesday, September 26.—Rode home to the Forks of Delaware. What reason have I to bless God who has preserved me in riding more than four hundred and twenty miles, and has kept all my bones that not one of them has been broken. My health likewise is greatly recovered. Oh, that I could dedicate my all to God! This is all the return I can make to Him."

Scarcely has a week passed away before, in company with a brother minister of the name of Byram, his Interpreter, and two of the chief Indians of Delaware, he sets out on an appointed journey to Susqua-

hannah. After travelling about twenty miles they lodge in one of the last houses on the road, and then have to face "nothing but a hideous and howling wilderness." The next day's journey is thus described.

"Wednesday, October 3.—We went on our way into the wilderness, and found the most difficult and dangerous travelling that any of us had ever seen. We had scarce anything else but lofty mountains, deep valleys, and hideous rocks to make our way through. However, I felt some pleasure in divine things part of the day, and had my mind intensely engaged in meditation. Near night, the beast I rode upon hung one of her legs in the rocks and fell down under me, but through divine goodness I was not hurt. However, she broke her leg, and being in such a hideous place, and near thirty miles from any house, I saw nothing that could be done to preserve her life, and so was obliged to kill her, and to prosecute my journey on foot. This accident made me admire the divine goodness that my bones were not broken, and the multitude of them filled with strong pain. Just at dark we kindled a fire, cut up a few bushes and made a shelter over our heads to save us from the frost, which was very hard that night; and committing ourselves to God by prayer, we lay down on the ground and slept quietly."

Two days more of this hazardous and painful mode of travelling brings them to Susquahannah river. At a place there they find twelve Indian houses with an Indian king. Saluting his Majesty in a friendly manner, David Brainerd tells him his business, which was, if he was allowed to do so, to teach them Christianity. After some consultation he is permitted to preach to them several times, but was damped,

as in the case of other Indians formerly, with their sceptical objections. Without making much headway among them, on October 9, after prayer to God for His special protection, they start about five o'clock in the morning on their journey homewards, and travel with great steadiness till past six at night. Then they make a fire and a shelter of barks, and so take their needful rest. But in the night they hear the wolves howling around them; God, however, not suffering them to be harmed. The following month after his safe arrival at Delaware is spent in endeavours to instruct his Indians, whose serious demeanour begins to encourage him; and then he has to set out on a journey to New York to a meeting of the Presbytery. On his return home he comes to Rockciticus where Mr. Byram lived, being on the way nearly overcome with the perishing cold. The next day he starts for home, having about forty miles to travel. What sort of a journey he had the reader will learn from the record given in his diary.

"Thursday, November 22.—Came on my way from Rockciticus near Delaware river. Was very much disordered with a cold and pain in my head. About six at night I lost my way in the wilderness, and wandered over rocks and mountains, down hideous steepes, through swamps and most dreadful dangerous places. The night being dark, and few stars to be seen, I was greatly exposed, much pinched with cold, and distressed with an extreme pain in my head, attended with sickness at my stomach. Every step I took was distressing to me. I had little hope for several hours together but that I must lie out in the woods all night in this distressing case. But about nine o'clock I found a house through the abundan

goodness of God, and was kindly entertained. I have frequently been thus exposed, and sometimes lain out the whole night; but God has hitherto preserved me, and blessed be His name. Such fatigues and hardships as these serve to wean me from the earth, and I trust will make heaven the sweeter. Formerly, when thus exposed to cold and rain, I was ready to please myself with the thoughts of enjoying a comfortable house, a warm fire, and other outward comforts; but now these have less place in my heart (through the grace of God), and my eye is more to God for comfort. In this world I expect tribulation, and it does not now as formerly appear strange to me. I do not in such seasons of difficulty flatter myself that it will be better hereafter, but rather think how much worse it might be; how much greater trials others of God's children have endured, and how much greater are yet, perhaps, reserved for me. Blessed be God that He makes the thoughts of my journey's end, and of my dissolution a great comfort to me under my sharpest trials, and scarcely ever lets these thoughts be attended with terror or melancholy, but more frequently with hope and joy."

Early in the ensuing month he is much discouraged, not only on account of the greatness of his work and the difficulties that attended it, but also because of some of his Indians going in company to an idolatrous feast and dance after he had taken abundant pains to dissuade them from doing so. The thought of their thus *worshipping devils*, in spite of his earnest entreaties, almost overwhelms his spirit; and therefore to obtain relief he takes his customary refuge in the shape of setting apart a day for secret prayer and fasting. The next

day he visits them and preaches to them, but under "inexpressible dejection." He tells us "he had no heart to speak to them and could not do it but as he forced himself. He knew they must hate to hear him, having but just got home from their idolatrous feast and devil worship." But even at this dreary time hopeful signs became manifest. He preaches elsewhere with "apparent effects" and in the middle of the month "endeavours to spend a day in fasting and prayer to implore the Divine blessing on his poor people; and in particular he *sought converting grace for his Interpreter, and three or four more under some concern for their souls.*" That he had good reason for doing so the following entry shows:—

"Tuesday, December 18.—Went to the Indians and discoursed to them near an hour, but without any power to come close to their hearts. At last I felt some fervency and God helped me to speak with warmth. My interpreter also was amazingly assisted; and I doubt not but *the Spirit of God was upon him* (though I had no reason to think he had any true and saving grace but was only under conviction of his lost state), and presently most of the grown persons were much affected, and the tears ran down their cheeks. One *old man* (I suppose a hundred years old) was so much affected that he wept and seemed convinced of the importance of what I taught them. I stayed a considerable time exhorting and directing them, and came away lifting up my heart to God in prayer and praise, and encouraged and exhorted my Interpreter to *strive to enter in at the straight gate.* Came home and spent most of the evening in prayer and thanksgiving, and found myself much enlarged and quickened. Was greatly concerned

that the Lord's work which seemed to be begun might be carried on with power to the conversion of souls and the glory of divine grace."

Now, with renewed vigour, cheerfulness, and hope, the Lord's servant prays to God five or six times a day for the outpouring of His spirit on his poor people. Praying before he preached to them, praying while he preached, and praying after he preached, he has considerable freedom in addressing them, and so too has his Interpreter. Several of the Indians follow him from one place to another, and are so eager to hear him that he thinks he can discern the divine influence at work among them. Still at times he suffers from great confusion and gloom, often arising doubtless from his loneliness and feeble state of health. Dwelling alone in a little cottage which he had built for his own use, the only human relief and fellowship that he could obtain in his solitude, arose from visiting a family of white people near him with whom he had formerly lived, and at whose house in the evening he usually attended amily prayer. On Lord's Day, February 17th, his Interpreter being absent, he preaches to the *white* people in the wilderness upon the sunny side of a hill. There was a considerable assembly, consisting of many that lived not less than thirty miles asunder. He discourses to them both parts of the day from John vii., 37. "*In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink.*" In the afternoon it pleased God to grant him great freedom and fervency in his discourse, so much so that "he was enabled to imitate the example of Christ in the text who *stood and cried.*" He thought he was scarcely ever enabled to offer the free grace of God to perishing sinners with

more freedom and plainness in his life. Afterwards he earnestly invited the children of God to come renewedly and drink of this fountain of living water, from whence heretofore they had derived unspeakable satisfaction. He records this to have been to him a very comfortable time; remarking that there were many tears in the assembly, and that he had no doubt but that the Spirit of God was there convincing poor sinners of their need of Christ. He therefore blesses God for the mercy of the day who had "*answered him in the joy of his heart.*" To make up for the absence of his Interpreter, he, on the ensuing Lord's Day, engages a Dutchman to interpret for him when preaching, though he was but "poorly qualified for the business." Having spent two years in the wilderness in a solitary manner he takes a perilous journey of six hundred miles to and fro to New England, to obtain funds from Christian friends in order to support a colleague with him in the wilderness, rightly arguing that this was the Scriptural plan, inasmuch as Christ sent out his disciples two and two. He also takes another journey shortly afterwards to Philadelphia to enlist the governor's interest with the chief man of the six nations to permit him to live at Susquahannah and instruct the Indians within their territory. He had some hopes of success, as the governor maintained very wisely a strict friendship with this royal Indian, and therefore his influence was of value. On the evening after his return to his rude cottage he is visited by a dear Christian friend with whom he spends an hour or two in conversation on the *very soul of religion*. This leads him to make the sage remark, "There are many with whom I can talk *about religion*; but alas I find few with whom I

can talk *religion itself*. Blessed be the Lord there are some that love to feed on the kernel rather than the shell."

It was such a Christian friend as this that David Brainerd needed as a colleague all along; and had the desirable evangelistic boon been granted him from the beginning of his missionary career, there can be no doubt whatever that he himself would have been saved from much severe bodily illness, deep melancholy of spirit, and unparalleled domestic discomfort, all of which tended to shorten his valuable life, and to make his spiritual work ten times more arduous than it otherwise would have been.

(To be continued.)

FRUIT GLEANINGS.

BY T. W. MEDHURST.

NO. III.

"Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."—Luke x. 20.

—Health is a matter for great joy; competence, obtained by honourable industry, is a cause for much joy; and we should rejoice exceedingly, if we have faithful, loving, kind, and true friends; but the highest matter for joy, as it is the greatest blessing, and most ennobling of privileges, is that we are indeed true Christians. It is also a matter for deep gratitude if God has largely bestowed upon us spiritual gifts; but we must never forget that gifts are not grace, and that great gifts may be possessed without grace. The prime and principal ground the Christian has for rejoicing is the fact that his name is recorded in the

Lamb's Book of Life. Greatness is not goodness. Burning is not shining. Let us seek to be good, and to shine before men as followers of Jesus. Let us cry for strong faith and burning fervour, that all men may learn of us the way to heaven. Let us seek grace that we may glorify Christ and benefit man. Let the believer's rejoicing be, not that he is exalted above others, or that he has miraculous power over demons, but that by faith he is brought nigh unto God; that we, as His children, have our names enrolled in His family register. Dear reader, let me ask thee a personal question, Is thy name written in heaven? Dost thou say, "I cannot tell?" then I will ask thee another, Is Christ's name written on thy heart? or, in simpler language still, Art thou a believer in the Lord Jesus Christ? Do not put these questions from thee, for they are vital, and upon thine answer depends thy future weal or woe. Is Jesus thy Saviour?

"And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—Rev. xiv. 13.—In the world of spirits, whither our beloved ones have flown, they have attained a happiness far beyond that which they enjoyed while here below. To live here below was Christ, but to die was gain; for they are now with Christ, which is far better. The dead who die in the Lord are those who by faith lived in the Lord. These persons pronounced "*blessed*" by the Holy Spirit not only lived in the Lord, they also laboured for the Lord; for now they rest from their labours, and their works follow them. Mark, their works do not go before them, but *follow after*.

The work of Jesus goes before as their ground of admission into rest; their works follow after as the evidence that they have been faithful. Here we learn *two* things. *First*, that the instant the soul of the believer leaves its body, it enters into a state of conscious rest. There are no purgatorial fires through which it must first pass; neither does it slumber till the resurrection morning. Absent from the body, the Christian is present with his Lord. *Second*, that the works of the believer shall be rewarded at the judgment. Our works done for Jesus while we are on earth shall not be forgotten when all nations are assembled before the great white throne. Then the cup of cold water given to a disciple, because he was a disciple, shall be thus acknowledged by Jesus: "I WAS THIRSTY, AND YE GAVE ME DRINK." Wondrous grace in these words!

"*This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more.*" —Heb. x. 16, 17.—Anciently, God wrote His laws on the tables of stone, and required the people to render perfect obedience to them, under the penalty of everlasting destruction if they rebelled. The people did not obey; they broke the covenant, rebelled against the laws, and delighted only in wickedness. God hath been sovereignly pleased to spare the transgressors, and to make with them a new covenant. In this covenant, or testament, God engages to do the whole work Himself. It hath in it no contingency. "*I will*" and "*they shall*" are the stipulations of this covenant. "*I will*" be their God, and *they shall* be My people." This covenant is to all intents and purposes *a deed of gift*;

God's deed of gift unto His chosen people. This covenant we call *the covenant of grace*. God engages, *on His part*, that He will give unto us an inheritance; that he will supply us with both temporal and spiritual provision necessary as we travel the way leading up to that inheritance; that He will send forth to us the Holy Spirit as our Tutor, that we may be rightly instructed, and properly fitted for our estate; that we shall enjoy peace of conscience, through the purging by blood, peace with Himself, and peace in the hour of, and in the presence of, death; and that we shall be insured of His own blessing for evermore. God also engages, *on our part*, that we shall be willing in the day of His power; that His law shall be engraved, not on tables of stone, but on the fleshy tablets of our hearts; that our sins and iniquities shall be removed far from us, and be remembered against us no more for ever; and that we shall become perfectly sanctified, and thus made meet to be partakers of the inheritance of the saints in light. My readers, are you interested?

"*Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine; I will repay, saith the Lord.*" —Rom. xii. 19.—To recompense "evil for evil" is devil-like; but to recompense good for evil is God-like. Many profess to be Christians who are revengeful; who are fond of saying, "I will be revenged. I will never forgive him." Such persons, whatever their professions may be, are not Christians at all. If they cannot forgive their neighbours, let them be assured they cannot get to heaven. I have heard of a man whose daughter had offended him. She had married a young man in every way worthy of her, the choice of her heart, but against the wish of

her father, who had entertained the thought of a higher connection for his child. Well, what did that father do? He stamped his foot, and, with a clenched fist and a scowling countenance, said, "I will never forgive her disobedience. She shall never enter my house any more." That father persists in that unnatural, brutal, cruel mandate being enforced. "My daughter," he says, "has dared to disobey me. She shall never darken my doors again." Now, that man thinks he is a Christian. He attends church, conducts family worship, reads his Bible, subscribes to missionary societies, and expects at last to enter heaven. He never will except he repents and finds pardon for his sin through the blood of Jesus Christ. If he dies in his present state, a cruel, revengeful, unforgiving sinner, Satan will reach heaven before he will. God cannot be mocked. We are, if we are Christians, to love our enemies, to forgive all those that trespass against us, to leave vengeance to God, and to be merciful and compassionate to every one. It is God's prerogative to take vengeance; it is ours to overcome evil with good. "Ah," says one, "but who can act thus?" The answer is simple. All who are true Christians.

"We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak."
—2 Cor. iv. 13.—*Conybeare and Houson*, in that admirable work, "The Life and Epistles of St. Paul," thus translate this passage. "Yet, having the same spirit of faith, whereof it is written, 'I believed, and therefore did I speak;'" I also believe, and therefore speak." This quotation is from Psalm cxvi. 10, according to the LXX. The apostle here affirms that he possessed the

same spirit as the Psalmist, and that he had the same faith which the Psalmist possessed. Paul, like David, was in circumstances of affliction and trial. The language which both Paul and David employed, was that which sprang from faith. It was faith which led both to give utterance to the sentiments of their hearts. David expressed his confidence in God, and the hopes which sustained him. Paul expressed his faith in the glorious truths of the Gospel, in the risen Redeemer, and in the consolations of the truthful word of the glad tidings. The sentiments of both were uttered in the language of faith. The words of the Old Testament Scriptures expressed the exact feelings of Paul, and the principles by which he was actuated. He firmly believed in the truths of the New Testament Scriptures, in the being and fatherhood of God, in the Saviour Jesus Christ, in the grand realities of the atonement by the shedding of blood, in the resurrection of Jesus, and of the saints with Jesus, and in justification by grace through faith alone. He had a firm and implicit confidence in these things, and, as the necessary result of that confidence, he boldly delivered his sentiments. His faith prompted him to give utterance to his feelings. All preachers of the Gospel, if they would be successful in their ministry, must follow the example of the apostle, and only speak what they firmly and implicitly believe.

Portsmouth.

DEATH-BED SCENES.

ASSERTION is earthen, and experience is golden. The following statement was given to the writer by a medical gentleman. It was

not prepared to adorn a tale but as an illustration of real life. The value lies in the fact that the incidents are commonplace, for it is on the ordinary occurrences of life that true views are founded. The botanist does not form his system by studying rare and extraordinary specimens, but by considering the common plants of the field. Although no Christian will doubt that "Jesus can make a dying bed feel soft as downy pillows are," yet at times we are grateful for the evidence of fact. Physicians see as much of the bed of death as any class of men, and although it may not be within their province to consider the hopes and fears which are expressed there, still they cannot fail to see a difference between the believer and the unbeliever, and their testimony is of value. The manuscript has been re-written, taking out for a very obvious reason all names of persons or places, and may be relied upon as an unvarnished tale.

Richmond.

J. H. COOKE.

"Only thirty-five, only thirty-five—just think of it!" was the painful querulous utterance of a dying lady. She had for months been an invalid, becoming weaker and weaker, until at length compelled to recognise the fact, she submitted to an examination. I found a disordered lung with a large cavity. She put but one question to me: "Shall I die soon?" This received a faithful answer in the affirmative. The next morning I called again, but she declined seeing me, and I ceased to visit her for some weeks. Then I was again sent for; the same question was asked and the same reply given. My next visit was again refused. I was summoned a third time on a Sunday morning; I found her ill and weak, but making arrangements for

some pleasure on the Monday. That night I was again called to her, this time to her bedside. She asked at once the question, "Is this death?" It was, and I unhesitatingly told her the truth. My heart was touched and I pointed her to the Lamb of God who has taken away the sin of the world, but there was no response. She was absorbed with herself. This poor lady had been a parochial visitor, but she had now no comfort for herself. Medicine rallied her back to consciousness. She seemed to see a fearful reality before her in which was no peace. I have frequently seen this awe-stricken look on the face of the dying as though they felt that it was a fearful thing to fall into the hands of the living God. She struggled hard for life. Her only prayer, and her last utterance was "God Almighty have mercy on my soul." To which her agonised husband, who knelt at her bedside, could but say Amen. I was requested by him at the time not to say anything about the state of her soul; a desire I could not defer to. Alas, he had no consolation in her death and no comfort for himself. I wrote to him afterwards, earnestly and long, but received no answer.

In the same road and in a house nearly opposite I was called, not long after, to visit an aged Christian lady, who died after a few days' illness; her departure was in great pain, but singularly peaceful. In the same dwelling was her daughter-in-law, who consulted me at the same time. She was in a very precarious state of health, and the shock of her mother's death was too much for her. I spoke to her at once on the state of her soul. I knew that her mother's prayer had been very earnest on her behalf. She did not reply; but the next morning, just as I was leaving her, she called me

back and repeated the twenty-third Psalm right through. In the afternoon when I saw her I said, "Can you feel that the Lord is *your* shepherd?" she at once answered, "O yes, I can, He is with me." It was my last word with her. She was buried at the same time as her mother.

Within a few yards of the house, at a more recent period, an old gentleman died. He had been out for a day's pleasure and got very wet. Careless of himself he thought of it without any concern. He became ill and sent for me. I found him breathing heavily, and told him his condition was one of great danger, and that it would be a fitting thing for him to think of that journey unto the unseen world which he might soon be called upon to take. He replied that there was time enough to think about that. The next afternoon before the sun went down his sun had set for ever. Time was found for the settlement of his will but the far more important business was passed by. Truly as a man lives so will he die.

From the remembrance of this fact let me turn to a happy picture, the memory of the dying of an aged saint of eighty-one years. She was placid in life as well as in death. Her face wore an expression of rest, her silvery-gray hair was truly a crown of honour. She had found the Lord Christ at the age of eighteen, and during the many years of her life her faith had remained firm. Her frequent expression during her illness was "Not joy but perfect peace." I thought of the passage "Great peace shall they have that love Thy law." When death came it brought no terrors. Her portion in the valley was the assurance, "Thou art with me," and thus comforted she passed through to dwell in the House of the Lord for ever.

The medical adviser when visiting the dying bed often sees a terrible illustration of the hardness of the impenitent heart. One such I mention. I was sent for to see him in an attack of paralysis. It was the effect of a fall on the back of his head whilst under the influence of drink. He had lived an unholy life, or as he put it "pretty much as others and no worse." As the long weeks of feebleness crept on he gave no word of penitence or hope, and although one dare not write him down as a lost soul, for we never know the power of Divine grace, yet his end was such as left no good hope behind. It is a fearful thing to die without hope. Is it less so to die on a false hope?

A young man of twenty years of age was one of my patients, and he might have lived on much longer than he did had he known how delicate he really was, and given some careful attention to the laws of health. His chest was broad and his muscles were strong, but they were not proof against the slow advance of treacherous disease. When his end was drawing near I spoke to him of "the gift of God," eternal life, and asked him if he was willing to accept it as a gift. He said he could, and I trust truly in his case. But after all sick bed experiences are not satisfactory. There is so little of the assurance of reality about them. People too often imagine that if they send for a minister of religion and are but put into a kind of moral bath that they are safe for eternity. One poor fellow I knew sent for a neighbouring clergyman, one of the priestly school; the man died, and the family were pleased with the comfort that the clergyman was perfectly satisfied. But was the Saviour? I cannot tell, but this I can say, that it is a sad preparation for eternity

to be found in the road, drunk, and being brought home with inflamed lungs to die within a week. It is most pitiful to see the delusion these false shepherds frequently sanction. No man liveth, and no man dieth to himself. The evil effect of the awful priestly work that is continually being carried on is that men are living the life of the wicked and then pronounced to die the death of the righteous.

Now there comes before me the memory of a dying lady who had lived a Christlike life, and yet had to pass through a terrible fire of agony before she departed. Her cry for water in her fearful thirst and burning pain was a heavy trial to her beloved husband; but she endured as seeing Him who is invisible, and within was peace. She gave me an old black-letter Bible as a parting gift. I treasure it much and often try to imagine the saints now glorified who poured over its pages when reading was harder work than now, and I am filled with gratitude to think of the wide circulation of the Bible in clearer type at the present day.

There are houses in my neighbourhood which I can never pass without some sanctifying reminiscence. There is one on the common where, in the earlier days of my practice, I visited a very holy man. He suffered greatly, but his frequent cry was, "Jesus, dear Jesus, be with me to the very gates of the city." His clear mellow voice I seem to hear now as he once spoke to me words of power. "Don't be afraid young man to speak a word for your Master." He was happy all along, sometimes irritable through the disease from which he suffered, but then he was afterward so penitent and ashamed of hasty words. The happy moments with saints in the furnace have brought

a blessing to me, which I would not exchange for high earthly honours.

Some deaths are awful in their suddenness. I well remember one. A lady had been spending the day with her husband in a pleasure excursion. It was a beautiful summer's evening. I stood outside my house enjoying it, and saw them both pass by. I was called up at midnight with an unusual and startling ringing of my night bell. On looking out I saw the husband but partially dressed begging me to visit his wife at once. I was speedily in the room, but death had been there before me. The husband was overwhelmed with sorrow, sought for help in the poisonous broken cistern of strong drink by which he was hurried to the grave. This is but one of many. The most ordinary medical practitioner meets with cases of this kind so frequently that their awe-inspiring power seems to be lost upon him. Never can he doubt the truth, "In the midst of life we are in death."

The last three cases that come before my mind whilst thus writing, occurred very near to each other. Two in the same house and one but a few doors distant. There is hope with me of all three, but the certainty differs greatly. The youngest was a young lady, surrounded by ritual, which was no manner of spiritual help to her. I had reason to know she gained no comfort from it; her sister assured me afterwards of the truth of this, but the clergyman after her death said to me, "You see what a solace ritual was to her." "Stay, my friend," said I, "she had Christ, that was her solace. May the same be yours." Over her bed there hung a card with the inscription "Jesus only." I believe that was all her trust and a real joy to her soul. I also attended her aunt in her last illness. She suf-

ferred much and long. She was very silent, listening most readily to all that was said, but making no reply. She had been formerly connected with the Society of Friends. I trust she will be found in glory, but she made no confession of Christ in her end. On her tombstone there is engraved "Jesu mercy," in strong contrast as I deem it with the one close by, marking the resting place of her niece, to whom I have just referred, on which is "Jesus only." Oh the comfortless cold of this soul destroying ritual! with the sacrament for a panacea and Christ in the background. It brings no bright hope and crushes joy to death, so have I found it ever in my experience. Its chilling influence in the dying hour appears very awful to me. I close with an account of one who after a long weary illness came to his end with rapid strides. On one of my visits I found him so ill that I felt I ought no longer to defer telling him the truth. I said, "I have long wished

to ask you one question, Have you accepted Christ for yourself?" His ashy pale face became paler, but the response came steadily, "I have." Each visit I paid brought fuller proof of the truth of this. He enjoyed much comfort from the promise "I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee." It was especially the personal bearing of the love of God that was his strength. These words were afterwards placed on his tombstone. His last hours were clouded with terrible delusions, he had fearful onslaughts from the enemy of souls to contend with, but in time the mists cleared away and there was solid peace. He was cut down at an early age, leaving a wife and children behind, with whom he left an abiding witness for the truth in the remembrance of a happy departure. Just when departing he said in a rapture, "Mother, I see the pearly gates, O, it is glorious."

Reviews.

Sermon and Notes for Sermons.

Preached at different times. By the late Rev. W. A. SALTER, of Leamington. Elliot Stock, 62, Paternoster Row.

THE author of these Sermons and Notes for Sermons always preached extempore, and left no written sermons, except some which belong to the early part of his ministry. But to those who may not have had the privilege of knowing or hearing the author, we can say his style was orderly. His subjects always well chosen and carefully delivered. An

entire absence of the loud and boisterous; but the presence of the gentle and persuasive—loving, tender, and very effective. It was our privilege to have heard some of his ministrations, and these sermons are a sweet reflection of our departed brother's Matter and Manners. They are very profitable reading. The sermon upon the "Alabaster Box" and the one upon "Faith" are especially stimulating. The devout reader will find much that will profit, and we are confident that the volume will be very highly appreciated by the many friends who hold Mr. Salter's

memory dear, and who have loving remembrance of the labours of this departed servant of the Lord.

All for Christ : Christ for All. Illustrated by the life and labours of William M. Bailey. By F. W. BOURNE, author of "The King's Son," &c., &c. Bible Christian Book Room, 26, Paternoster Row.

THIS little work is one of the Billy Bray series, and those who have read his life will find a similar kind of man and work described here. It is truly interesting, and will doubtless do good to many who may read it. The labours of William M. Bailey were without intermission; in season and out of season. Nor did he cease from loving toil until the Master said "Come up higher!"

We fail to agree with the compiler—who in his Preface says the adoption of this style would solve the question, How to reach the Masses—when he says, *If all ministers and other workers for Christ drank more deeply into Mr. Bailey's spirit, and adopted more freely his methods, the most difficult problem of our time would be solved, &c.* We think that the want is more heart and less art. All honour to Mr. Bailey as a zealous warm-hearted labourer in the Lord's vineyard. But every man in his own order. Our want is not imitators—we have them to repletion—but *thoroughness, soul, heart, and head*; TO PREACH CHRIST, NOTHING BUT CHRIST, with all our might, and with full faith in the glorious Old Gospel, and the masses, by God's blessing, will be reached.

Only a Soldier; being extracts from the Journal of an Indian Subaltern. By JAMES W. BRYANS, Captain (retired), late Bombay Army, F.R.G.S. Nisbet and Co., Berners Street.

THIS is a delightful story; beautiful from its simple naturalness. The narration of its facts stir our best emotions. It is an uncoloured state-

ment of the Lord's saving work upon an officer of the Army, whose salvation the Holy Spirit was pleased to effect through the instrumentality of a Christian soldier from the ranks. We heartily wish some means could be adopted which would result in a copy being placed in the hands of every officer in the Queen's army.

MAGAZINES, PAMPHLETS, &c.

The Ragged School Union Quarterly Record. Kent and Co., Paternoster Row.

GIVES a good account of its work, and has an excellent wood-cut of Robert Raikes, and another of his birthplace, with a worthy leader upon his work for God.

The Missing Link. Elliot Stock.

A MAGAZINE dedicated to the Bible Society. Gives a very encouraging account of the labours of our Bible women.

• *Dr. Hayman. Bible Wines, and the Temperance Bible Commentary. A Dissection of Articles in the Church Quarterly Magazine,* by the REV. DAWSON BURNS, M.A., F.S.S. Temperance Publication Depot, 377, Strand.

TEMPERANCE is Mr. Burns' great subject. He is an authority, and comes to his work as a champion having the authority of years of a worthy life devoted to his theme. All who wish to be informed on this topic should read him. In argument, he is always clear, logical, and pointed.

The New Testament Commentary for English Readers. Edited by C. J. ELLICOTT, D.D., LORD BISHOP of Chester and Bristol. Cassell, Petter, and Galpin, London.

WE hail with pleasure this first part of one of the best commentaries of the day. All that ripe scholarship, careful thought, deep research, and a devout heart can do, are to be found

here. It should be read by thousands, and an immense amount of blessing must be the result.

Evangelical Christendom. W. J. Johnson, 121, Fleet-street.

EVERY one who wishes to be read up in Christian work and the news of the Churches, will not fail to read this monthly.

Religious Tract Society. 56, Paternoster-row.

THE above Society send us monthly parts of the *Boys' Own*, and *Girls' Own* Papers. We reiterate the recommendation which the Earl of Shaftesbury gives to these successful serials; also the *Sunday at Home*, and *Leisure Hour*, with their sterling matter; while of *The Child's Companion*, *The Tract Magazine*, and *Cottage and Artisan*, we but echo the convictions of thousands, when we say they are very good.

OUR OWN LITERATURE.

The Baptist Magazine contains a very excellent article by the Rev. Richard Glover, of Bristol, upon the Lord's Prayer. Also the "Romance of Golden Lane," by our friend the Rev.

Edward Leach. *The General Baptist* has a spirited paper by the Editor upon the Political Crisis, and a well-written essay on Woman's Work, written by a woman. *The Sword and Trowel* gives a description of the work at Shoreditch Tabernacle, and is a very good number indeed. *Truth and Progress* reaches us from South Australia, and we are well pleased to know that a Baptist Chapel Building Fund, somewhat after the character of our own fund, is in active operation. *The Baptist and Freeman* are still active in giving weekly vigorous and stirring articles of a most useful character, as well as keeping us well up in denominational news. We are glad to see that the Rev. W. Sampson, of Folkestone, has accepted the secretaryship of the Baptist Union.

A Penny Testament!—Mr. Elliot Stock is about to issue a pocket English Testament, with copious notes, references, and introductions, three maps and twenty-four illustrations, for one penny! The object of the issue of the Sacred Book at this exceptionally low price is to give Christian people the opportunity of circulating the Word of God throughout the length and breadth of the land at the slightest possible cost.

BE PATIENT.—Christ went to heaven with many a wrong. His visage and countenance was all marred more than the sons of men. You may not be above your Master.—*Rutherford*.

THE VALUE OF TIME.—Time is precious, but its value is unknown to us. We shall obtain this knowledge when we can no longer profit by it. Our friends require it of us as if it were nothing, and we give it them in the same manner. It is often a burden to us, and we know not what to do with it; but the day will come when a quarter of an hour will appear of more value to us than all the riches of the universe. God, who is liberal in all His other gifts, shows us, by the wise economy of His providence, how circumspect we ought to be in the management of our time, for He never gives us two moments together. He only gives us the second as He takes away the first, and keeps the third in His own hands, leaving us in absolute uncertainty whether it shall ever become ours or not! Time is given us that we may take care of eternity; and eternity will not be too long to regret the loss of our time if we have misspent it.—*Fenelon*.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. H. COLLINGS, of Bristol College, has accepted a unanimous call to the pastorate of the church at Christ-church, George-street, Ryde.

Rev. J. Seager, of Thrapston, has received a cordial invitation to the pastorate of the George-street Church, Salford.

Rev. James Easter, of the Pastor's College, has accepted a unanimous call to the pastorate of the church at Bildestone, Suffolk.

Rev. H. King, of Birkenhead, has accepted a unanimous invitation to the pastorate of Highbury-hill Chapel.

Rev. T. L. Edwards, of Brixton, has accepted the cordial and unanimous invitation of the church of Wellington-street Chapel, Luton.

Rev. A. Firth has resigned the pastorate of the churches of Kirby and East Kirby, and accepted a call to the church at Mansfield.

Rev. G. Plumb, of Regent's-park College, has received and accepted a unanimous call to the pastorate of the church meeting in Harvey-lane Chapel, Leicester.

Rev. J. Porteous, student of Rawdon College, has accepted the unanimous invitation of the Baptist Church at Lockwood, Huddersfield, to become their pastor.

The church at Coalville is about to lose its pastor, the Rev. W. Wootton, who has accepted an invitation to the pastorate of Princes Risborough, Bucks.

Rev. J. H. Moore, of Regent's-park College, has accepted the unanimous invitation of Berkeley-road church, Chalk Farm.

Rev. J. Trafford, M.A., late president of Serampore College, and formerly of Weymouth, has accepted the pastorate of the church at Weymouth.

PRESENTATIONS.

At a numerously attended meeting in the Lecture Hall, Bartholomew-street, Exeter, a purse containing twenty sovereigns was presented to the Rev. E. S. Neale by Mr. Sanders, the senior deacon, on behalf of the church and congregation, as a token of their affection and appreciation of his ministry and labours among them.

As a valedictory testimonial from the church at Folkestone, which the Rev. W. Sampson has resigned to accept the Baptist Union secretariat, he last week received £27, besides another useful present.

HIGH WYCOMBE. — The closing meeting of the pastor's Bible-class was held on Monday evening, April 5, at Union Chapel. At the invitation of Mrs. Ward, the members of the class had tea together in the vestry, and after tea Miss Paine presented to the pastor, Rev. W. J. Dyer, a marble timepiece, which had been subscribed for by members of the class, as a token of esteem. Mr. Dyer closed his ministry at High Wycombe, on Sunday, April 25th.

RECOGNITION SERVICES.

RECOGNITION services were held at Eastgate, Louth, on March 2, in connection with the settlement of Rev. C. Payne as pastor of the church. The chair was occupied by Mr. W. Newman, and addresses were delivered by the Revs. S. S. Ailsop, E. H. Jackson, William Herbert, and C. Payne, and by Mr. William Kiddall.

Recognition services, connected with the settlement of Rev. G. MacFadyen, late of Bristol, as pastor of the church at Saltash, Cornwall, have been held. Rev. B. Bird, of Muley, delivered the charge to the pastor, and the Rev. J. W. Ashworth, that to

the church and congregation. A tea and public meeting followed in the evening.

The public recognition of Rev. S. H. Firks, late of Romsey, Hants, as pastor of the Centenary Church, March, Cambs, took place on Tuesday, the 23rd March. In the afternoon a goodly number of friends assembled to tea, and in the evening a public meeting was held, presided over by Robert Dawbarn, Esq. Addresses were delivered by Revs. E. Forman, J. L. James, H. B. Robinson, and others.

Recognition services connected with the settlement of the Rev. G. F. Gould—son of the Baptist Union President—as pastor of the church at Cotham grove, Bristol, whither he has removed from Bournemouth—have been held. Rev. Dr. Gotch presided at the public meeting, at which addresses were also delivered by Revs. J. Penny, D. P. Evans, R. Glover, and G. Gould (Norwich).

Recognition services in connection with the settlement of Rev. H. Abraham, as pastor of the Baptist church at Lumb, Lancashire, were held on Friday, March 26th. The first meeting was held in the chapel at three o'clock, under the presidency of Rev. P. Prout, of Haslingden, and addresses were delivered by Rev. J. Howe, of Waterbarn, on "The Duty of the Church to the Pastor," and by Rev. J. Blake, of Darwen, on "The Duty of the Pastor to the Church." A tea meeting was attended by about 400 persons. The evening meeting was addressed by Revs. D. C. Chapman, W. Gay, W. L. Giles, and others.

The public recognition of Rev. W. C. H. Anson, late of North Shields, as pastor of the church, Sydenham Chapel, Forest-hill, was held on Monday, the 15th of March. The chair was taken by Rev. J. W. Todd, D. D., the late pastor. He congratulated his successor on his election to the pastorate of a church which was not of yesterday, in which during a quarter of a century there had been no element of discord, and which was

burdened by no debt. Congratulatory addresses were also given by the Revs. W. Cooke, D. D., S. G. Green, D. D., J. T. Wigner, W. F. Gooch, H. J. Chancellor, T. Stokes, and W. E. Ellis. On the following Wednesday, a social meeting of the church and congregation was held, at which addresses were delivered by Dr. Todd and T. Jeffrey, Esq., and Messrs. Young, Lawrence, Porter, and Hills, deacons, and on behalf of the young members by R. Booth, Esq.

Recognition services in connection with the settlement of Rev. W. E. Davies, late of Wirksworth, as pastor of the Baptist Chapel, George-street, Grantham, were held on the 7th of April. Sermons were preached morning and evening by the pastor, who also conducted a children's service in the afternoon. On Tuesday afternoon a public tea was provided, after which a public meeting was held, the chair being taken by Wm. Hornsby, Esq. Addresses were delivered by Revs. A. Holland, A. Pearce, and H. Holmes, ministers of the town. The charge to the church was given by Rev. J. J. Fitch, of Nottingham, and the charge to the pastor by Rev. M. Orton, of Bourne. Rev. G. A. Smith, of Ribber Castle, Matlock, also spoke of his personal acquaintance with Mr. Davies. The services throughout were most successful.

On Wednesday, March 10, recognition services were held in connection with the settlement of Rev. J. J. Knight, of the Pastor's College, at Circus Chapel, Bradford-street, Birmingham. A large congregation assembled in the afternoon to hear a sermon by the Rev. C. Spurgeon, of Greenwich. He was, however, prevented from being present through illness, and the Rev. H. Platten, of Graham-street, kindly took his place. Nearly 200 sat down to tea afterwards. A large congregation assembled in the evening, when Thos. Adams, Esq., took the chair. The secretary of the church gave an account of the circumstances leading to the settlement. Mr. Knight replied, and ad-

dresses were delivered by the Revs. E. C. Pike to the pastor, J. J. Brown and others.

NEW CHAPELS.

THE first of the opening services in the new chapel, Parker-street, Burton-on-Trent, took place on Wednesday, March 17, the Rev. H. S. Brown, being the preacher. They were resumed last Sunday by G. Goadby, and will be commenced on March 28, by the Rev. C. Clark, and on April 4, were concluded by Dr. Underwood, who has been requested to take part in the oversight in the infant cause with his son, the Rev. Alfred Underwood, M.A.

The new chapel at Woking Station, which was a branch of the church at Adlestone (pastor, E. W. Tarbox), was opened on the 15th of March, by Rev. W. Brock. The cost, inclusive of freehold site, is £400, of which more than half has been obtained. Sittings are provided for 200 persons, and there is room for a larger building when required. A good staff of workers is on the spot, and a flourishing school has been gathered.

The London Baptist Association Chapel for the year, to be erected during the presidency of the Rev. W. Brock, is to be at Finsbury-park.

MISCELLANEOUS.

LONDON: Edgware-road, W. The reopening services of Trinity Chapel, John-street, were held on Sunday, April 11, when two sermons were preached by Rev. J. Spurgeon. Although the chapel has only been closed for three weeks, a great change has been wrought in it, particularly in the interior. Instead of the pulpit there is now a modern platform, and the chapel has been cleansed and painted. In the morning the collection exceeded £11. We understand that an organ is about to be erected.

Swansea, St. Helen's Baptist Church.—The seventh annual tea and public meeting took place on Thursday, April 8th. About 160 sat down to tea; and after the tables were

cleared, excellent addresses were delivered by Rev. John Roberts, of West Cross, Councillor Jones, Messrs. T. Price, W. Thomas, J. Davies, and W. Lougher; the pastor presiding.

From the review of the past year as given by the pastor, and the report presented by Mr T. Price, with regard to the Sunday School, we learn that the past year has been very successful, except financially; for, notwithstanding considerable additions have been made to the membership, the income is very little in excess of what it was twelve months since, owing to the poverty of many of the members, and real distress prevailing still in the district.

When Mr. Mayo was asked to superintend the Sabbath school, last April, in addition to his pastoral duties, there were only four male and two female teachers; while now there is a good staff of efficient teachers, viz.: seven female, and nine male, under the superintendent recently elected to relieve the pastor, with about 150 scholars in attendance.

Since last April, there have been 32 added to the roll of membership; 25 by baptism, and seven by profession and letter. During the year, one death has occurred, one removal by letter, and one excluded, leaving the present membership at 58.

The singing had greatly improved. They had now an efficient organist in Mr. Wells, who plays gratuitously, and a leader in Mr. R. Chalk, while both pastor and his wife take great interest in the singing of the sanctuary.

A bazaar was talked of as a means of recuperating their financial position, which was their great difficulty. The pastor urged them to strike out boldly and unitedly for the purpose of clearing it off; stating he had visited a number of the ladies of the town, Baptists, Wesleyans, &c., all of whom had promised substantial help, two of them undertaking to provide for one stall in connection with their church. Goods and help had been promised from Scotland, North of England, Belfast, Bristol, Chepstow,

Wellington, and other places. People very naturally ask, What are the members doing themselves? let them step forward hand-in-hand, shoulder-to-shoulder, to conquer or die.

Some anthems were beautifully rendered by a small choir, and received the encomiums of councillor Jones, who stated he had not heard better singing at any shilling concert.

Miss Morgan presided at the Harmonium.

BAPTISMS.

Abersychan.—March 31, Two, by J. Cole.
Abertillery, Mon.—February 29, Ebenezer Chapel, One, by L. Jones.
Birmingham.—March 28, at Latimer-street South, Five, by Mr. Piddington.
Scotts, Liverpool.—March 28, Derby-road, Three, by Z. T. Downen.
Bourton, Dorset.—On Good Friday, Two, by H. Payne.
Brabourne.—March 14, One, by H. C. Lake.
Bradford.—February 29, Walton-street, Six, by J. Oatey.
Bridgend.—March 28, Nine, by T. Cole.
Brookend Keysoe, Beds.—March 21, Ten, by W. G. Coote.
Buckland Newton.—March 17, Nineteen, by J. Davis.
Burton, Somerset.—March 21, Two, by J. L. Smith.
Chatham.—March 22, at Zion Chapel, Seven, by W. Blocksidge.
Chipping Campden.—March 21, Four, by J. Taylor.
Cotttenham, Cambs.—March 28, "Old Meeting," Nine, by A. Evelyn Jones.
Crickhowell.—March 21, Thirteen, by J. Jenkins.
Darkhouse, Coseley.—March 31, Four, by G. Dunnett.
Dawley, Shropshire.—March 14, Three, by G. Wilson.
Devonport.—March 10, Pembroke-street, Five, by R. I. Watts.
Doals, Lancashire.—March 7, Four, by a student of Brighton Grove College.
Dunfermline.—March 10, Two, by J. T. Hagen.
Earl's Colne, Essex.—March 31, Eleven, by W. E. Rice.
Exeter.—March 28, Bartholomew-street, Eighteen, by E. S. Neale.
Eye, Suffolk.—March 28, Eight, by W. W. Haines.
Fivehead, near Taunton.—March 28, Two, by J. Compston.
Forton, Gosport.—March 21, Three, by C. Philp.
Foulsham, East Dereham.—March 7, Three, by E. Tucker.
Great Sampford, Essex.—March 28, Two, by J. Robinson.

Guisboro', Northampton.—March 28, One, by D. G. Scott.

Haddenham, Cambs.—March —, Six, by T. H. Smith.

Hatherleigh, Devon.—March 14, Four; April 8, Six, by Wm. Goacher.

Haverfordwest.—March 14, at Salem, One; April 11, One, by D. O. Edwards. At Bethlehem, March 21, One, by D. O. Edwards.

Hermon Nantyllo, Monmouthshire.—March 14, Four, by H. Williams.

Hill Top, Eastwood.—March 7, Five, by W. Myers.

Horsforth, near Leeds.—March 11, Three; April 8, Six, by W. H. Rolls.

Hucknall Torkard.—March 17, Fifteen; March 31, Eighteen, by W. Chapman.

Hull.—March 28, South-street, Two, by W. Sumner.

Jarrow.—March 4, in Salem Chapel, Five, by a deacon.

Kegworth.—March 24, Two, by W. A. Davies.

Liverpool.—March 28, Soho-street, Four, by E. E. Walter.

Llanelli.—March 14, at Zion, Two, by W. E. Watkins.

Llanddewi, Abergavenny.—March 28, Six, by W. Thomas.

Llanvihangel Ystrad.—March 14, Two, by T. C. Powell.

Long Eaton, Derbyshire.—March 11, Seven, by J. Davies.

Lumb.—March 28, Nine, by H. Abraham.

Maudstone.—March 22, Three, by G. Walker.

Malton, Yorks.—March 7, Six, by J. Rigby.

Metropolitan District.—
Clapham Common.—March 17, Seven, by R. Webb.

Dulwich.—April 10, Two, at Lordship-lane Chapel, by W. J. May.

Leytonstone.—March 21, Three, by J. Bradford.

Metropolitan Tabernacle.—March 18, Fourteen; March 25, Thirteen; April 1, Fourteen.

Ponder's End, Middlesex.—March 28, Two, by A. F. Cotton.

St. John's Wood.—March 18, at Abbey-road Chapel, Five, by W. Stott.

Moleston, Pemb.—March 21, Two, by T. Evans.

Morley, Leeds.—March 14, Two, by R. Davies.

New Lane, Oswaldtwistle.—March 21, Seven, by E. Lonsdale.

New Whittington.—March 7, Two, by R. T. Lewis.

New Swindon.—March 30, Cambria Chapel, Two, by C. H. Baker.

Newthorpe, Notts.—March 28, Five, by T. Watkinson.

Plymouth.—George-street, December 23, Three; March 17, Nine, by J. W. Ashworth.

Pontnewynydd, Pontypool.—March 17, Nine, Crane-street, by D. Jones.

Portsea.—February 31, Three, by J. W. Genders.

Rawtenstall.—March 28, Six, by J. Jefferson.
Scapgoat Hill, Golcar.—April 4, One, by A. Harrison.
Sheerness-on-Sea.—March 28, Eleven, by J. R. Hadler.
Shipley.—April 4, at Bethel, Twenty, by H. C. Atkinson.
Shoreham, Sussex.—During March, Nine, by C. D. Crouch.
Skipton, Yorkshire.—April 4, Two, by W. Judge.
Smethwick, Birmingham. — March 27, Seven, by G. T. Bailey.
Sourton, Lifton.—March 28, Four, by G. Parker.
Stoke-on-Trent.—April 14, Two, by W. March.
Stonehouse, Devon.—March 17, Three, by W. Trotman.
Tadmorden.—April 3, at Shore Chapel, Four, by J. K. Chappelle.

Tadmorden.—March 7, Four; April 1, Three, by H. Briggs.
Tadmorden.—March 24, Five, by W. March.
Tonbridge.—March 21, Five, by T. Hancock.
Tunstall, Suffolk.—March 7, Two, by W. Gill.
Upper Cæbrar.—April 4, at Siloam, One, by H. Morgan.
Watchet, Somerset.—March 23, Four, by R. B. Clare.
Waterbarn, Lancashire.—March 28, Four, by J. Howe.
Waterhouses, Durham.—March 31, Four, by G. Wainwright.
Waterhouses, Durham.—March 15, Two, by E. W. Jenkins.
Westpark, Dumfries.—March 21, Two, by W. Milligan, Jun.
Wickwar.—March 28, Four, by J. Pringle.
Woodborough-road, Nottingham.—April 4, Eight, by F. G. Buckingham.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from March 13th to April 15th, 1880.

£ s. d.		£ s. d.		£ s. d.	
Rev. J. P. Chown ...	2 2 0	Pastor C. D. Crouch, Shoreham	2 10 0	Mr. J. G. Hall	1 1 0
Mr. Fred. Benham...	5 5 0	A Friend, per Pastor Actcekes	0 10 0	Mr. A. MacNicol	1 0 0
Mr. W. J. Galloway ..	0 10 6	Mrs. Martha Murray "Ourson James' first gift"	2 0 0	Collected by Mr. Mitchell	0 10 0
Mr. J. Groom	1 0 0	Pastor T. D. Cameron	1 0 0	Collection at Hem-yock and Saint-hill, per Rev. A. Pidgeon	0 14 6
Mr. Murdoch	1 0 0	Miss Morrison	0 10 0	Collection at Apple-dore, per Rev. H. A. Fletcher	1 5 0
An afflicted mission-ary in India	0 10 0	"Dear Granny"	0 5 0	Collection at Wynne-rd., Brixton, per Rev. T. S. Edwards	4 10 0
"A Friend in Scot-land"	25 0 0	Mr. Joseph Thomas G. G., near John o'Groat's	1 0 0	Collected by Pastor J. F. Foster, Wick	1 12 2
A Friend in Stirling ..	1 0 0	Mr. T. H. Stockwell ..	1 1 0	Pastor W. W. Haines ..	0 10 0
Mr. Joel Evered	1 0 0	Mr. F. W. Lloyd	5 5 0	Collection at Chest-ow, per Pastor W. L. Mayo	1 5 9
(Ann. Sub)	1 0 0	Mrs. C. Priestman	0 10 0	Pastor W. L. Mayo ...	0 10 0
Mr. John Deverall ...	1 19 11	Mr. A. H. Scard	0 2 6	Collection at Octa-vius-street, Dept-ford, per Pastor D. Honor	1 13 6
C. S. E.	0 5 0	do. (Missions)	0 2 6	Collection at Brom-ley, Kent, per Pas-tor A. Tessier	2 2 0
Freewill Offerings from our Mission Hall, per Mr. A. Ross	7 4 0	Mr. J. Houghton	20 0 0	Weekly Offerings at Metropolitan Ta-bernacle—	
Mr. W. Fullerton	1 0 0	Mr. Theodore Barnes "A Catholic Clergy-man"	1 1 0	March 14	37 18 4
Mr. W. H. Balne	0 12 0	Mr. B. Venables	2 2 0	" 21	41 3 11
Mr. Spriggs	0 5 0	Mr. T. T. Marks, C.E.	2 2 0	" 28	34 13 9
Messrs. Riddle and Couchman	2 2 0	Mr. Fred. Howard ..	1 0 0	April 4	29 8 10
Dr. E. Cronin	2 2 0	Mr. Jas. Betts	10 0 0	" 11	41 4 5
Mrs. Burt	2 2 0	Mr. W. M. Smith	5 5 0		
Legacy of the late Mrs. Ann Gregory (per Mr. W. Gregory) ..	43 6 8	Mrs. Faulconer	20 0 0		
Mr. J. Whittaker	5 0 0	Miss Steedman	10 0 0		
Mr. and Mrs. Haydon ..	1 1 0	The Hon. Mrs. Tucker	20 0 0		
Mr. E. S. Boot	1 1 0	Mr. John Taylor	5 0 0		
Mr. J. Edwards	5 0 0	Mr. W. M. Cross	5 0 0		
Freewill offerings at Eythorne, per Pas-tor G. Stanley	3 12 0	Mr. Philotheas	2 2 0		
Mr. John Barton, Haydock	0 5 0	R. P.	10 0 0		
Mr. Robt. Gibson ...	10 0 0	Rev. E. Wilkinson ..	5 0 0		

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

THE PEDAGOGUE AND THE PUPILS.

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

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."—GALATIANS iii. 24.

OUR translators used the aptest word they could think of to interpret the original when they rendered it "*schoolmaster*." Still, it fails to convey the correct impression. We borrow the Greek word itself, or at least we modernise it when we say, "the law was our pedagogue." A pedagogue amongst the Greeks was the *conductor* who took the boys to the public schools; not the *instructor* who taught them and guided their studies. He led the children to the school where they had to learn their lessons; accompanying them through the streets to keep them out of mischief, both on their way to the academy, and on their return afterwards. During the time they were at home, if they had lessons to learn in the evening, as they seem to have had amongst the Greeks, like our boys do now, it was the pedagogue who had to keep the child up to his task, and he might punish with the rod any faults committed at school, or any negligence in preparing for its exercises. The pedagogue was thus distinct from the schoolmaster. If you confound one with the other you will confuse yourselves. To the care of the "*paidagogos*," who was for the most part a slave, a freedman, or a trusty servant, the child was intrusted when he was not under the immediate oversight of the professor who had charge of his education. This then is the point on which our reflection turns. Under the Gospel dispensation our Lord Jesus is our schoolmaster. It is by Him we are taught and trained for the kingdom of heaven. He is the educator of the large family of the saints. The law is the pedagogue, whose office it is to lead men to Him.

I think you will now see the meaning of the word, and its obvious teaching. The law it is that leads us to Christ; the law it is that whips us and keeps us up to our lessons. It does not instruct us; it is not a schoolmaster; but it is the great introducer to the school wherein we are taught lessons of grace.

The principal matter on which we shall now proceed to speak, is *the work of the law as a pedagogue*; and then in closing I shall address you a few words on the result of being brought to Christ.

To begin with THE WORK OF THE LAW AS A PEDAGOGUE, I must beg you to observe that the term law is used in divers senses in the Holy Scriptures. Sometimes Paul and other writers mean by it *the political code of the Jewish theocracy*, and full many of its statutes and ordinances were meant to be like pedagogues to bring men to Christ. Thus, the law of the Refuge City, though enacted as a matter of state government, has become a permanent type of the Saviour, our Lord Jesus Christ, who is the one

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only refuge to whom sinners can fly for safety when they would escape from the vengeance due to them for their sins. A great many of the laws of the Jewish state were religious; as for instance the Passover, observed in the first month of the sacred, which was distinguished from the civil year, when the sacrifice of a lamb without blemish was killed, and its blood sprinkled, pointing without question to our redemption, the precious blood of Christ, as of a Lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifest, as the Apostle Peter has it, in these last times for us. So, too, all the grand ceremonials of the Levitical economy were but as a pedagogue to guide us to Christ. What profitable instruction can we get from the books of Leviticus and Deuteronomy, unless we accept their testimony as stored with types, and tributary to the gospel dispensation? In very deed the truth like light seems to me to be self-evidential, that every single vessel of the tabernacle, even from the pots that were before the altar to the table of gold whereupon the shewbread was, from the oracle of the house overlaid with pure gold to the cherubim, beaten out of the matter of the mercy-seat, everything gleams with the glorious light of the coming Messiah. As you walk through the various courts, and contemplate the services of the ancient priesthood of Aaron, you seem to be led up to the Cross of Calvary, with foreshadows strewn across your path of the pure sin-atoning sacrifice that was there presented to God. The ceremonial law brings us to the door of the school of Christ. It could not fully introduce us there. The children of Israel were not able to steadfastly look to the end of that which is abolished. They did not understand how Christ was mirrored to them in the institutions of Moses. But now that the Lord has appeared, and we know Him, we can thank God for such a dispensation of types exhibiting the various aspects of that mediation which our Lord so graciously effected on our behalf.

By "the law," however, in this place, I think the apostle rather intends us to understand *the moral law*, the principle of rectitude enforced by authority. "Do this, and thou shalt live," or "offend thus and thou shalt die." This principle, if taken as other than an introduction to Christ, is deadly. Tens of thousands have been dashed to pieces from this Tarpeian rock of the law. They have sought to find the schoolmaster where he is not; they have essayed to discover true learning where it never can be found. Had they used the law of the Lord to bring them up to Christ, and then have left the law to find what they wanted in Christ, it would have answered the purpose for which God designed it. The law, when applied with terror by the Holy Spirit, becomes the pedagogue to bring us to the school of Christ. Of course, neither law nor gospel of themselves can do anything. They must be filled with the Divine Spirit, and when they are, they become sharper than a two-edged sword to pierce our souls. Let me ask you, beloved, whether you have ever felt the terror of the law? whether it ever came to you with an awful power that melted your souls? whether it ever convinced you of sin, of righteousness, and of judgment! whether those ten sacred commands seemed suddenly to flash like lightning upon you, and to speak with the voice of thunder? whether they ever struck you like an arrow, and lodged within you like a consuming fire? This truly is the experience of the loving children of God. The law, when sent home by the Spirit, fills them with dismay, it wounds

them, and withers all their peace ; it kills them, and consumes all their confidence. There is dreadful might and majesty about it, such as was typified by Sinai when it was altogether on smoke.

In various ways the law acts as a pedagogue to bring us to Christ. It *is made useful to us to discover the true character of our past actions*. We were wont to flatter ourselves that we were at least as good as our neighbours ; we could even compliment ourselves that we had not gone so far astray as the most of mankind. We have not been guilty of unchastity ; we have not cursed God ; we do not remember that blasphemy ever fell from our lips ; we have done no murder and committed no theft ; nor could we remember that we have borne false witness against our neighbours ; we have never bowed down before graven images ; we have not turned to any other god—at least, so we have thought. In point of fact, we put ourselves down amongst the innocent and the immaculate ; and if we do not quite dare to say that we deserve reward of God, yet we think ourselves all the better for being modest enough not to say it. We are Pharisees, and yet we hypocritically use the language of the publican, “God be merciful to us miserable sinners.” We make the formal confession without meaning it, for “miserable” we certainly are not, and we merely acknowledge that we are sinners out of compliment to the Word of God and the prevalent Christianity of the times. So we were alive without the law once. But when the law came we were suddenly slain. Sin revived and we died. Then we saw that we had had other gods besides Jehovah. We ourselves had been as gods to ourselves. Or we had lavished on our children, or on some creature that was dear to us, or on some earthly object that captivated us the love and the homage which were due to the Lord alone. As we remembered that God could by no means spare those that were guilty of idolatry we trembled exceedingly. Our honesty seemed all a fiction then. A search warrant is issued, and suspicious transactions are discovered. Where selfishness has had so much sway, such a text as this, “Will a man rob God ?” causes our very souls to shudder. Yea, from crimes the most heinous we could not clear our conscience. The malice of our hearts had now a meaning that appalled us to think of. “Whosoever is angry with his brother without a cause is in danger of the judgment,” “Whosoever hateth his brother is a murderer.” In the bitterness of our temper there is the essence of blood-guiltiness. The spirituality of the law makes manifest the sinfulness of every sense we are endowed with. The pictures we drew of our own propriety fade away ; and the proofs of our positive viciousness are brought home to us with horrible distinctness. We have heard with our ears things that defiled our thoughts ; and our eyes have been justly charged with the grossest impurities. The lusts of the flesh have stained our character so foully that the secrecy of our evil imaginations affords us no shelter from the indictments of heaven.

When the light of the law breaks in upon the soul how it unveils hideous vices of which we never suspected ourselves before, and of which we never should have thought ourselves capable if God had not made our guilt so clear to us. Were you ever made to hate and loathe yourselves, and to fall down before the mercy-seat and cry, “Unclean, unclean ?” Have you ever exclaimed in anguish “Judge me not, O my God, according to my works, deal not with me I beseech Thee, according to my iniquities ?”

Now, it was the law that led you up to this point ; and although it could not bring you into safety it could so make you feel what your past life was as to empty you entirely of your former self-conceit, and bring you to the verge of asking "What must I do to be saved?"

The law does more than that. It not only casts a light upon the past, but when the Holy Spirit applies it, it reveals the present and gives a prophetic glimpse into the future. A man is not only led to repent of the sins he has committed, but to bemoan the deep sinfulness of his nature. He finds that he has an aversion to those duties which God commands, and an inclination to do those very things which God discountenances and condemns. His overt proceedings are merely an index to his covert propensities ; the eruption on the skin is the result of that plague of leprosy which lies deep within. As soon as ever a man begins to discover his own actions in the light of the law he discovers that the thoughts of his brain and the imaginations of his heart are habitually depraved. Nothing loth, with full accord, he trips along the paths of folly ; but if you would persuade him to walk in the royal road of righteousness, it goes sadly against the grain. The scales of his judgment are unbalanced ; the stones he uses are false weights ; his powers of discernment are delusive ; he takes light for darkness, and darkness for light ; with disordered taste he puts bitter for sweet, and sweet for bitter. He finds that he himself is altogether unfit ; he needs a change ; he feels that there is no soundness in him ; his whole head is sick, and his whole heart faint ; he is full of wounds and bruises, to his own view ; how much more in the sight of God is he a total wreck. This is an awful dilemma. And yet in his very desperation he will dream that he can repair the desolate places, so he resolves to renew his efforts. "I will try again," he says, "for I know better now." But he finds that by repeating the experiment he only repeats the failure ; the causes that operated in the past will produce like results in future ; for though a man may reform himself from grosser vices apart from the grace of God, he is not thereby renewed in the spirit of his mind, or conformed to the image of Him who created him. The highest form of *manliness* to which our education and self-discipline can aspire is far below the standard of godliness. When the drunkard amends his habits and takes a vow of abstinence how prone he is to vaunt himself and become conceited of his own self-righteousness. When the swearer ceases from using the profane language to which he was formerly addicted, it is quite possible that in his heart he entertains no more reverence for the name of the Lord, and in his life he shows no more fealty to the Most High than he did before. Human nature is so defiled in its original source that no filtering of the stream as it passes can purify the fountain or cleanse the current as it rolls on perpetually. In spite of all the little reformations we may make in our conduct and conversation by reason of which we suppose ourselves to be better men and women than we used to be, the law of God does not justify us ; but by the light of that law we perceive that we are still under condemnation. Thus the law discovers the past, reveals the present, and opens up a glimpse of the future by letting us see that as we were so we shall continue to be unless grace comes in to make a change. This surely is enough to bring a man into the shades of deepest gloom ; but you must have felt that it is not bringing him to Christ. Indeed, there are some who struggling against this light have yielded themselves up to

despair. With every ray of hope extinguished they have thought their doom was closed, but instead of turning penitently to Christ, who is God's appointed way of salvation, they have hardened their hearts, despising God's mercy because it denounced their merit. Seeing that their own righteousness could not avail them they have grown reckless. The pedagogue, though he brings us to the door, does not force us in, but, thank God, by His grace full many of the dear children of the blessed God having been brought to the door have had grace to enter, and through the law they have been brought to Jesus Christ that they might be justified by faith.

Now the law is a pedagogue in a third sense. *It reveals to us our danger*; for the principle of law, when fully understood and applied to the conscience, makes it clear to us that sin must be punished. We no longer talk of it as a venial fault, as an instinct of nature, as an infirmity, or as a mere peccadillo; but we begin to see it in its execrable hideousness. As the glare of Sinai flashes through the windows of our soul we marvel how we could have dared to offend against our Maker, or violate the precepts that were prescribed for our happiness. Our God so good to us, and at the same time armed with such awful power to resent anything like an insult to His law. We stand astonished; conviction rankles in our breasts: "Against Thee, Thee only, have I sinned, that Thou mightest be justified when Thou judgest, and be clear when Thou condemnest." We begin to see sin to be a hell-deserving outrage against the Most High.

If you ever felt the terror of the law upon your conscience you would forbear to question the everlasting punishment of the ungodly. Such questionings arise from lax notions of the majesty of the law, and light feelings as to the venom of sin. If we had a clear sense of the malignity of sin we should be little prone to demur to the sentence that the Eternal God pronounces upon those whose daring disobedience is unawed by wrath and by mercy unreclaimed. Sin appears to be so exceedingly sinful that we could but own the supreme justice of our Sovereign Lord if we heard the terrible decree of "Depart, ye cursed," addressed to ourselves. A man is not far off from finding shelter in Christ when he begins to apprehend the extreme penalty that must be righteously meted out to him if he has no Mediator; directly he discovers sin to be what God declares it to be, he will begin to cry, "What must I do to be saved?" When John Bunyan found the law in his conscience to be a very hell, as he tells us, so that he was scared with dreams at night and filled with horrors in the morning, the pangs of his conscience perpetually gnawing at his heart, then it was that he began to long for a knowledge of the Saviour. Christ looks very terrible to some sinners. They think him hard to get at, but God cures them of this by making the law more terrible still; so that they fly to Jesus, and would fly to Him even though He had a drawn sword in His hand, because they must. All other refuge fails them. They are frightened to stay away. They are like a dove, which has been known to fly into the bosom of a passing traveller when pursued by a hawk—afraid of the man, but more afraid of its cruel foe. So, often, is a timid soul driven to the bosom of Christ. Afraid of Him at first, but afterwards still more afraid of the impending judgment and of the wrath to come.

My hearers, you who are not saved, I do earnestly pray that the law

may come to you and effect the three-fold object I have been describing. So may you see what the past has been, so may you discern what your nature is, and what the future of your life must be unless grace intervene, and constrain you to look into that gloomy region where hope is abandoned, while darkness, death, and fell despair in sullen silence reign. Little good comes of sowing, unless there has been a previous ploughing. The law must take the ploughshare through the ground, tear it and turn up more congenial soil. May the Lord put you into the furnace of the law, and melt the iron within your hearts; and then, to use another figure, will you be readily poured out and delivered into the gospel mould by a simple faith in Jesus Christ.

Proceeding a step further, dear brethren, I observe that the law sometimes does more than convince of sin and of danger; for when clearly perceived and understood, it shows the sinner once for all the impossibility of his attempting to satisfy God in his own proper person. You read the ten commandments in the twilight of your own rational intelligence; you assent to them; and you promise to observe them. But when you come to read them again in the clear light of the Holy Spirit's teaching, you start back in strange dismay, and exclaim, "It is as impossible for me to keep those ten commandments as it would be to grasp the sun in my right hand, or to hold the ocean in my left." To keep the law when one's thoughts, imaginations, and words are all under surveillance. Oh! simple souls, ye who talk thus, how little ye know of the plague of your own hearts! I have heard pratings here and there about perfection, but I have given no heed to them, for I know that the foolish chatter comes of foul conceit. The heavens are not pure in his sight, and he chargeth the angels with folly; how then shall man that is born of a woman come up to the standard of perfection! Who can bring a clean thing out of an unclean? Not one. And if it were possible to the spiritual man, to the child of God, yet certainly it would be impossible to the natural man, to the unregenerate. Nothing short of perfection would be acceptable to God. The way of the law is as though God had given us a body of unparalleled splendour of form, and told us to produce that form before the judgment-seat unstained, and that in no other way should we be accepted. But we have stained it with our filthy fingers; we have damaged it here and there—and recollect; the smallest injury defiles it. It is not perfect. One sin would suffice to render our obedience to the law imperfect. Some demur to this. On further reflection, however, they will find that it is strictly according to the analogy of nature. Inspect a chain by means of which men are let down the shaft of a coal mine; the exact strength of that chain is to be estimated by its weakest link; for if one link be broken all the men descending the shaft will be dashed to pieces. It does not matter though a thousand links be well forged, if only one shall snap—down they must go. And so it is with the law. There are badly forged links in every man's best obedience; there is something in which he comes short, and the law, when it comes with light and power into his soul, makes him see that if the plan of salvation were by works of the law, there is not a man living that could be saved. The sides of the mountain are too steep for us to climb; the way is too long, the paths are too difficult. Flesh and blood since Adam fell could not and must not attempt to force its way to heaven thereby. It is good for a

man to know this thoroughly, for then the pedagogue has almost brought him to the door of Christ's house and shown him that there is no other house to go to.

The law may likewise be useful in bringing us to Christ *by letting us see that Jesus Christ is exactly a suitable Saviour to meet its demands*. I understand from reading God's law that in order to be saved I must have a righteousness that is absolutely perfect. Jesus Christ has such a perfect righteousness; and if He gives that to me His righteousness becomes mine, not merely by imputation, as we sometimes say, but it becomes mine as an actual possession, for all that belongs to Christ belongs to all who have His gift. Does the law then demand entire conformity to all its requirements?

Here it is, we can say; all that the law asks for I can give; Jesus Christ has supplied me with a full equivalent for all its exactions. He has vouchsafed his righteousness to me. By a simple act of faith I have accepted Him to be my portion. But inasmuch as I have myself offended against the law, I find it demands of me that I should die. "In the day that thou eatest thereof thou shalt surely die." That is the law's penalty. This distressed me once, but my fears were all disarmed when I came to Christ. Yonder hangs the world's Creator, Him by whom all things were made that are made. He has taken upon Himself my nature, He has clothed Himself with flesh and blood. Very man of virgin mother born, He bleeds and dies: pours out His soul a vicarious sacrifice for all His people. In this propitiation I have a personal interest. Shall I not then put my trust in Him? What more, my soul, dost thou want? Behold, dear hearer the final cause of full satisfaction. If thou wantest love, it is there. Smear thy door-posts and the lintels thereof with His blood, and thou shalt not be smitten; safe as when the destroying angel passed over and smote not the Israelites when he saw the blood. All that the law can possibly require of us—whether it be a life of obedience, or a death of capital penalty—we meet by faith in Christ twice as much as was due. Its clamour is effectually closed; for by the active and then the passive obedience, of our great Surety and Substitute, the law is not only satisfied, but it is magnified and made honourable. Oh, how blessed is this work of the law within the soul, when it brings us to see that Jesus Christ precisely meets all its precepts and all its penalties; so that by taking hold of Him we are delivered from the curse by Him who became a curse for us when He was hanged upon the tree on our behalf. Thus, dear friends, the law leads us to Christ.

Do you know anything about this matter? That is the question which I want to press home. I think many of you can say that it tallies with your experience. By one effort after another you sought for a long while to reform your character and to retrieve your ruined condition. Such folly I well know was bound up in my heart. Human nature is always craving to do something to gain a little creditable to itself. This proclivity crops up on all occasions and in all sorts and shapes. The ritual of the Romish or the affectations of the Anglican Church are taken by some to be the rule of righteousness. Among Nonconformists, too, there are standards that presently become badges of specious sanctity; an orthodox creed, an indiscriminate charity, or even an honest reputation, resolve into make-shifts of special merit. These are but various forms of the old law principle, by which a man tries to spin out a righteousness of his own, like a silk-worm

spinning a cocoon to die in, and we should have kept on spinning to this hour if the law had not come and torn our webs to pieces. We decline the perfect robe of righteousness while our rags can be tacked together. As long as they will last we try to wear them. We stitch fig-leaves to hide our nakedness; but when every device fails we are forced to resort to God naked and helpless. Cheerfully and gratefully do we then accept that glorious robe of perfect righteousness which is put on to us when we believe in Jesus Christ. Thank God for that perfect robe. You will never get into the robing room unless you are stripped of your own conceits. Thank God for the wounding and the healing. Is it not written, "I wound and I heal?" There must be wounding before there can be healing; there must be casting down before there can be lifting up.

Now, as to the result of being thus brought to Christ, I have to say a few words in conclusion. "The law was our schoolmaster to bring us unto Christ, THAT WE MIGHT BE JUSTIFIED BY FAITH." It is the most pleasant thing in the world to be delivered from slavery and brought into freedom, to be rescued from condemnation and granted a free pardon, to be relieved from the dreary fear of hell and regaled with a full assurance of an unfading inheritance in heaven as one who is emancipated, absolved, reconciled, and raised up to a high and holy destiny. Oh, what joy there is in salvation! One moment of time has sufficed to accomplish all this for some of us. I shall never forget the morning when I entered God's house of prayer a heavy-laden sinner. Had anybody asked me then if I would be saved, I should have declared it would have been impossible. The guilt of my sin lay so heavy upon me that life was a burden to me. I had no rest. Little did I dream that rest was so easy to find. I had heard the gospel many times, but I had not understood it. The moment that it dawned on my heart I welcomed it, my fetters were broken, and I was free. The preacher uttered the words of the Lord, "Look unto me, and be ye saved all the ends of the earth." He told us that all we had to do to get sin forgiven was simply to look to Him, who, as the Son of God, became the Son of man, and sweat great drops of blood in the garden, and then was scourged and spat upon, and afterwards nailed to the tree, that men might be saved. When I understood that looking to Him only means trusting in Him, believing that He could and would save me, I thought I would hang by Him whether I sank or swam. Thereupon life came in a moment. What a fool I had been, I had kept on fretting myself so long while, when mercy was to be had for nothing! Simply to trust Him! no preparation needed; no making myself better required; but a thorough welcome just as I am. A sinner on the verge of despair, on the confines of hell, I had nothing to do. Look and live was the simple instruction I received. I did look and I do live. I find in Christ what I never could find in myself. Through Christ I bring to God what never could have been in my power to bring, strive as I might. Oh brethren, it was the most blessed thing I ever learnt in my life, or ever shall learn. When I discerned that Christ was all, and that I must be nothing; that I had not any obedience to render but simply the obedience of faith; that I had only to cast myself on Him for time and for eternity, my anxieties were ended, my joy was full. I saw that He had paid the debt I owed, that He had performed the obligations that devolved on me; that He had fulfilled the law; that He had suffered the penalty

which I must otherwise have suffered. It was so plain and palpable that it sought no proof and admitted of no argument. It was positively self-evidential. I could only say I was deaf, but now I hear; I was blind, but now I see; a new sense was imparted to me. My Substitute had suffered in my stead, and now I was as clear before God as if I had never sinned. I was as much accepted as if I had kept the law throughout all my life. My Redeemer had fulfilled all the precepts, and borne the burden of all my trespasses. Oh the gratitude, oh the joy of a knowledge of salvation by the remission of sins!

Perhaps you will think that the saved man can do as he likes, careless of all consequences. No; as soon as he gets free from the law he becomes a servant of Christ. The old husband is dead, and he is married unto Christ. A new song is put into his mouth.

“ Now for the love I bear His name,
What was my gain I count my loss ;
My former pride I call my shame,
And nail my glory to His cross.”

And the man begins to work for Christ—not to save himself, because that is already done; he begins to work for Christ—not with the idea of merit, for if he did he would be serving himself; but he works for Christ out of free love to Christ. His motives are clear of selfishness, and his actions are pure from meanness. He serves God out of simple gratitude; and God's grace having renewed his heart, he desires holiness and consecration to the glory of his God. This is no licentious doctrine—that we are not under the law but under grace; it is a doctrine which when fully understood and brought home to the soul, promotes the highest and the most enthusiastic form of virtue which the world has ever seen.

Dear hearer, is this the predestinated evening on which thou shalt be saved? I cannot answer thee unless thou canst answer me. Wilt thou now take Christ to be thy Saviour, Teacher, thy Lord and Master? Wilt thou now trust Him? Wilt thou now drop into His gracious arms? Wilt thou commit thyself now to His keeping? If thou dost he will not reject thee. It is written, “ Him that cometh unto me I will in no wise cast out.” “ If thou believest with all thy heart, thou art saved.” “ He that calleth upon the name of the Lord shall be saved.” He taketh pleasure in those who hope in His mercy. Most earnestly do I counsel you to renounce all other confidence, to look to the Lamb of God, and to rest upon the precious blood! “ O taste and see that the Lord is good: blessed is the man that trusteth in Him.”

A GOOD ANSWER.—An unbeliever, while vehemently discussing, in a crowded room, the subject of religion, confidently exclaimed, “ I should like to meet that Bishop of Lichfield; I'd put a question to him that would puzzle him.” “ Very well,” said a voice out of another corner, “ now is your time, for I am the Bishop.” The man was startled, but presently said, “ Well, my Lord, can you tell me the way to heaven?” “ Nothing easier,” answered the Bishop; “ you have only to turn to the right, and go straight forward.”

Essays and Papers on Religious Subjects.

DAVID BRAINERD, THE INDIAN MISSIONARY.

CHAPTER VI.—THE DAWN OF SUCCESS.

To all honest, earnest, and persevering Christian labourers, the Lord gives the cheering promise, "Be not weary in well doing, for *in due season* ye shall reap if ye faint not." In David Brainerd's case we are about to see that promise verified. So far as we have traced his career we have seen much sowing with little or no reaping. For more than two years, amid unparalleled hardships and difficulties, he labours among savages in the wilderness. To do this he denies himself of the ordinary comforts of life; isolates himself from civilised society; mingles constantly with a people whose language he could not understand, and whose heathenish customs were revolting to all his instincts; preaches to small assemblies of them at divers places through an interpreter, of the correctness of whose translations he could never have any certain guarantee; makes the most perilous and lengthy journeys on their behalf; "travails in birth" for their souls night and day; and fasts and prays for their conversion in such agony, and so often and long, that his weak frame is exhausted, and "nature itself seems as if it would dissolve." And what is the outcome of all this amazing self-sacrifice and labour? A few hopeful signs at the close and no more! Can it be believed? Has God "forgotten to be gracious, and will He be merciful no more?" Has He proved unmindful of His

faithful servant's patience, cries, entreaties, and labours of love? Were the difficulties that lay in His servant's pathway so great that even Omnipotence failed to remove them? In the darkness of this long wrestling period Satan often suggested this to the lonely missionary, and even he required great grace to conquer the foul temptation. But this grace was given him, and to the last he proved the promise true, "Thy shoes shall be iron and brass, and as thy days so shall thy strength be." By that grace he was enabled to hold on until the shades of the gloomy night began slowly to pass into twilight, and the dawn of success appeared to gladden and refresh his weary soul.

At the close of his two years' mission he, with his Interpreter, makes a second perilous journey to Susquahannah. The risks he had to run on this occasion were indeed great. Having, he tells us, to lodge one night in the open woods, they were overtaken next morning with a north-easterly storm, in which he was almost ready to perish. There was no place in which to shelter, and no fire could be made in so great a rain. Nothing remained, therefore, for them, but to press on in the hope of securing some shelter, without which he thought it impossible to live the coming night through. But even this course was attended with an unexpected difficulty. For want of other food their horses happened to have eaten poison at a place where they lodged the night before, and consequently were so sick that they could neither ride nor lead them, and were com-

pelled to drive them on before as best they could, they themselves travelling on foot. But now the Lord appeared for them. Through His mercy, after travelling in this way all day, just before dusk they came to a bark hut, where they lodged at night. Arriving at last at Susquahannah, David Brainerd travels a hundred miles further on the river, and visits seven or eight distinct tribes of Indians in various towns and settlements, to whom he preaches the gospel by different interpreters. Some discouraged him by their opposition, others encouraged him by their willingness to be instructed; but the thing that cheered him most was to meet with some who had formerly been his hearers at Kaunaumek who had removed to these parts, and who *saw and heard him again with great joy*. After spending a fortnight with these Indians, labouring hard amongst them, and frequently lodging on the ground and sleeping in the open air, he is taken ill with ague, burning fever, and pains, with great evacuation of blood. Fearing that he must in this state perish in the wilderness, he wanders about until he alights at an Indian traders' hut, in which he gets leave to stay. Here he remains for a week, deprived both of medicine and proper food; yet it pleases God so far to restore him that he is then able once more to ride homewards; finally reaching the Forks of Delaware, after having performed a journey of about three hundred and forty miles.

After his return he soon finds several opportunities of preaching to the white people in various districts, and the Word is much blessed. Some souls are awakened; melting reasons are realised, and one Lord's day, when preaching from Isaiah liii. 10, "*Yet it pleased the Lord to*

bruise Him," he has such great assistance in addressing sinners, and the Word is attended with such amazing power, that many scores if not hundreds in a great assembly of three or four thousand people are so much affected that there was "*a very great mourning, like the mourning of Hadadrimmon.*" And how did he feel under this success? Was he elated above measure by it? Let us note his utterance. He says, "*In the evening I could hardly look anybody in the face because of the imperfections I saw in my performances the day past.*" Let all who would be successful preachers of the Word learn the lesson, "Before destruction the heart of man is haughty; and before honour is humility." (Prov. xviii., 12.) Pride of heart must be destroyed, and the soul must be made humble before any can be thus honoured, and be made "meet for the Master's use."

And now comes the close of more than a year's arduous mission work in the Forks of Delaware. And what is the result? His own language shall tell us. Giving an account of the facts of the case to a friend, he finishes his narration with this passage, "As my body was very feeble so my mind was scarce ever so much damped and discouraged about the conversion of the Indians as at this time." It was *special* success he ardently looked for, and for wise reasons up to this date the Lord, in His inscrutable providence, withheld it from him. But what else does he say? He tells this self-same friend that it was "in this state of body and mind that he made his first visit to the Indians in New Jersey, where God was pleased to display His power and grace in the remarkable manner represented in His printed Journal." How this came to pass it will now be our privilege to relate.

In the month of June, 1745, he hears that there were a number of Indians in and about a place called Crossweekung, in New Jersey. This place was situated about eighty miles south-east from the Forks of Delaware. It is laid on his mind to make them a visit and see what may be done towards their conversion. Arriving among them on June 19th, he makes this preliminary entry:—

“Found very few persons in the place I visited, and perceived the Indians in those parts were very much scattered, there being not more than two or three families in a place from six to thirty miles distant. However, I preached to those few I found who appeared well-disposed, and not inclined to object and cavil, as the Indians had frequently done elsewhere. When I had concluded my discourse, I informed them (there being none but a few women and children), that I would willingly visit them again the next day. They accordingly set out and travelled *ten or fifteen miles* in order to give notice to some of their friends at that distance. These females, like the woman of Samaria, seemed desirous that others might *see the man that told them what they had done* in their lives past, and the misery that attended their idolatrous ways.”

The next day he visits the Indians again, and observes a number more gathered at the invitation of their friends who had heard him the day before. He preaches to them and finds them as attentive, orderly and well-disposed as the others. On preaching to them on the fourth day, he records that their number, which at first was about seven or eight persons had now increased to near thirty. And better still, he perceived that “there was not only a solemn attention among

them, but that some considerable impressions were made upon their minds by divine truth; some beginning to feel their misery and perishing state, and appearing concerned for a deliverance from it.” That this remarkable attention was the work of the Holy Spirit upon their hearts is quite manifest from the next entry which runs thus:—

“Lord’s day, June 23. Preached to the Indians and spent the day with them. Their number still increased and all with one consent seemed to rejoice in my coming among them. Not a word of opposition was heard from any of them against Christianity, although in times past they had been as opposite to anything of that nature as any Indians whatsoever. And some of them not many months before were *enraged* with my Interpreter because he attempted to teach them something of Christianity.”

At their own desire he preaches to them again the day following. To see these poor pagans thus desirous of hearing the Gospel of Christ animated him to discourse to them, though at the same time he felt very weakly, and his spirits were much exhausted. They soon number about forty persons, and being gathered from several distant habitations, they request him to preach twice a day in order that they might hear as much as they possibly could while he remained with them. With this request he cheerfully complies, and says that he “could not but admire the goodness of God, who he was persuaded had inclined them thus to enquire after the way of salvation.” The next entry serves to show how divine providence co-operated with the gracious operations of the Spirit in enabling him to carry on his work. He thus records the incident:—

“June 29.—Preached again twice

to the Indians. Saw, as I thought, the hand of God very evidently, and in a manner somewhat remarkable, making provision for their subsistence together, in order to their being instructed in divine things. For this day and the day before, with only walking a little way from the place of our daily meeting, they killed three deer, which were a seasonable supply for their wants, and without which it seems they could not have subsisted together in order to attend the means of grace."

The Lord's day had now come round again, and on preaching twice to them he observes among them more concern and affection than ever. To such an extent is this the case that, although he was nearly worn out with his late fatigues and labours, they constrain him to tarry longer with them. He preaches therefore twice again to them the next day, when between forty and fifty of them, old and young, were present. He observes that "they were very serious and attentive, having now learned in all respects to attend the worship of God with Christian decency." To consolidate this cheering work he spends some considerable time in discoursing with them in a more private way, inquiring what they remembered of the great truths that had been taught them from day to day. These small enquirers' meetings proved most encouraging. He tells us he could say justly, that "it was amazing to see how they had received and retained the instructions given them, and what a measure of knowledge some of them had acquired in a few days." Being compelled on the ensuing day to leave them in order to visit his Indians at the Forks of Delaware, on taking leave of each one he says something specially adapted to meet the individual case, and then they all enquire earnestly when he would

come again, and express a great desire to be further instructed. They also, of their own accord, agree that whenever he came again, they would all meet and live together during his continuance with them; and not only so, but that they would do their utmost to gather all the other Indians in these parts that were yet further remote. On parting, one told him with many tears, that, "she wished God would change her heart," another that she "wanted to find Christ," and an old man that had been one of their chiefs, wept bitterly with concern for his soul. In reply to their urgent entreaties, he promises to return to them as speedily as his health and business would permit, and then proceeds on his way, fearing lest their good impressions would, as in the case of many others, decline and wear off without the use of outward means, and yet hoping that the Lord had "begun a good work within them, which He would perform until the day of Jesus Christ."

(To be continued.)

GRADED LESSONS.

A MEDITATION ON JOHN xvi. 12.

BY A JUDGE'S DAUGHTER.

No earthly friend can be so considerate as Jesus is. This is apparent, not only from His deeds, but also from His words. He who "tempers the wind to the shorn lamb" regulates His teachings according to the capacity of His scholars. Kindness prompts the Saviour to say all that He does say! Kindness also prompts Him to hold some things in abeyance until we are fitted to receive them. It is impossible for the human mind to grasp all the doctrines of the Gospel at once. Truth, like the sun, has

its dawn as well as its mid-day splendour; but, unlike the sun, it knows no setting. Even the Apostles were not prepared to receive all at once all that Christ was able and willing to impart. They learnt gradually. "Here a little and there a little," is the principle upon which the Great Teacher instructs His followers. He says, "I have yet many things to say unto you, but ye cannot bear them now." Do we realise that this word of Jesus is spoken to us to-day? We should learn by others' failings. The disciples may have missed much that was precious, because they were not able to bear all that Christ had to say. Perhaps, had they been walking closer to Him, He would have given them strength to bear the added words.

Every day, if we listen, He has something to say to us; but the trouble is, we are often in too great a hurry to engage in worldly matters. We kneel down to talk with our Lord; but having said what we want, how frequently do we rise before He has had time to utter the words of warning, advice, or encouragement, which would have helped us through the day! He has spoken to us in the past, and no words of any earthly friend were ever so sweet as those of Jesus. "Never man spake like this man." How often He says to us, when we are worried and distressed, "Fear not, for I am with thee;" "My peace I give unto you!" None can tell with what a soothing power the words fall from His lips, except those who have cast all their burdens at His feet. What said He unto those of us who, of late, have been asking and longing for the blessing? "Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?" Ah! it is because of our unbelief that His words have so little power to comfort

and strengthen us. We cannot tell what He will say to us each day. He suits His words to our present needs; and to each individual soul there is a different word. It is for us to catch the words, listening diligently, and straining every nerve, if necessary; but it is not. The Master is so near, and His words fall so low and sweet, yet so distinctly, that we cannot fail to hear them.

"There are some passing moments, I prize them, oh! so much,
When Thy kind hand, my Saviour! I almost seem to touch;
And o'er me steals a stillness, a calm like that of death,
Thy presence seems so real, I almost feel Thy breath."

He has a word, too, for ever hour. Oh, to be listening always for the words of Jesus. "To him that hath shall be given." "I have yet many things to say unto you, but ye cannot bear them now." "Many," as the days go by; "many," as we study His word; "many," as we do His will. "What I do thou knowest not now, but thou shalt know hereafter." Yes, Christ has "many things" to say unto us in the life that now is; and "many" in the life that is to come. He will have "many things to say" unto us as our feet come down to the river of death; and "many," oh! so "many," when we reach the other side, and His own hand has wiped away all tears from our eyes, and the spray of the river from our brows; and we sit down at His feet, it may be with our hand in His, to listen to His words of welcome; to listen, with adoring wonder, as He shows us all the way by which we were led, and makes us see that there was not one unneeded trial, nor one lonely hour too many.

Oh, let us listen now—morning

noon, and night. Let us listen, every day, so that we may lose none of those precious things which He has "yet to say" unto us.

"Our own beloved Master, 'hath many things to say ;'
Look forward to His teaching, unfolding day by day ;
To whispers of His Spirit, while resting at His feet,
To glowing revelation, to insight clear and sweet.

FROM GLORY UNTO GLORY ; Our faith hath seen the King,
We own His matchless beauty, as adoringly we sing ;
But He has more to show us ! Oh, thought of untold bliss !
And we press on exultingly, in certain hope to this :—

To marvellous outpourings of His 'treasures new and old,'
To largess of His bounty, paid in the King's own gold,
To glorious expansion of His mysteries of grace,
To radiant unveilings of the brightness of His face."

SORROW FOR DUTY DEFERRED.

BY REV. W. H. PAYNE.

A FEW years since, when residing in the South-Midlands, on my return home very late, I was told that an elderly man accustomed to attending my ministry, and who had for some time been ill, had sent desiring to see me. I had been engaged at a ministerial gathering at a distance, and occupied during the evening with other matters, but I set out at once to the house. It was about midnight when I entered, and in the solemn hush of night the old man said, "I wanted to tell you, sir, that I have a thorn in my pillow, and a bitter in my dying cup. I have no doubt of my acceptance, and I

believe that I am saved through the merits of Christ, but I feel I ought to have made a profession of religion. I knew baptism was a right thing, but somehow I shrank from this. I did not care to join the Church. Now I feel that I did wrong. I ought to have taken this step, and I want you to tell the people when I am gone what I said, and how I felt." Of course his wishes were complied with, and who can tell but this late avowal was accepted by God and greatly instrumental of good to others. It may be that some reader of the *Baptist Messenger* has deferred this solemn duty. Reader, we would not wish you to have a thorn in your pillow or bitter in your dying cup. "Blessed are they that do His commandments that they may have right to the tree of life and enter in through the gates into the city." (Rev. xxii. 14.) Will you not, constrained by the *Saviour's example*. "Thus it becometh us to fulfil all righteousness" (Matt. iii. 15.) Moved by the *love* of Him who gave Himself for you, and has joined the privilege of baptism with the faith that saves. "He that believeth and is baptised shall be saved," &c. (Matt. xvi. 16.) For your *usefulness* and *happiness* at once resolve.

"Dear Lord, the ardour of Thy love
Reproves my cold delays ;
And now my willing footsteps move
In Thy delightful ways."

A dying girl once sent a message. "Tell Mr. S., though I have been a Christian I have not been a happy Christian, from the fear of offending in my situation ; I have neglected my Saviour's wishes, for I have not been baptised." May every reader of the *Messenger* be a Christian, a happy Christian, because an avowed Christian this duty not deferred.

Lyndhurst.

MOTTO TEXTS FOR CHRISTIAN SOLDIERS FOR 1880.

"Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds."—Heb. xii. 3.—Consider Jesus. It is as we contemplate the proper dignity of His person, and the surprising fact that He suffered, that we are enabled properly and correctly to estimate the exceeding preciousness of His Grace. Jesus endured the contradiction of sinners against Himself. He suffered for us in our room, and in obedience to the will of His Father. All that He endured from sinners was directly aimed against Himself, as He was seen to be the Christ of God. He was rejected and despised of men, yea, of those very sinners whom He came to save. When we suffer the reproach of the cross, and are weary of its shame, let us consider Jesus. We suffer with Him, and for His name's sake. We are suffering with Jesus now, but presently we shall be called up to reign with Him. Here we share Christ's cross, and very soon we shall wear Christ's crown, and be seated with Him for ever on His throne. Then, consider Jesus.

"O continue Thy loving kindness unto them that know Thee; and Thy righteousness to the upright in heart."—Psalm xxxvi. 10.—To know God aright is the vital spring of all right conduct and affections. The Psalmist here seeks a continuance of Jehovah's loving-kindness towards all those who are in heart upright. We can only have right knowledge of God as He is revealed to us in the person and work of the Lord Jesus Christ. We can become upright in heart only as we are renewed by the Holy Spirit. All those who know God in the face of Jesus have become upright, and towards them

the loving kindness of Jehovah is drawn out at length. They have the righteousness of Christ imputed unto them. They have become new creatures in Jesus. Happy and secure are all they whose confidence is in God. Mark the characteristics of the faithful. They know God, and are of a right heart. All true godliness springs from a knowledge of the true God. All they who are truly godly have their hearts framed unto righteousness, while they recline on the word of faithfulness.

"Having therefore obtained help of God, I continue unto this day."—Acts xxvi. 22.—Apart from God we are helpless and hopeless. United with God by Christ, we have Divine help assured unto us, and continue to abide in grace. The lowliest believer is as certain of receiving continuing grace from God as is the most honoured and most useful saint. All Christians are more or less exposed to such constant trials and dangers, that were it not for help from God, they must inevitably perish. Our daily continuance in the path of safety is a convincing proof that we have received the assistance we needed. This grace of God is impartial; it is equally bestowed upon all believers. They have constant deliverance from the hand of God. They have constant salvation from present troubles by the help of God. God reaches out His hand to help all those who put their trust in Him. He will not suffer the righteous to be moved. He will establish them in all their ways. Being thus helped of God, we must continue in the performance of good works. God does not continue to preserve us day by day that we may live unto ourselves, but to His glory. T. W. M.

Portsmouth.

CHASTENING.

BY THE REV. T. R. STEVENSON.

"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby."—*Hebrews* xii. 11.

IN the previous verses of this chapter the writer has been alluding to affliction, its reasonableness and its reward. But some of his readers, who were in trouble, might be disposed to say, "Yes: all that you declare is true, quite true, but, at the same time, trouble is very hard to bear. We find it extremely difficult patiently to endure." In the text, therefore, he replies, with equal kindness and candour, "I know it. Far be it from me to deny it. No chastening for the present seemeth to be joyous. Remember, however, its great and glorious issue;—the peaceable fruit of righteousness." These words teach us what affliction is, what it does, and when it does it.

MARK WHAT AFFLICTION IS.—It is "grievous." Let us, then, understand once for all, that it is no part of our duty to become insensible to suffering. The Muhammadans have a story to the following effect: When Rabbia, a saint, lay sick, two holy men visited her. One said, "Since affliction comes from God, we should bear it with perfect patience." "Since it comes from God," added the other, "we should rejoice in it." "Nay," answered the first, not willing to be outdone, "we should be so submissive as not to be conscious that we are afflicted." That may be very good Muhammadanism, but it is very poor Christianity. How did our Saviour act toward those who had trial? Did he rebuke them because they wept over it? Not so; on the contrary, when he beheld the

tears of Mary and Martha, "Jesus wept."

If a man, pretending great piety, says in effect, "I don't mind what happens to me. I care not whether trade is good or bad: it is a matter of indifference to me whether I am ill or well," all that we can do is to commiserate him as a fanatic or denounce him as an impostor. Well may it be told him, "Ye have not so learned of Christ." Wherever he obtained his creed, certainly it was not from the Gospel. Who is a good patient? He who professes not to mind about nauseous medicine, or low diet, or painful operations? No: none of these things are essential; the wise physician never demands them: he merely asks obedience and patience. As it has been poetically remarked, the little ship at anchor is not at the mercy of the waves, it cannot be drifted out of the roadstead; nevertheless, it is affected by the tide and rises or descends according to the movement of the sea.

Therefore let nobody write bitter things against himself simply because he is keenly alive to suffering. It is human to be sensitive, but it is not sinful to be sensitive. Gold, the most precious of metals, is soonest melted. A solid obtuseness to pain or pleasure may excite notice and create a sensation, but it is a defect and not an excellence. Thick-skinned people, as we sometimes call them, are neither the best nor the pleasantest of our fellow-creatures. The *nil admirari* principle is anything but a wise and a righteous one. Campbell draws a clever picture of a North American Indian:

"Far differently the mute Oneyda took

His calumet of peace and cup of joy:
As monumental bronze unchanged
his look;

A soul that pity touched but never
shook :
Train'd from his tree-rocked cradle
to his bier ;
The fierce extremes of good and ill
to brook ;
Impassive,—fearing but the shame
of fear,—
A stoic of the woods,—a man with-
out a tear !

But are we to take our cue from the wild men of the woods ? Hardly. Our old and deserved favorite, Charles Dickens, satirises well the morbid, abnormal temperament and habit to which we refer. He does so by means of a character whom he names Britain, in that beautiful Christmas story entitled *The Battle of Life*. The said Britain's face is as morose as a confirmed dyspeptic's, his eye has in it none of the "speculation of which Shakspeare speaks, he talks briefly and seldom, and is, in fine, an altogether impervious species of man. Hear how he reveals himself to his comrades in the servants' hall: "I don't know anything. I don't care for anything: I don't make out anything. I don't believe anything. And I don't want anything." Of course there is exaggeration in this sketch, but we must remember that the distinguished author wrote for a very large and very varied circle of readers. If an artist wishes his picture to be seen a great way off, he must use plenty of canvas, plenty of oil, plenty of colour, and he must make his painting a big one. Notwithstanding the *outré* style of the passage just quoted it undeniably indicates that which most of us have met. But it is not a good thing, not at all, and we shall do well to put a firm foot on it. The noblest natures are the most susceptible. It is neither foolish nor wrong to feel, and to feel acutely, that chastening is "grievous."

OBSERVE WHAT AFFLICTION DOES.

—"It yieldeth the peaceful fruits of righteousness." Chastisement is a tree and the fruit which it bears is righteousness. Happily, we are all so well acquainted with the truth of this that little proof and scant illustration are needed. How clear it is! Why, even as regards human chastening, the text holds good. We were often corrected by our parents when we were young; sometimes they literally chastised us, and did not shrink from using the rod. Did we like it? Not particularly; no violent effort of memory is requisite in order to recall the fact that youthful punishments were uncommonly "grievous" to us. All was difficult to endure, and there were occasions on which we petulantly complained, thinking our parents positively unkind. But what man or woman of us thinks so now. Experience has long ago shown us that "righteousness" was "the fruit" of a mother and father's "chastening." Yes: by it we learned to grow up doing right. "Shall we not much rather be in subjection to the Father of spirits, and live?" a fine and forcible argument. Our earthly fathers are only fathers of our bodies, God is the Father of our spirits: by their chastening our fathers "corrected" us of certain faults, but by being "in subjection to the Father of spirits" we get something more than the eradication of a few faults, we "live." "By these things men live, and in them is the life of their spirits."

Nothing can be plainer: affliction helps to give "righteousness." And mark, that righteousness is "peaceable." What affords more peace than the consciousness of doing right? "Great peace have they that love thy law." "The effect of righteousness is peace." Trouble is a war: "within were fightings," said the persecuted apostle. But this war,

like many another, ends in securing safe, lasting peace. May we not, then, well exclaim, "Blessed the chastisement, however severe, which has a consummation so healthful and noble!"

NOTICE WHEN AFFLICTION DOES THIS.—There is one word in the verse which is the key-note of the whole; it indicates the chief thought in the writer's mind. We mean the word "afterward." Yet strange to tell, it is the very word which in reading or quoting the text we frequently miss. We nearly always lose sight of it, and, just because they ignore it, many people involve themselves in much distress. Sometimes when we are in trouble our trouble is doubted by this bitter reflection; "I don't see what good is being done by my trial. If I could discover a beneficent end, either as respects myself or others, I think I could say, 'Thy will be done?' But I cannot. I don't seem to be better in any way for the affliction."

Perhaps not; but "afterward" you will, if you wait and trust. Bide your time until the "afterward" comes! When the trouble is all over the "righteousness" may be expected. We said that chastisement was a tree, but you know that you must give a tree long enough to bear fruit. There is, as regards the matter under consideration, a strong similarity between the body and the soul. For instance: you are not well, and consequently you "go out of town" in order that you may recover. But you experience a great disappointment, and in the following way:—after you have been among the mountains or by the sea, as the case may happen to be, you feel no better. Two or three weeks you have left business, forsaken home, spent money, but you are not conscious of improvement. You return

in sheer vexation and despair, thinking it a waste of time and of cash to stay away any longer. Possibly this continues for several days. By and by, however, you perceive a difference; your appetite begins to increase, you don't feel the languor that you did, divers aches and pains grow "small by degrees" and certainly "beautifully less." The change did you good after all, you see; you were too quick, with your fears and your murmurs. While you were away from home you felt no better, but "afterward" you did. Now, trouble is like a change of air; a change, we say, for it must be allowed that happiness is the rule of life and sorrow the exception. Well, you may not feel any better during the change, but "afterward" you will. Observe the language of David, language often misquoted. We, in our blundering, careless way, talk thus: "The psalmist tells us that it was good for him to be afflicted." No! that is quite inaccurate: you are confounding and confusing two entirely separate texts, a mode of interpretation which can hardly be allowed to pass muster. "It is good for me that I *have been* afflicted"; that is what David said. "It is now good, now that it is over, now that it is a thing of the past. I have been afflicted and now I reap the benefit of it." Don't you perceive the difference? Frequently in Rome the superb dome of St. Peter's is hidden by the many buildings which are around it, but if you go ten or twenty miles outside the city, there is no concealment, and high above every church and house, it rises in silent grandeur. A parable not hard to interpret.

But let us not be misunderstood. Doubtful justice would be done to the subject in question if we did not mention another fact. While the full benefit of suffering is commonly

subsequent to its endurance, it should be recollected that in the midst of it we may always have some consolation. We are not doomed to wait long and sadly ere we have help. Far from it. When Lent is partly past the Pope sends a golden rose to any monarch whom he wishes to honour, or to a church standing high in his favour. In like manner, before our troubles are gone, we may have welcome and refreshing indications of divine love. This has been well put by an anonymous writer: "It is not altogether effective at once. Its action is cumulative: at first there may seem to be no answer to your exceeding bitter cry. But there *has* been an answer. A friend has come in and grasped your hand, or you have heard the lark sprinkle his notes like rain-drops on the earth, or a text has stolen into your mind, you know not how. Next morning you wake with the old aching at the heart, but a little grain of strength has been given, it has kept you alive.

Hour by hour, day by day, prayer brings its tiny spark of light till they orb into a star."

Be it ours, then, to learn the lesson which the book is for ever reiterating: patience in trouble. Hard, terribly hard it is, but "is there anything too hard for the Lord?" With His strength it becomes possible, and the issues are great indeed. A lady lay dying. She had once been very beautiful, but pain had marred her loveliness. Her daughter sat beside her, and as she saw the thin cheeks, sunken eyes, and furrowed brow of her mother, she could not refrain from weeping. But her mother had comfort for her, "Don't weep," she said, "it is only the chiseling." And that is the true version of sorrow: it is "chiseling" by which God means to bring out of the marble of our nature a noble statue of character, a statue compared with which the works of Phidias and Chantrey are baubles and toys.

Colombo.

Reviews.

The Life of David, as Reflected in his Psalms. By ALEXANDER MACLAREN, D.D., Edinburgh. Macniver and Wallace.

THIS is a charming book. It quickens a fresh appreciation of the sweet singer of Israel, and stirs anew our love for the Old Story Book of the Church. The introductory chapter well unfolds the plan and purpose of the writer, and then follow two chapters on the early days of David. Five more are devoted to his exile, four to his kingship, one to the Fears of the Penitent, and a closing one on the Songs of the Fugitive. All who read will be instructed, and stimulated to

apply themselves again with sanctified soul to the still untold wonders of this certes book of the Bible, ever shedding its light upon the events of the past and the glories of the future.

Illustrious Abstainers. By FREDERICK SHERLOCK, author of "Temperance and English Literature." Hodder and Stoughton, 27, Paternoster-row.

EVERY foe of intemperance will hail with approval these well-told biographic sketches. The work must help to advance the cause which seeks to destroy the monster evil of intemperance. It will succeed in

planting the most telling arguments in favour of a good cause, where the closest logic and most convincing words sometimes fail. We have here grouped before us the life testimony of twenty of our most illustrious men—some of whom have passed away, but others living amongst us—and who are always to the front in temperance and every good work. It deserves an extensive circulation.

The Human Body and its Functions. Studies in Life. By H. SINCLAIR PATERSON, M.D. Hodder and Stoughton.

Two volumes of lectures delivered in the Lecture Hall of the Young Men's Christian Association, Aldersgate Street. Next to saving knowledge comes a knowledge of the structure and laws of the house in which we live. The sentence of the poet, *man know thyself*, is of immense import, and may properly be used as a motto which describes the object of the learned writer, who has conferred a lasting benefit upon those who had the privilege of hearing these deliverances of a devout and thoughtful mind. It is well that they are to have a wider circulation in this book form. We advise the members of our Young Men's Christian Associations through the country to enrich themselves with this cabinet of valuable treasure. They should be in all our *Schools and Association Libraries*.

Tom's Heathen. By JOSEPHINE R. BAKER. Hodder and Stoughton.

WE are requested to read the preface after we have read the story, and have placed ourselves under the directions of the writer, and pronounce the book to be one of the most interesting of its kind we have ever read. The characters are real, and from the preface we learn are, with the exception of one in the group, still living. The sin of covetousness is exposed with an unsparing hand. The suffering it causes some of its victims, and the pangs, guilt, remorse, and failure

of others who are led captive in their actions by a greed for gain. The work is free from religious errors so often found stealthily introduced by our tale writers. We join with Mrs. Harriet Beecher Stowe, who says:—*Its great merit is originality of conception and freshness, and individuality of thought shown in every detail. I do not often read stories to the end, but reading this in manuscript my attention was chained from first to last.*

Robert Raikes, Journalist and Philanthropist. A History of the origin of Sunday Schools. By ALFRED GREGORY. Eighth thousand. Hodder and Stoughton, Paternoster-row.

WE say to all our readers, who may wish for a cheap and comprehensive history of Robert Raikes and his great work in originating the most popular and blessed Institution of our times, Here is all you need, read it yourselves, and read it to your children.

Memoirs of the Rev. John Graham. By his Brother, CHARLES GRAHAM, Minister of Avenue-road Church, Shepherd's Bush. John F. Shaw and Co., 48, Paternoster-row.

SOMETIMES we fear the memoirs of very excellent persons are launched upon the public by the over-estimate which some have formed of the subject of them in private life, while there is no apparent reason why the world should be asked to read another memoir. In this book we have a glance at the inner life and doings of a public man, who though dead, thus speaks to us. John Graham was a Standard Bearer, thousands in England, Australia, and America, were attendants on his ministry; and numbers were first led by his teaching and his prayers to the feet of Jesus, and here is the secret. At 20 years of age he writes: I have adopted the plan to lecture more on the Scriptures, and preach less. *I intend, with God's help, to deal very plainly with sinners about their souls, I see that nothing but plain home heart-work will do. I find when I live as it were at the*

Throne of Grace, and breathe more of the Spirit of God, much less difficulty than I thought in getting material for preaching. Those were the resolves and principles which animated him through a useful life, until suddenly the Master called him to the conqueror's robe and the conqueror's crown.

Family Prayers, for Cottage Homes.
Hodder and Stoughton.

TEN Morning Prayers, nine Evening; three for Sunday Morning, and three for Sunday Evening; well printed in large type. We are in accord with the writer, that prayer prompted by the Holy Spirit at the time, is much better than any form that can be provided. Still it is far better to be helped to seek the Holy Spirit, than not to seek Him at all. Therefore we approve this book of plain earnest heart-expressed prayers.

Christian Certainties. By Rev. G. CALTHROP. Elliot Stock.

FIVE short Addresses, delivered in St. Paul's Cathedral. Subjects: The Object of Working. The Precious Deposit. One Privilege of those who Love God. The Great Transition. The Vision of God.—Short Scriptural Expositions upon each of these great themes.

The Pictorial New Testament, with copious Explanatory Notes and References. Twenty-four Pictures and three Maps, &c.

THE WONDER OF THE AGE. One Penny; Twopence in coloured covers; and Threepence, well bound. There is no fear of a famine of the Written Word in our days. Mr. Stock, of Paternoster-row, has done a good thing in this extraordinary issue.

Principles and Practices of the Baptists; a Book for Inquirers. By CHARLES WILLIAMS. Baptist Tract Society, Castle-street, Holborn.

WE repeat all we have said of the

larger work. The Baptist Tract Society have done us good service, and Mr. Williams deserves our gratitude. It should be used by the Minister and Sunday School Teacher in dealing with Inquirers, and it would be well if every new member of our churches would read it. The price, One Shilling, places it within the reach of all.

The Sunday Scholar's Companion, a selection of Hymns from various authors. New Edition, enlarged, of the Silver-street Sunday School Hymn Book. Sold at the Sunday School Union, 56, Old Bailey.—If you are seeking a book for your school, or are contemplating a change, get a copy of this before deciding. It is also very suitable for Week-night Service, Cottage Meetings, &c.

Cannon-street Baptist Church, Birmingham. Its History from 1737 to 1880, with some account of its Pastors. By J. E. HALL, with introduction by REV. ARTHUR MURSELL, and a good Photograph of the Interior. Elliot Stock.

THE birthplace of many souls, one of the oldest Baptist Chapels in Warwickshire and many now scattered far and wide; who in former days found the Shadow of the great Rock and the footsteps of the flock here will desire to have a copy.

Can Nothing be Done? the Story of Robert Raikes. A Plea for the Masses. By the Rev. CHARLES BULLOCK, B.D., Editor of "Hand and Heart." Fourth Thousand.

THOSE who wish to understand the character and work of Robert Raikes, and the state of the public mind and morals in the midst of which he lived and worked, will do well to read this little book; it will be found fresh, interesting, instructive, stimulating, and encouraging, not only to those engaged in Sunday School work, but to all who are engaged in Christian work. The story of Robert Raikes,

however, is by the earnest writer subordinated to a noble purpose—that of suggesting a plan for “the evangelization of the masses,” and we hope the suggestions of the writer will receive all the attention to which they are entitled, and be the means of awakening many to the spiritual needs of the perishing thousands around them.

The Baptist Tract Society send us the Quarterly Report and some excellent new specimens of Narrative Tracts, also a worthy one by the Rev. J. H. Cooke. Title, Our attitude as Baptists.

MAGAZINES, PAMPHLETS, &c.

The Quarterly Report of the German Missions. The A B C Chapel Directory. Robert Banks, Racquet Court, Fleet-street.

EVERY visitor to London during the May Meetings should have its help. *Voice of Warning, Evangelical Christendom, The British Flag*, and No. 1 of *The Illustrated Juvenile Missionary Herald*. We commend each of these, and wish God speed to their work. *Popular Lectures for the Magic Lantern*, L. E. Wood, Cheapside. Mr. Wood has produced a very able and instructive lecture upon the Saviour's footsteps from Bethlehem to Olivet. The lecture and dissolving views may be had on hire at moderate charges, and should be much sought after in the autumn. *The Evangelical Maga-*

zine has a very telling article by our valued friend Dr. Culross, subject: 'The Empty Grave. Mr. Stock also publishes an important pamphlet containing the Evidence before the Lords' Committee on the Closing of Public-houses on Sunday. *The Expositor*. We have only room for a word, and that is to say this number is quite up to the average, and we think this one of the best of our Quarterlies.—The Religious Tract Society. The monthly parts of *The Boy's Own* and *The Girl's Own*. Good as ever, a rich treat for our young people. *The Cottager, Tract Magazine*, and *Child's Companion* must be read. Must do good, and in this age of demand for Tales, Narratives, and Biography, we know of nothing better than *The Leisure Hour* and *The Sunday at Home*.

Our own serials are about with the times. *The Sword and Trowel, The Baptist Magazine*, and *General Baptist*, in which latter we have a good paper in Review of Enead by Joseph Fletcher, who deals with that strange work in a scathing and masterly manner. All who wish full and accurate reports of our Annual Meetings, should read the *Freeman and Baptist*. —*Homilies on Christian Work*. By Charles Stanford, D.D. Hodder and Stoughton. We gave this deservedly popular work our heartiest commendation in our January number.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

Rev. W. BELL, M.A., of Glasgow University and Regent's-park College, has accepted a cordial invitation to the pastorate of the church at Ingham, near Norwich.

Rev. A. Sturge has given notice of his intention to retire from the pastorate of the church at Dartford.

Rev. G. J. Knight, of Chelsea, has accepted the unanimous invitation of the church at Trinity-road, Tooting.

Rev. E. A. Greening, of Ogden, has accepted an invitation from Hunslet, near Leeds.

Rev. J. A. Soper, of the East-end Conference Hall, has accepted a call to the church at Lordship-lane, Dulwich.

Rev. Edward Balmford, of Oldham, has accepted a call to the pastorate of the church at Minehead, Somerset.

Mr. J. Easter, of the Pastors' College, has accepted a call to the church at Bildestone, Suffolk.

Rev. G. West, of Boston, Lincolnshire, has accepted the pastorate of the Tabernacle, South Shields.

Rev. W. March has just been publicly recognised as pastor of the church at Wellington-road, Todmorden.

Rev. R. Wilson, late of Haslingden, has accepted a call to the church at Odiham.

Rev. R. Evans has resigned the joint pastorate of the Pengam and Hengoed Welsh Churches, with a view to remaining sole pastor of the latter.

PRESENTATIONS.

At Scarborough, the Rev. R. J. Mesquitta has just been presented with a handsome marble timepiece and tea-service, in recognition of the esteem in which he is held as pastor.

Farewell services in connection with the removal to London of the Rev. W. H. King have been held at Grange-lane Chapel, Birkenhead, when he was presented with a testimonial from the church, consisting of an illuminated address, a gold watch and chain, a walnut davenport, and a purse containing £70. The Liverpool Baptist Union also presented him with "Geikie's Life of Christ."

Rev. R. C. Roberts, pastor of Bush-street Chapel, Pembroke Dock, has been presented by his church and congregation with a silver tea-service, cruet-stand, and a purse of money, as a token of their regard and esteem for him as their minister. Mr. William John, deacon, made the presentation, and addresses were delivered by Revs. J. W. Edwards, Neyland; J. Y. Jones; E. Evans; E. Thomas; W. A. Edwards; Mr. Elias Owens.

Rev. A. Pickles has resigned the pastorate of the church at Water-street, Rochdale, after a ministry of

about ten years, and accepted a call to the charge of the church at North-end, Towcester. On leaving the former place, he has been presented with an album and purse of money, in token of regard.

Rev. R. H. Powell, having resigned the pastorate of Zion Chapel, Bradford, was, at a valedictory meeting under the presidency of Mr. Allen Pearce, of Bristol, presented with a purse of money, an album, &c., in appreciation of his services. During his ministry of five years, it was mentioned that 69 persons have been added to the church.

Rev. Jervis Coats, M.A., of Glasgow, has been presented on Monday last, on the occasion of his marriage, with a purse of gold from the church, and a handsome study table by the Bible-class.

The church at St. Mary's-gate, Derby, has presented to its pastor, Rev. J. Williams, a purse containing £35 for defraying the expenses connected with a contemplated visit to Rome.

RECOGNITION SERVICES.

On Thursday, the 27th of April, the people in Godstone, Surrey, met to welcome their pastor, Mr. G. A. Webb, of the Pastors' College. About 130 sat down to an excellent tea, provided by ladies of the congregation, and afterwards a meeting was held under the presidency of S. Barrow, Esq., who so generously built the chapel at his own expense; and addresses were delivered by Revs. J. Legge, M.A., R. Ensoll, J. Rankine, B. Marshall, G. Veales, and F. M. Cockerton.

Recognition services connected with the settlement of the Rev. A. Emlyn Jones as pastor of the church at Cottenham have been held. On Sunday the Rev. Dr. Angus preached special sermons, and on Tuesday the Rev. J. T. Brown also preached. At the public meeting Dr. Underhill presided. The Rev. J. T. Wigner, of London, delivered the charge to the pastor,

and presented Mr. Jones with a number of volumes valued at five guineas, as a testimony of regard from the church at Brockley-road, New-cross. Several addresses followed by other ministers.

An ordination service has been held in the Vicarage-walk Chapel, Wall-sall, in connection with the settlement of Mr. A. Hampden Lee, of Chilwell College, as co-pastor with the Rev. W. Lees. The Rev. S. S. Alisopp, of Burton, presided, and among the ministers who were present and took part in the service were the Revs. Professor Goadby, B.A., J. Clifford, M.A., LL.B., and E. C. Pike.

MISCELLANEOUS.

PORTSMOUTH. April 27th, a distribution of prizes and certificates to the young people belonging to the Sunday schools who had passed successfully in a Scriptural examination, was made at Lake Road Chapel, by the pastor, T. W. Medhurst. Addresses were delivered by H. M. Adams, W. E. Green, and W. Seager.

BREACHWOOD GREEN, HERTS., BAPTIST CHAPEL. Wednesday, May 1st. Several memorial stones were laid in the walls of the minister's new house now in the course of erection, and in the evening a meeting was held to recognise the Rev. E. Shipley as the pastor. Addresses were delivered by the Revs. J. H. Blake and Edwards of Luton, also Messrs. Cole, Vincent, and others. H. Foster, Esq., presided. The collections amounted to £61. The chapel was full, and all felt it to have been a very interesting and happy day.

An interesting meeting was held in the Albezarle Chapel, Taunton, on Monday, May 10th, to welcome the pastor, the Rev. Levi Palmer, and his newly-wedded wife on their return from their wedding tour.

BAPTISMS.

- Arlington*.—March 28, Six, by J. J. Brown.
Aylsham, Norfolk.—April 25, Eight, by J. B. Field.
Abersychan.—April 28, Three, by J. Cole.
Bulwell.—April 28, Eleven, by J. R. Godfrey.
Burton-on-Trent.—April 28, Guild-street, Four, by J. Askew.
Bassaleg.—April 4, at Bethel, Five, by Mr. Reeves.
Bures.—April 26, Three, by J. Kemp.
Narrow-in-Furness.—April 25, Nine, by J. Hughes.
Belfast.—April 18, Victoria-street, Three by W. Usher.
Belton, Rutland.—April 18, Four, by W. R. Parker.
Beulah, Cwmtwrch.—April 11, Thirteen.
Blackwood, Mon.—April 11, One, by S. H. Williams.
Buckland Monachorum.—April 4, Two, by A. T. Head.
Canrose, Haverfordwest.—March 28, One, by W. Davies.
Chadsmore, Cannock.—April 11, One, by J. B. Lec.
Chatham.—April 28, Zion Chapel, Twenty-four, by J. Smith.
Cheddar.—April 4, Five, by T. Hanger.
Chepstow.—April 1, One, by W. L. Mayo.
Chipping Sodbury.—April 4, Six, by A. K. Davidson.
Coleford.—April 21, Eleven, by T. Williams.
Corton.—April 11, Three, by S. King.
Crewe.—April 25, Four, by F. J. Greening.
Darkhouse, Cosclew.—May 2, Six, by G. Dunnett.
Derby.—May 2, at St. Mary's Gate, Thirteen, by J. W. Williams.
Desboro', Northamptonshire.—April 8, Eight, by C. Joshua.
Doals, near Bacup.—April 4, Five, by R. Evans.
Earl's Colne.—April 30, Nine, by W. E. Price.
Falmouth.—April 9, Six, by J. Douglas.
Gravesend.—April 28, at Zion Chapel, Two, by Frederick Shaw.
Harlow.—April 28, at Potter-street, Three, by A. E. Realf.
Hanley, Staffs.—April 18, Two, by A. E. Johnson.
Hastingsden.—April 25, Sixteen, by P. Prout.
Hastings.—April 8, Wellington-square, Nine, by W. Barker.
Hull.—April 29, George-street, Eleven, by J. Odell.
Irthingborough.—April 25, Two, by F. Pearce.
Llanvihangel Crucorney.—April 11, Four, by S. H. Jenkins.
Llanfyllin, Montgomeryshire.—April 25, One, by T. L. Thomas.
Longton.—April 13, Four; April 25, Six, by C. T. Johnson.
Lyndhurst.—April 4, Three, by W. H. Payne.
Macclesfield.—April 14, Two; April 28, One, by J. Maden.

Maesteg, Glamorgan.—April 11, Two, by T. A. Pryce.
Metropolitan District:—
Battersea Park.—April 28, Nine, by T. Lardner.
Kensington.—May 2, Hornton-street, Seven, by J. Hawes.
Metropolitan Tabernacle.—April 29, Twenty; May 13, Fourteen.
Edgware-road.—April 30, Trinity Chapel, John-street, Six, by J. O. Fellowes.
South Bermondsey.—April 18, Drummond-road, Eleven, by J. Brown.
Streatham.—April 28, at Lewin-road Chapel, Five, by A. McCaig.
St. John's Wood.—April 15, Abbey-road, Four, by W. Stott.
Morrison.—April 18, Two, by W. John.
Nash, near Newport, Mon.—April 4, Two, by T. Delahaye.
Neath, South Wales.—May 2, Orchard-place, Ten, by G. Hawker.
Newport, Mon.—April 25, Alma-street, Twelve, by J. Thomas.
Nottingham.—April 25, Eleven, by J. Alcorn.
Ogmore Vale, Glamorganshire.—April 11, Two, by Mr. Morgan.
Pope Hill, Haverfordwest.—April 4, One; April 18, Three, by W. Davies.
Pole Moor, near Huddersfield.—April 4, One, by J. Evans.
Portsmouth.—April 28, Lake-road, Ten, by T. W. Medhurst.
Rugby.—April 18, Five, by H. T. Peach.
Southsea.—April 25, Ebenezer, Two, by W. L. Lang.
Southport.—April 25, Three, by L. Nuttall.

West Bowling.—April 25, Walton-street, Six, by J. Oaky.
Weston, Towcester.—April 25, Three, by J. Longson.
Weston Turville.—April 19, Five, by W. Gillard.

RECENT DEATHS.

THE death is announced of the Rev. David Price, Blaenyyffos, at the age of 64. He ministered first at Anglesea, then at Bangor, next at Liverpool, whence he finally removed to Blaenyyffos and Bethabara, South Wales, and there laboured for upwards of twenty years. A large number of ministers officiated at the funeral.

We regret to record the death of the Rev. J. Prichard, of Llantrissant. He was educated at Pontypool College, and had been in the ministry since 1863, and in charge of the church at Tonyrefail during the last three years. He was much respected in Wales, and at the funeral on Thursday at Capel y-fen, there was a large attendance of ministers and friends. The Revs. D. Davies and D. Howells officiated.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from April 16th to May 9th, 1880.

£	s.	d.	Mr. W. G. Beal	£	s.	d.	Mr. J. C. Goslin	£	s.	d.	
Dr. E. B. Underhill	2	2	0	1	1	0	Mr. J. C. Goslin	2	2	0	
Mr. W. Payne	1	1	0	Mr. J. King	5	0	Miss Mary S. Crumpton	2	2	0	
Mr. C. Tavener	1	1	0	Mr. E. J. Hammer	2	2	ton	2	2	0	
Mrs. Holmes	2	2	0	Mr. and Mrs. G. Hammer	5	0	0	Mr. James C. Goslin	2	2	0
Mr. J. Keen	2	2	0	Miss Frean	5	0	0	Mr. James Withers	2	2	0
Mr. H. Burgess	1	1	0	Mr. A.	5	0	0	Mr. A. Churchill	2	0	0
Mr. W. W. Baynes	2	2	0	Miss Abraham	2	0	0	Mr. S. Falkner	1	1	0
Mr. Joseph Benson	1	1	0	Mr. F. Amsden	5	0	0	Mr. Samuel Walker	5	5	0
M. G. Startin	5	5	0	Mr. and Mrs. Doyle	5	0	0	Mr. G. Falkner	2	2	0
r. W. R. Selway	2	2	0	Mr. S. Thomson	3	0	0	Mr. H. Keen	1	1	0
Mr. J. B. Mead and family	100	0	0	Mr. T. Whitford	1	1	0	Mr. G. R. Howat	1	0	0
Mr. T. Stone	10	0	0	M.A.	5	0	0	Mr. Henry Adams	5	5	0
The Editor of the <i>Christian World</i>	10	10	0	Mr. M. Llewellyn	5	0	0	Mr. and Mrs. J. G. Taylor	5	5	0
T. D. G.	10	0	0	Mr and Mrs. F. Sexton	2	2	0	Mr. and Mrs. Flaxman	5	0	0
Mr. T. Olney	20	0	0	Mr. J. B. Simmonds	5	0	0	W. B. M.	5	0	0
Dr. Barnardo	3	3	0	Mrs. Simmonds	3	0	0	Mr. B. Shayer	3	3	0
Mr. B. Vickery and friend	5	5	0	Miss Ward	1	0	0	Mr. J. J. Clarkson	2	2	0
Mr. J. C. Coe	5	0	0	Miss Simmonds	1	0	0	Mr. J. Colman	50	0	0
Mrs. Edwards	0	10	6	Miss A. B. Crumpton	2	2	6	Mr. W. Knight	5	5	0
				Miss S. M. Crumpton	2	2	0	E. B.	0	10	0

£ s. d.			£ s. d.			£ s. d.					
Mrs. Hubbard	0	10	6	Mr. F. Warren	2	2	0	Mr. J. B. Parker	5	0	0
Mr. Edgley	5	0	0	Mr. G. A. Warren	1	1	0	Mr. G. E. Elvin	1	1	0
No Name	1	0	0	Mr. and Mrs. C. F. Aldis	3	3	0	Mr. and Mrs. Narra- way	2	2	0
Mr. E. Frisby	5	0	0	Mr. W. R. Fox	5	0	0	A Friend of Mrs. Barrow's	2	2	0
Memo	1	0	0	Mr. C. Neville	5	0	0	Mrs. H. Olney	5	0	0
Mr. W. Wayne	5	0	0	Mr. John Edwards	20	0	0	Mr. and Mrs. Brigin- shaw	2	2	0
Mr. W. G. Cuthbert	1	1	0	Mr. G. W. Willis	4	0	0	Mr. and Mrs. E. Skin- ner	2	2	0
Mr. and Mrs. Bithray	10	10	0	Miss Olney	1	1	0	Mr. J. W. Hobbs	5	0	0
Mr. E. Fowler	1	1	0	M. C.	1	0	0	Mr. Josiah Barnes	1	1	0
Mr. Fowler	0	10	0	Mr. A. M. Thomas	5	5	0	Mr. William Kent	1	1	0
Mr. J. Dowthwaite	1	1	0	Mr. Hellier	2	2	0	Mr. G. H. Dean	10	10	0
Mr. and Mrs. Durrant	0	10	0	Mr. T. K. Bellis	3	3	0	Mr. J. H. Townend	2	2	0
Miss Smith	1	0	0	Mr. Cook	2	2	0	Master C. Welton's Box	0	5	4
Memo	1	0	0	Mr. James Cook	2	2	0	G. Garnett, Esq., C. E., per Rev. J. T. Almy	0	10	0
Mr. J. F. Thody, jun.	2	2	0	Mr. Henry Cook	2	2	0	Mr. F. Cockrell	2	2	0
Mr. S. Johnson	1	1	0	Mr. Garnar Marshall	10	10	0	Mr. D. Batchelor	1	10	6
Mr. and Mrs. R. J. Scott	5	0	0	Miss Marshall	2	2	0	Mr. Walter Mills	2	2	0
Mr. and Mrs. J. E. Scott	3	3	0	X. Y. Z., No. 2	5	5	0	Mr. and Mrs. W. Higgs and family	50	0	0
Miss S. B. Scott	1	1	0	Mr. and Mrs. G. W. Frowd	3	3	0	Mr. and Mrs. Higgs, jun.	10	0	0
Mr. R. Collier	5	0	0	Miss E. J. Emery	5	0	0	Mr. and Mrs. W. Murrell, jun.	5	5	0
Mr. and Mrs. J. Barrett	2	2	0	Mary Ann Dean	1	1	0	A Friend	0	10	0
Mr. G. Joy	2	2	0	Jessie Dean	1	1	0	Mr. W. Mills	5	0	0
Mr. and Mrs. A. Ross	4	4	0	Mrs. Ellwood	5	5	0	Mr. T. Williams	5	5	0
Mr. Arthur Ross, jun.	1	1	0	Mrs. Thorne	1	1	0	Mr. W. F. Masters	10	10	0
Mr. M. Cornish	2	0	0	Mrs. Tenniswood	2	12	6	Mr. and Mrs. Carr	5	0	0
Mr. C. Davis	5	0	0	Mr. G. Holland	2	0	0	Miss A. Carr	1	0	0
Miss Newman	5	0	0	Mr. J. Oxley	2	2	0	Miss K. Carr	1	0	0
Mr. and Mrs. Stevens	10	10	0	Messrs. R. C. Hawkey and Co.	2	2	0	Mr. F. Fishwick	3	3	0
Mrs. F. Scott	1	1	0	Mr. S. Joiner	0	10	6	Mr. W. R. Huntley	10	10	0
Miss Butcher	1	1	0	Mr. A. H. Scard	0	10	0	Mrs. W. R. Huntley	10	10	0
Mr. J. S. Rose	1	1	0	Mr. and Mrs. Ball	7	10	0	Miss Lizzie Hunt	1	1	0
Mr. G. Aphorpe	1	1	0	Mr. and Mrs. Altham	25	0	0	Mr. Willie Hunt	1	1	0
Mr. S. Chivers	1	1	0	The Misses Cockshaw	11	11	6	Mr. and Mrs. Allison	20	0	0
Mr. W. Chivers	1	1	0	Miss G. Rogers	1	1	0	Miss Clarkson	1	0	0
Mr. C. Parker	1	1	0	Mr. James Mote	1	0	0	Mr. W. Ross	5	5	0
Mr. and Mrs. J. Rice	1	0	0	E. V.	1	0	0	Mrs. W. Ross	2	2	0
Mr. P. H. Garner	1	0	0	A Widow's Mite	0	10	0	Mr. and Mrs. W. Payne	5	5	0
Mr. E. P. Fisher	5	5	0	Mr. and Mrs. Boot	2	2	0	Rev. V. J. Charles- worth	2	2	0
Mr. A. Ekins	1	1	0	Miss Lydia Boot	1	1	0	Mrs. V. J. Charles- worth	1	1	0
Mr. and Mrs. M. H. Foster	5	0	0	Miss Spleidt	3	0	0	Mrs. Charlesworth, senr.	1	1	0
Mr. T. P. Fisher	4	4	0	Miss F. A. Gilbert and friend	5	0	0	Mrs. Martin	1	1	0
Mr. J. T. Daintree	5	0	0	Mr. W. Howard	0	10	0	Mr. G. C. Heard	5	5	0
Miss Daintree	1	0	0	Mr. and Mrs. Gregory	5	0	0	Mr. W. Izard	10	10	0
Miss Stevens	1	1	0	Mr. and Mrs. Big- wood	5	0	0	Mr. Wollacot	5	0	0
Mr. A. Norman	5	5	0	Mr. J. E. Tresidder	2	2	0	Mrs. Wollacot	5	0	0
Mr. John Stevens	5	5	0	Mr. S. Thompson	2	2	0	Messrs. Alabaster and Passmore	20	0	0
Mrs. Rea, senr.	4	0	0	Mr. W. Olney	5	5	0	Mr. J. H. Alabaster	2	0	0
Mr. and Mrs. Rea	10	10	0	Mr. W. Olney, jun.	5	5	0	Mrs. J. H. Alabaster	1	0	0
Mrs. Geo. Scott	3	3	0	Mr. Edward Olney	2	2	0	Mrs. Alabaster	5	0	0
Mr. H. Felbry	0	10	6	Mr. S. Harris	2	2	0	Miss Gooch	1	0	0
Mr. F. Baxter	1	1	0	Mrs. S. Harris	1	1	0	Mr. A. W. Passmore	1	0	0
Messrs. A. Straker and Sons	10	0	0	Mr. W. H. Hale	2	2	0	Mr. J. Passmore, jun.	2	0	0
Mrs. James Green	2	2	0	Mrs. W. H. Hale	2	2	0	Mr. J. E. Passmore	2	0	0
Mr. T. Boxell	3	3	0	Mrs. Jenkins	3	3	0	Mrs. Passmore	2	0	0
W. J. S.	1	0	0	Mr. and Mrs. Marsh	10	0	0	Miss Passmore	2	0	0
Mr. J. W. Simmons	1	0	0	Mr. Chilvers	2	0	0	Mr. Samuel Barrow	21	0	0
Mr. W. C. Downing	1	1	0	Mr. C. Marsh	1	1	0				
Mr. W. Fox	1	0	0	Mr. and Mrs. Marsh, jun.	3	3	0				
Mr. W. B. Fox	4	0	0	Mr. and Mrs. Everett	5	5	0				
Mr. George Redman B. S.	5	0	0	Miss A. Everett	1	1	0				
Mr. and Mrs. George Higgs	5	0	0	Mr. T. Sutcliffe	3	0	0				
Mr. T. J. Redgate	5	5	0	Mr. W. C. Parkinson	5	0	0				
Mr. J. Alexander	1	1	0	Mr. and Mrs. S. R. Pattison	1	10	0				
Mr. H. Groser	0	10	0								

	£ s. d.		£ s. d.		£ s. d.
Mr. and Mrs. Rainos	10 0 0	Horley, per Rev. B. Marshall	2 0 0	Rev. J. C. Forth	0 10 0
Miss Rainos	1 1 0	Bexley Heath, per Rev. G. Smith	1 10 0	Rev. E. J. and Mrs. Edwards	3 0 0
Mr. and Mrs. Charles Murrell	3 0 0	Streatham, per Rev. A. McCaig	2 16 7	Rev. F. J. and Mrs. Feltham	3 3 0
Rev. J. Manton Smith	2 2 0	Portland Chapel, Southampton, per Rev. A. O. Mackey	4 10 0	Rev. Chas. Spurgeon	2 2 0
Mrs J. Manton Smith	1 1 0	Herne Bay, per Rev. W. Pettman	4 1 0	Rev. T. W. Medhurst	10 5 0
Mr. T. F. Auckland	0 10 0	Leytonstone, per Rev. J. Bradford	5 5 0	Rev. W. Y. Fullerton	5 5 0
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Bible Class	0 18 0	Minchinhampton, per Rev. H. Kidner	2 7 6	Rev. J. Askew	1 0 0
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REMEMBER LOT'S WIFE.

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

"Remember Lot's Wife."—LUKE xvii. 32.

REMEMBER! that is our watchword; and no one will be able to say that his memory is overburdened with words through the length of the text. I believe this to be one of the shortest verses in the New Testament; but concise as it is the amount of meaning it contains is so considerable that we may call it *multum in parvo*—much in little. It is not a silver text, but a golden one. Some have quoted it as though it were intended for a warning to those believers who have fled from the city of destruction and gone far upon the journey heavenward lest they should look back and perish. Now, before assuming any such motive, just look at its literal significance. You will see by the connection that our Lord was speaking of the siege of Jerusalem, and urging His disciples as soon as the siege was commenced to escape; to leave the city, and go somewhere else. When Romans began to encompass the walls they were to take it as a signal to flee with all speed and not to go back to save any of their goods or chattels, and he gives then as a kind of illustration of the importance of a hasty retreat from the city which was about to be destroyed, the instance of Lot's wife, who in tarrying for a little met with her destruction. Using the text spiritually, I do not believe it is at all applicable to the full-grown believer in Jesus. He is not in the position of Lot's wife, who had only just escaped out of Sodom. He has already fled to the mountain and he is saved. To him it would be an impertinence to say "Stay not in all the plain, look not behind thee; flee to the mountain." That, in his case, is already done. He is hidden in the cleft of the rock Christ Jesus. Though we must constantly exhort all and every one of those who profess the name of Christ against self-deception, and against falling into sin, seeing that a holy caution is needful lest their future course should belie their apparent conversion, and those who seemed to be partakers of the heavenly calling should prove to be castaways; yet, to say "Remember Lot's wife," to a believer does not appear to me to be interpreting the exhortation according to the mind of the Spirit of God. It is rather, I think, an admonition to such as are impressed with their danger, aroused from their lethargy, and terrified with conviction of their sins, but have not as yet reached Christ and rested in Him. To them most fully and most earnestly we may cry, remember Lot's wife; lest lingering in the plain they lose their life, or halting before they find eternal salvation, they should perish in the common destruction which shall overwhelm the ungodly. Thus to use this text is my present purpose. In this congregation there is always a number of young people who are under serious impressions. Some too there are who are not of tender years, albeit only a few weeks have elapsed since they began to feel a sense of danger and an anxiety to be delivered from the wrath to come.

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In them we may fairly hope a good work has been commenced ; yet we are in great fear lest it should never be completed. They are startled out of their slumbers ; we tremble for their fate if they relapse again into a sound sleep. Remember Lot's wife, I entreat you. Quench not the voice of conscience ; do not struggle against the monitions of God the Holy Ghost ; beware of trifling with the advantages and privileges you have in this favoured hour. Oh do not madly presume on divine mercy, or foolishly slight so great a salvation, lest you become monuments of God's displeasure. Remember ! In these three words, remember Lot's wife, there are four things with which I want to charge your memory.

First, remember the POSITION OF LOT'S WIFE. It is precisely similar to your own. In the destruction that was impending over Sodom she was in danger of sharing the doom of its inhabitants. Your peril is that you will perish with the ungodly world, whose portion is the lake of fire. You are unsaved ; you have never been washed in the blood of Jesus. You have never yet found the shelter which God's immutable covenant alone can supply. You are not shielded by Christ and kept in safeguard. Consequently when God comes to judge the world you will be arraigned before the bar of justice, and when He condemns the unrighteous He will hold you responsible for all your sins. With the many that are bound up in bundles you will be borne away. With the sealed ones whose names are written in the book of life you will have no part. How comfortably you sit in these pews ; how pleasantly you respond to the inquiries after your good health ! How tranquil and composed you look as you listen to the preacher's voice. You do not perceive any danger. Neither did Lot's wife. The air was clear ; her mind was calm. The sun had risen upon Sodom with its usual brilliance. The daybreak looked full of promise. The buildings stood firm ; the mills were grinding, the merchandise of the city was going on as usual ; the daughters of music were singing ; the morning meal was in course of preparation. Another day of levity like the last was flowing along the stream of time.

Little could Lot's wife consider of the little cloud that scarcely challenged notice, or conjecture that in a moment she would become a monument of slighted mercy while all the scenes on which she gazed so wistfully became a wreck. Your jeopardy is hazardous as hers. What though your lungs continue still to heave and the blood still circulate in your veins. The joy of youth within you responds to the bloom of nature around you. The strength and sympathies of life are stirring in your breasts. Time rolls on, one day like another day, monotonous but treacherous. Your friend, poor creature, proved this last week ; and you said " how sudden ! " Your turn is coming. To-night you mix with the multitude in this vast congregation. One Sabbath resembles another as it has done for many years. Beware, beware ! There is no continuity in the continuation. The sands shift, so do we. Sunday after Sunday I sigh not over vacant seats, but over seats vacated by former occupants. Away, away ! Whither gone, whither gone ? This world must pass away. It is passing. The fashion thereof fades. Out of blood-shot eyes shall you gaze upon the dissolving view. The picture will grow darker and darker till it melts into a void. Then shall another image start up before your eyes, much more distinct, much more terrible, the image of a great white throne and Him that sits on it ; of the judgment seat, and of the dead raised, small and great, who stand before it ; of the books opened, of the sentence passed, and the lake of fire into which

the wicked shall be cast. Beware, I pray you, for as surely as this Book is true—and you have not learned yet to treat it as a fiction—as surely as this Book is true you are in present danger of that fearful retribution.

Remember Lot's wife, because in another respect you are like her, seeing *she was not unwarned and uninvited to a place of safety*. There are thousands in this populous city for whom "the sound of the church-going bell" has no meaning; to no preacher's voice have they ever listened. Of the Bible they are utterly ignorant. The name of Jesus and the fame of His salvation have never reached them. They live like heathens in the midst of this professedly Christian metropolis; and they die in gross darkness. But it is not so with you. You know that there are penalties attached to transgression, and unutterable woes reserved for the impenitent. Your conscience has been awakened, your judgment has been enlightened. You understand that sin must be punished, and you are daily invited and constantly entreated to flee from the wrath to come. This summer evening you have another invitation. You are bidden now to bethink yourselves, to trifle no longer upon the brink of eternity, to see to your soul's affairs, and set your house in order, for you must die and not live. This may be the last warning you shall ever have, at any rate you have heard it, you hear it now. In this respect you are like Lot's wife. If you perish it is because you persist in indifference. The refuge is provided. But we cannot persuade you to enter in.

God grant you may not perish like Lot's wife. You are so like her in the peril to which you are exposed, and so like her in the pity and plentiful mercy that warn you of that peril, I must picture your case so that if possibly you may perceive its urgency.

Some of you, like Lot's wife, have adventured though you have not fully achieved your escape. I thank the Lord that you cannot now sin as you once did. The Sabbath you have begun sincerely to respect. You cannot now squander its sacred hours as you were wont to do a few months ago. You forfeit peace of mind by the frivolities that still find favour with you. You dare not think of the difficulty with which you continue to allow them. Sermons have stirred you till you have prostrated yourselves in prayer. You have not given up attending the means of grace. You are at times apparently very earnest. You feel at this moment that your heart beats with excitement. You are saying "I am resolved to be saved if it is possible; I will go to Jesus; I will give myself to Him." So closely then do you resemble this woman when she was outside the city gates that I beseech you look not back, lest that look should cost you your soul's eternal welfare, lest looking back you cast away the only hope which remains to you, the hope set before you in the gospel. "He that putteth his hand to the plough and looketh back is not worthy of the kingdom." That applies primarily to the minister, but it may also be addressed to the seeker. The conscience gets more callous when after tender relentings it sinks back into apathy. It is hard to melt cast-iron again. Pour it into the mould and let it get cold, and who shall fuse or liquefy it afresh? I do not believe that a man can crush his convictions, and get rid of the strong strivings of his soul without becoming more intractable and less susceptible of the good influences which once wrought on him. Each time he slides further back. His case is less and less hopeful. Cautions and counsels lose their effect. He is not checked by warnings; nor do the wooings of grace cheer him,

In fact, speaking after the manner of men it is becoming unlikely that he will ever be saved. See then, your position, as you "remember Lot's wife." In each lineament of her character and conduct you may trace a portrait of yourselves. May her baleful experience be your beacon.

Secondly, remember Lot's wife in the matter of her advantages, seeing they WERE SO MUCH LIKE YOUR OWN. It was no light thing to have had such godly relatives as she had. Her husband is spoken of as "righteous Lot," and her husband's uncle, Abraham, the father of the faithful, ceased not to pray and intercede for her and for the family. It was in answer to Abraham's prayer that mercy had been extended to them. No doubt his intercession had been like a shield above their heads while they were in that well-watered but wicked city. Not a few of you too, dear friends, have in your household and among your kinsfolk those who fear the Lord, believe in Jesus, and obey the gospel. Many a husband has an unconverted wife. What a source of anxiety! How can they refrain from sighs or cease their pleadings with God until the partners of their lives are partakers with them of Christ. And alas! far more frequently the pious wife has an impenitent husband. Ah, unhappy yoke-fellows! 'Tis as though the dead were linked with the living. So their lives drag along together in ill-assorted companionship. Yet we will not despond; for it may be a prelude of brighter days for you who are now in the gall of bitterness that Christian relatives are continually beseeching at the throne of grace for your conversion. Or if looking round the entire circle of your acquaintance you do not know one that would make intercession with God for you, yet you have neighbours, and within these walls there are suppliants who seek mercy for every stranger, and my heart's prayer is sincerely directed to heaven that divine sovereignty may extend its hand to you, make you the first in the family to believe and be baptised, for your case is certainly pitiable enough to prompt a special plea on your behalf. Yet, one after the other—wife, mother, and grandmother, or husband, brother, and sister—all saved and earnestly seeking your conversion, then you have indeed great advantages which aggravate your folly every hour that you slight them. Beware of trifling with privileges that carry with them proportionate responsibilities, for which you will have to give an account at the last. The tragedy of a lost soul is, in any case, terrible. How it aggravates the horror to think of the stubborn son who would not turn for a mother's tears from the reckless career that seals its own doom. A father's tender entreaties could not make him relent. A brother's sympathy was of no benefit to him. Wildly, wantonly, wilfully, he rushes headlong down to the bottomless pit. God sanctify these reflections to you, lest, like as Lot's wife, who had a godly husband and a godly uncle, was petrified hard by the place of safety, you, too, should perish miserably, with the proclamation of mercy ringing in your ears.

Moreover, remember Lot's wife, *for she had the good fortune to be in good company.* On that very night, at any rate, she and her husband "entertained angels unawares." Doubtless, the talk was sweet and profitable. How I should like to make some of you recall the days when you lived in the country, and the ministers used to come to your father's house; when you were little children you stood at their knees, and heard them talk with your parents of the things of God. What an interest you used to take then in religious matters! But you have come to London; you have got

away from all those sacred scenes. Oh ! this huge Babylon, what a whirlpool it is ! It seems to suck and swallow up all the pure faith and simple religion of the rural hamlets. Year after year there pour into the metropolis young men and young women who did bid fair, for they might have joined the fellowship of pious swains in the village meeting-house. No sooner do they come here than they cast off all restraint, and fall into careless habits, and are presently carried away by the evil fashions of this wicked city. They cease to respect the Sabbath ; they come not up to the House of God ; the psalms and hymns that once made their hearts swell with emotion, seem slow to them now, as compared with the melodies of the music halls. The stripling was considered to be almost a Christian before he left the rustic homestead ; but since then he has enlisted in the service of Belial, and he is altogether a servant of sin. As for the little damsels, they would be far safer if they were not so prone to shift their quarters ; to leave the places without asking the advice of their parents, and so to seek fresh situations. I tremble for them, as I know they are tempted at every turn. Oh, my young friends ! I would like to take you by the hand and lead you away from the company of those who would spoil you, but never will do you any good. You have chosen the darkness instead of light. Can you quite forget—are there no echoes in your breast—does your soul never yearn for the return of those happier days, when your pleasures, however few were pure, and your conscience, though little exercised with good or evil, was calm and peaceful ? Was it not better with you then than now ? You have perhaps chosen a drunkard for your boon companion, or possibly you take delight in the society of a harlot. You may have renounced truth and temperance, candour and chastity, to gratify passions which can yield you little pleasure and no profit. Can you be content thus to sacrifice character at the shrine of vice ? How pitiable your prospects in this life ! But, ah ! you must soon pass from this world into the next ; very soon ! The course you take will come to a speedy close. Remember, I pray you, that it is impossible to retrieve the ruin in which you are entangling yourself. Hail fellow, well met, you say, in these treacherous hours. Wot ye not that such shall be your comrades in hell ? Your portion shall be with the partners of your wanton gambols and your wicked sins. “ Bind them up in bundles ” is the words of the great Husbandman to the reaping angels—“ Bind them up in bundles.” You must go together, each to each, according to his kind. If you choose evil company you must abide by your choice. If you prefer to stand aloof from the fellowship of God’s people, you are at liberty to follow your own bent ; but never forget that the decision is irreversible. In vain would you entreat them hereafter to receive you into their community. They could only say, “ Between us and you there is a great gulf fixed.”

I must persevere with this painful task by reminding you, in the next place, of another advantage that Lot’s wife had. Beyond the affection of godly relatives and the example of godly company, *she was favoured with the plainest possible directions*. When the angels took Lot out of the house, they said, “ Look not behind thee.” That was plain—“ Look not behind thee ; stay not in all the plain, but flee to the mountain.” When a command is obscure and difficult to understand, the effort to carry it out may involve a little dilemma ; but if the precept be plain, and clear from any perplexity, very wanton indeed must be the sin of offending against

it. Now I shall appeal to you, as honest men and women, to you who are regular hearers of mine. Imagine that I put myself upon trial, and that you are a jury to hear evidence, and give a faithful verdict. Do I beguile my hearers with enticing words of man's wisdom? Have I ever been wont to disguise painful facts in pleasing similitudes? Can I be fairly upbraided with not using plain speech? When I have to speak of heaven and hell, do I not invariably tell out the truth as I have been taught in God's book, in such terms as defy anyone to misunderstand the meaning; fearless of the cavillers who lie in wait to convict me of what they consider breaches of good taste? Do I not so preach Christ my Lord and Master that the common people may grow familiar with the dignity of His person, the beauty of His character, and the perfection of His mediatorial work. Prudish women might sneer at what they call vulgarity. But lives there a man who dare accuse me of seeking classic words or learned phrases or scientific terms which the poor and illiterate could not comprehend? Nay; but as the Lord my God liveth, before whom I stand, I have sought for simple words, and homely metaphors, and familiar illustrations, by which I might let you know what it is to trust in Jesus, to believe in Him and live. Now, therefore, if you do not seek Christ it is not because you do not understand what it is to seek His face. You *do* know that Jesus, the Son of God, was crucified for the guilty, and that whosoever trusts in Him shall be saved. If you trust Him not, your blood be upon your own head. If you will not come to find shelter under the shadow of His cross, you must perish with the bitter sting of remorse, because it is due to your careful choice or your woful negligence you will have brought it upon yourselves. The guilt of your sins against the law of God will thus be aggravated by the guilt of deliberately rejecting the Saviour who has been plainly and distinctly preached to you. Oh! shall it be so? Seat-holders at the Tabernacle, you who crowd these aisles, must it be so? Have you seen the light shining around you? has knowledge been imparted to you, so that you can talk freely of the doctrines of grace? have you listened eagerly to tender warnings and fervent entreaties; and is it yet in vain; must you be lost? Will you fling away your souls? Shall Jesus have to say of you, as He did of some in His day, "Ye will not come unto Me that ye might have life." Here was another of that unhappy woman's advantages, an advantage which you also share; she heeded not the plainest directions.

Remember, too, that *Lot's wife had seen others punished*. That night when they surrounded the door she knew that the angel had put out his hands and plucked in her husband, and that they had smitten the rampant Sodomites with blindness. She knew that, and I doubt not she had heard of the great judgments that God had inflicted aforetime on evil doers. What terrible warnings many of you have had. Some of you especially have witnessed deaths in your family too dreadful to relate. About the eternal state of those who have departed we will say nothing. But their dying-beds made you shudder. Without a gleam of hope they had to take a "leap in the dark." You watched them as their pulse grew feeble and then failed, with no little anxiety for their welfare, and yet you are not anxious about yourselves. And what if you have had no recent experiences to arouse you? surely you have read your Bibles, and you cannot be ignorant that God often stretches forth His hand and suddenly arrests

the wicked and cuts them off in the midst of their days. Can you doubt that there are thousands and tens of thousands of souls at this moment for ever banished from all hope, and suffering the vengeance of Almighty God, who bustled on with their business and continued their frivolities to the very day when they were surprised by the swift messenger who summoned them hence? Will you wantonly run the like risk? There stands Jehovah's buckler with its awful bosses; will you dash yourself upon it? There is His glittering spear; oh! why must you leap upon the point thereof? When others die and perish in their sin, will you take no warning? Are you like silly sheep, that when one leaps the bridge all must follow? Why must you die? or why will you die? How is it that sin hath such charms, such dreadful charms, that even a sense of selfishness seems as if it had not power enough to hold men back from giving themselves up to ruin? Well, the death of every impenitent sinner whom you have known and damnation of every unbelieving sinner of whom you have heard, must be interpreted as a call to you to turn lest you also come into the same place of misery.

Remember that Lot's wife, as I have already noticed, had *been stirred up and excited to begin*. She had got as far as to be outside of Sodom's gate. And some of you are in a similar condition. It is no small mercy to get some degree of religious awakening in the soul, and no slight mischief to quench that awakening when it does come to you. What more can I say to you? Shall it suffice, my hearers—my unconverted hearers—that I leave these words with you? I have entreated you to remember Lot's wife, to consider her position, and to ponder her advantages as the counterpart of your own. May the Lord give you grace to use these admonitions, lest they become swift witnesses against you to destroy you at the last.

Thirdly. Remember the *grievous sin* of Lot's wife. She looked back from behind him. Looking back! Was it such a gross outrage that it involved such tremendous consequences? Looking back! Why, there seems to be nothing so very terrible in it. Like eating of the forbidden fruit, which brought about the fall of man, within the smallest sin there lies hid a world of mischief. Adam digged the grave of all our race that day, and Lot's wife brought herself to entire destruction with one glance of her eye. Beware of little sins, young man! Take heed, young woman, lest little sins become your ruin.

Now, in what did her sin consist? Had she *not too much affection towards worldly things*? I do not know what possessions were in her house, but a good housewife does not like always to leave everything behind. What friends she may have had in Sodom I cannot tell you. She ought not to have had any; they were so bad that she ought to have kept herself to herself. Still, still, she liked Sodom after all; so did she cling to it that she could not give it up without casting one last, longing, lingering look behind. Is not this the case with many now? There is a man who would be saved, but he drives a good trade on Sunday morning, and he could not afford to give that up in order to attend the House of Prayer. There is another, who is deeply impressed with the truth of the gospel. But alas! the way in which he carries on his business during the week is such that it would not stand the test of Christian precept; therefore he thinks it better to leave religion alone till he has got a little more money. There are a young man and woman, and they say,

“ Well, these are very solemn matters, and ought to be attended to, but we might, perhaps, have to drop off our acquaintance with one another if it came to that.” They are so attached to the pleasures and profits of the world they cannot resign them. With one it is his sports; with another man it is his cares. It is a hankering in some shape or other that stimulates the sin. Make what apology you please for indifference, you will seal your fate by your own folly. Whether it be a few acres of land that you want to see with a view of purchasing them; or a yoke of oxen or a pair of horses that you must go and prove; or, peradventure, it may be a newly-married wife whom you cannot leave, but must try to please. The pretext may seem very plausible, but the penalty is pitiful to the last degree. Those who neglect the heavenly banquet say—“ I pray thee have me excused.” The Master of the house is angry, and he says, “ None of those men which were bidden shall taste of my supper.” Ah, sirs, the day is coming—and it is not far distant—when you will think the greatest treasures on earth to be nothing better than little bits of frippery that children play with in their games, compared with the eternal realities which then begin to dawn on your apprehension. The hour draws on apace when the arithmetic of that awful problem shall challenge you—the more you try to work it out, the more distracted you will feel—“ What hath it profited me that I have gained so much now that I have lost my soul ?” Money seems to be the main thing at present, and the pleasures of this world make life pass away smoothly; but when the sands of your hour-glass run low, and the beat of your pulse is feeble; when your sickness baffles the physician’s skill, and the gravity of your symptoms is shown by the grievous look of your friends; when you have the sensation of one that is sinking, and a cold death-sweat lies on your brow—oh, how you will regret that you caught at the shadow and let go the substance! How keenly you will estimate the folly of spending all your days in amassing a fortune to bequeath in legacies! For the empty bubbles of fashion you let go the precious jewels of eternal joy and unending bliss. Oh, how you will rue it! Tarry not, I beseech you, till such reckoning shall fill you with remorse. Reflect now; repent now. May God’s eternal Spirit constrain you to choose the way of escape from condemnation. Your conscience will find no peace till you walk after God’s commandments.

In speaking of the sin of Lot’s wife in looking back, I do not see how we can totally ignore a curiosity that is far too common, for it has become like an instinct of our fallen race. Men sometimes say, “ Curiosity, thy name is woman.” A similar inquisitiveness, however, is congenial to both sexes. There is a morbid craving to be fully acquainted with that which does not concern them—a fruitful source that leads people often into licentiousness. “ *London Life*,” with its lewd associations, exerts a mysterious spell over country lads that come up to the metropolis. They have no wish to plunge into it. They have been warned against that. They only want a peep into its glare. They want to know both good and evil, that they may judge for themselves. We have known persons go into places which they had no right to enter, and where they might well have been ashamed to be seen, under the pretence that they would like to know—to know, indeed, things which they ought not even to have thought of. It is by that eye of curiosity that the devil enters and the man is lost. Take heed of thy prurient curiosity! Cast it from thee! Say, “ Get thee behind

me, Satan." What is there for thee to know but this—thy father knew it, and it filled his mouth with bitterness and set thy teeth on edge. Is not that enough? Sin brought thee down to be born under the curse; to be subject to sweat and labour. Is not that enough for you? Keep out of purlieu of vice, for the huntsman and the hounds that come from hell will soon be after thee. Put away thy curiosity. Turn it into a better channel. Seek to know the right, and the good, and the true, and the lovely; but seek not these other things, lest thou die.

In connection with that attachment to the world and this unwise curiosity, there was in the heart of Lot's wife, no doubt, *a very large share of unbelief*. She thought, "How can it be that God will destroy me for merely looking back?" And that is how men talk. "Will God send one to hell for a little sin? Impossible!" Thou wilt find it so; I pray thee do not run the risk! A brother's heart admonishes thee not to expose thyself too freely to such a frightful hazard. She thought, "Surely God will not destroy Sodom; why should He?" She ought to have known that sin is so noxious, that He who ruleth over men must be angry with it, but she wilfully overlooked the claims of justice; and as she had not seen such a penalty put in force she would not credit it. How many people tell you that they will believe nothing but what they have seen. They scarcely admit that it is within the range of probability that God should do any new thing. Although His own Word declares that the wicked shall be cast into hell, they give no heed to the terrible warning. Oh! this wicked unbelief, this destroyer of men's souls! May God deliver you from yielding to its subtle insinuations. You should have to remember Lot's wife too late and too long when your die is cast for ever.

Moreover, Lot's wife *committed a distinct act of positive disobedience*. She was told not to look back; but, actuated by evil motives, she did so in defiance of the solemn charge of God. This is the very essence of sin. If God bids me do a thing and I will not do it, is not that sin? or if He commands not to do it and I will do it, is not that sin? Who am I that I should dare to set myself up against the Lord! God commandeth all men everywhere to repent. If you repent not, that is the sin. He hath said, "He that believeth on Him is not condemned, but he that believeth not is condemned already, because he believeth not in the Son of God." My hearers, if you have no other sin but that of not believing in Christ, it is quite sufficient to seal your perdition, and it will do so, for it is a direct violation of the gracious command, "Believe in the Lord Jesus Christ and thou shalt be saved."

Fourthly; let us sorrowfully remember Lot's wife, AND HER PUNISHMENT.

She became "a pillar of salt." I suppose that the burning shower which consumed the city overtook her. She became encrusted in bitumen, and there she stood—a statue, a monument of God's anger. *Her punishment must have been painful in the extreme*. She must have been burned, consumed, and yet as the burning bitumen fell upon her she seemed to stand erect, a blazing pillar for a time. She must have perished with an agony which I cannot realise or attempt to describe. But whatever, and however she suffered, it was nothing compared with the suffering of those who are cast into hell; compared with your suffering if you come into that place of torment. There are those in this age who affect to speak lightly

of the punishment of the wicked. We have to encounter their sneers whenever we refer to the wrath of God, which is revealed from Heaven against all ungodliness and unrighteousness of men. Our motives are impugned, as if we took delight in trying to frighten people. I will, therefore, use no words whatever of my own. Let me ask you to read the New Testament, and see whether our Lord has not used language, the strongest and the sternest that ever fell from human lips. What words can be plainer than these?—"These shall go away unto everlasting punishment"; or these—"There shall be weeping, and wailing, and gnashing of teeth"; or these—"Where their worm dieth not, and their fire is not quenched"; or these—"Fear not them which kill the body, but fear Him who is able to destroy both body and soul in hell." Remember these words; they are the words of a weeping Saviour—"Then shall He say unto them on His left hand, depart ye cursed, into everlasting fire prepared for the devil and his angels." By the love of Christ, by the love of your own souls, bring not yourselves into this misery. If I pleaded for your dear children, I think I might move you; will you not be stirred when I plead for your souls? What grudge do you owe yourselves that you must needs be lost? Oh! if you must play the fool, do it at a cheaper rate, but do not gamble away your souls, your never-dying souls! Tempt not the flames of hell! You cannot make your bed there! Dare not the eternal burnings, but listen to His voice,—“Beware,” ’tis He that saith it, “Beware ye that forget God, lest I tear you in pieces, and there be none to deliver.”

How sudden was the punishment that befel Lot's wife. She looked back, and in a moment she became a pillar of salt. There was no hesitation on the part of the executioner. Her sin and His smiting transpired at once. Though you have gone unpunished for years, my impenitent hearer, your punishment will suddenly come. God's axe is sharp and furbished, and let it but fall, and in a moment you will pass from your pleasures to the everlasting pains that await you. From the mirth of this life to the sorrow of the life that never ends you may descend in the tick of the clock, in a single instant. Are you willing to run such awful perils; to expose yourselves to such a dreadful fate? Be wise, I pray you! Bethink yourselves, and remember Lot's wife.

Her punishment was, also, *fearfully ignominious*. She became a standing column. Yea, afterwards they said—"She remaineth until this day"; and though we do not believe she remains to *this* day, or is to be seen by the shores of the Dead Sea, as some travellers have reported, yet, no doubt for a length of time that monumental pillar was pointed at, and at this day, if not in literal fact, yet you see this night she is pointed at, her name has come down to us, and we still say, "Remember Lot's wife." And everlasting contempt awaits every ungodly man. Living and dying without Christ, shame will come upon you. Angels will point their fingers at you. Good men will wonder at you. You shall be set up for the target of shame for ever, and you yourselves shall cover your heads and blush, and weep, and wail, and gnash your teeth, because you were invited, but you would not come; you starved rather than feed at the banquet; you were warned to escape, but would not escape, and now you have perished, destroying yourselves. God's mercy was freely published, Christ was willing to save you, but you stopped your ears, and chose your own destruction. And now, blazing above you as on a vault of flame, you shall see the words, "You knew your

duty, but you did it not; you knew the way of salvation, but you would not follow it." And a voice shall come—"Because I called and ye refused, I stretched out my hand, and no man regarded it; I also will mock at your calamity; I will laugh when your fear cometh, when your tear cometh as a whirlwind." Oh! may God grant that this may never be your lot! I cannot bear to look in your face and think it possible. And yet, I know it must be so with some of you. Unless God's Holy Spirit shall change your hearts, and you shall be brought to trust in Jesus, as surely as you live this must be your fate, and that ere long too! "Turn or burn" is the message which we give you now. "Turn ye, turn ye, why will ye die?" Seek Jesus, or ye cannot escape. God grant that you may to-night seek and find Him, and His shall be the glory of your salvation for evermore. Amen.

Portion of Scripture read before Sermon.—MATTHEW 23.

Essays and Papers on Religious Subjects.

DAVID BRAINERD, THE INDIAN MISSIONARY.

CHAPTER VII.—THE FIRST INDIAN CONVERTS.

THE remarkable "spirit of hearing" displayed from the beginning by the Indians at Crosweeksung came upon David Brainerd as a cheering surprise. So often had his rising hopes been frustrated, and to a great extent so fruitless apparently had been his labours and fatigues, that he could "scarcely dare to hope" that the time had at last come when God intended to favour him with the *special success* for which he had so long looked and prayed. In his case "hope deferred had made the heart sick; but when the desire came, it was a tree of life." His joy was further increased by being led also to see that after all some connection existed between his past labours and his present prospects. When he was gloomily supposing that he

was "labouring in vain, and spending his strength for nought," God was working secretly in a totally unexpected way. While preaching to the Indians at the Forks of Delaware, one or two of the Indians from Crosweeksung were on a visit to the place, and heard a few of his discourses. Some impressions were evidently made on their minds, for on their return to their own friends they endeavoured to show them the evil of idolatry. At first they were either not heeded or derided; but ultimately, as David Brainerd had reason to believe, the arguments of these Indians led some of the tribe to *think*, excited their curiosity to hear more about Christianity, and so prepared the way for the encouraging attention which they now evinced. This pleasing fact led him to entertain the hope that God might in the same manner have blessed his labours in other places of which he had no knowledge, or

where for the time being there was no appearance of fruit. If such was the case, he desires fervently that "God's name might have the glory of it, inasmuch as he had learned by experience that He only could open the ear, engage the attention, and incline the hearts of poor benighted, prejudiced pagans to receive instruction."

On returning to the Forks of Delaware similar effects appeared to be produced among several of the Indians in that quarter. Thus, on Lord's Day, July 21st, we have this entry:—

"Preached to the Indians first, then to a number of white people, and in the afternoon to the Indians again. Divine truth seemed to make considerable impression upon several of them, and caused the tears to flow freely. Afterwards I baptized* my Interpreter and his wife, who were the first I baptized among the Indians. They are both persons of some experimental knowledge in religion; have both been awakened to a solemn concern for their souls; have apparently been brought to a sense of their guilt and misery, been comforted with divine consolations, have evidently passed under a great change, and I cannot but hope a saving one."

The details given of the conversion of this Interpreter are exceedingly interesting. His name was Moses Tinda Tautamy, and he was about fifty years of age. When first employed by David Brainerd in the early part of the summer of 1744, like the Interpreter of Kaunaameek, he was found to be educationally well-fitted for the work. He had a good acquaintance with the Indian

* The reader will of course understand that whenever David Brainerd uses the word "baptize" in his diary, it is used in a Pædo-baptist sense.

and English languages, as well as with the customs and manners of both nations. He had also, notwithstanding his Indian birth and training, a great desire that the Indians should conform to the usages of the English, especially in their manner of living. Still there was the customary drawback. He had been a hard drinker, was not at all religiously inclined, and was, therefore a most unfit medium to use as the means of communicating spiritual truth to others.

From the time, however, that he was employed as an Interpreter, he became a sober man, and laboured honestly to discharge his duties. For two or three months divine truth seemed to make little or no impression on his mind; but when in July, 1744, David Brainerd was preaching to an assembly of white people with more freedom and fervency than he could possibly do to the Indians, he was awakened to some concern for his soul. But these impressions soon wore off, and not until late in the fall of the following year, when he was called upon to suffer from a severe attack of illness, did he begin in earnest to seek the Lord. Then his sleep in a measure departed from him; he could get but little rest day or night; he walked up and down in great distress, and his constant cry was, "What must I do to be saved?" In describing his experience at this time, he said that in striving for mercy there seemed to be an impassable mountain before him. He was pressing towards heaven, as he thought, but his way was hedged up with thorns, so that he could not stir an inch further. What, then, could he do? The idea struck him, on looking all around, that if he could but make his way through these thorns and briers, and climb up the first "steep pitch" of the

mountain, there might be hope ; but its accomplishment he found impossible. Here he laboured in vain for a time until he felt it useless to struggle any more. Then he gave over striving, and, to his surprise, with the cessation of self-reforming effort, his mind became more calm and composed. He was now led plainly to see that, although he had been habitually kind to his neighbours, and had not been accustomed to steal, quarrel, and murder, like the Indians generally, still he had never from a right principle and with right views done even one good thing in God's sight. This made him fear that he must be lost, inasmuch as do what he would it could not fail but be bad ! Then, as one "now awoke out of sleep, or who had had a cloud taken from before his eyes," he saw the multitudes around him in the same perishing and deluded condition in which he had so long been, dreaming that they were safe when in reality they were standing on the brink of eternal woe. It was at this crisis of his spiritual history, however, that he obtained relief. When thoroughly convinced of his utter helplessness to save himself by any efforts of his own, the words were borne in upon his mind as if he had heard an audible voice : "*There is hope ; there is hope.*" This gave him some measure of peace ; and from that hour he was led gradually to rest his soul on Christ. Now he became quite another man in his temper, life, and behaviour ; and the careless world could not but notice and admire the change. A surprising alteration was also specially manifested in his public labours. He now addressed the Indians with admirable fervency, scarcely knowing at times when to leave off, and often even staying behind after David Brainerd had concluded the

service and was returning homewards, in order that he might repeat to them afresh, and fasten upon their minds the truths which in the discourse had been already spoken.

It is gratifying to learn that the consistency of his after life proved the change to be both real and abiding. Though frequently exposed to the great temptation of strong drink "in divers places where it moved free as water," he neither fell into the snare nor did he discover any hankering desire for the drink itself. On the contrary, his conduct became more holy, his Christian experience more deep, and his usefulness more extensive. To David Brainerd, therefore, he now proved a great comfort, and to the other Indians a still greater blessing.

Early in the month of August David Brainerd pays a second visit to the Indians at Croswickung. He was greatly pleased to find a number of them still serious and under deep concern to obtain an interest in Christ. This state of mind he ascertains to have been much promoted by the labours of the Rev. William Tennent, to whom he had advised them to apply for instruction, and whose house they frequented during his absence. As most of the Indians were at remote places and had not had time to return since his arrival, he preaches to about twenty adult persons from Rev. xxii. 17, "*And whosoever will let him take the water of life freely.*" A surprising concern immediately becomes apparent among them, there not being above two that he could see with dry eyes. On the following Lord's Day by invitation he assists a neighbouring minister in the celebration of the Lord's Supper. Having taken about fifty of the Indians with him, old and young, they attend the several discourses of the day, and some that can understand

English are much affected. Then a change in their manners began to appear very visible. In the evening when they came to sup together they would not taste a morsel till they had sent to him to come and ask a blessing on their food, at which time several of them wept, especially when he reminded them how they had in time past ate their feasts in *honour to devils* and neglected to thank God for them.

Subsequent discourses are delivered and the good work both widens and deepens. One or two are struck with deep concern who had been but little affected before. The universal cry is heard, "What must we do to be saved?" All their conversation turns upon religious matters, in which they are much assisted by the Interpreter, who stays with them day and night. An Indian woman who had been much concerned for her soul ever since she first heard David Brainerd preach in June last, obtains some solemn and well-grounded comfort, seeming to be filled with love to Christ, behaving humbly and tenderly, and "appearing to be afraid of nothing so much as of grieving and offending Him whom her soul loved." When preaching to about fifty-five persons, forty of whom were capable of attending a religious service with understanding, he takes for his text 1 John iv. 10, "*Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.*" Though manifestly eager to hear, nothing very remarkable appears among them except their attention till near the close of the discourse. Then a great concern is produced among them. There are scarcely three in forty that can refrain from tears and bitter cries. All seem in an agony to obtain salvation through Christ. The more the preacher

discourses of the love and compassion of God in sending His son to suffer for the sins of men, and the more he invites them to come and partake of His love, "the more their distress was aggravated because they felt themselves unable to come." "It was," David Brainerd tells us, "surprising to see how their hearts seemed to be pierced with the tender and melting invitations of the Gospel when there was *not a word of terror* spoken to them." That day two persons obtained relief and comfort which appeared solid, rational, and Scriptural. After the missionary had inquired into the grounds of their comfort, and said many things to them, he asked them what more they wanted God to do for them. Their reply was, that "*they wanted Christ should wipe their hearts quite clean.*" On witnessing such scenes and hearing such statements we do not wonder at David Brainerd declaring joyfully that "he could say no less of this day, and he need say no more of it, than that the "arm of the Lord" was powerfully and marvellously "revealed."

(To be continued.)

"MIGHTY TO SAVE."

ISAIAH LXIII. 1.

PREACHED IN THE ALBEMARLE CHAPEL, TAUNTON, BY LEVI PALMER.

LOWTH, in his notes on Isaiah, says that he knows of no event in history to which this paragraph may be applied; he therefore classes it with some portions of the Revelation where the second coming of Christ is foretold. We shall be quite safe in taking the person here described to represent Christ, and what is affirmed of that person may have a twofold interpretation. Primarily it may refer to the second coming

of Christ, when all those who finally reject Him will be destroyed; but it may also be applied to the individual experiences of saints when their sins, which wore the aspect of spiritual foes, were crushed and destroyed by this Conqueror. Nearly the whole paragraph becomes plain if we put the questions in the lips of a saved soul. Man draws from his own heart living sins which fill his future path and threaten the life of his soul: Christ is He who treads down these enemies; and as He is seen by faith's eye returning from this slaughter, the saved soul asks, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatness of His strength?" And the Conqueror replies, "I that speak in righteousness, mighty to save."

Now the point of our text is, not that Christ is mighty, but that He is *mighty to save*. Strength and ability often exist apart from any possible way by which they can be used for the good of the person in danger. A millionaire may have a son in some uncivilised land, and though there is an abundance at home, yet the son may die of want, because there is no way by which it can reach him: there is ability, but not ability to help. When disease enters a royal palace and brings a prince to the gates of death, in all the wealth, and skill, and intelligence that surrounds him, there is ability, but it is not such as can save. Now, it would avail us nothing if Christ were mighty, if He were not mighty to save. What does it profit the lost in hell that Christ has all power, so long as that power cannot reach them for their deliverance? He is mighty, but not mighty to save them. Apart from that atoning blood that stains His garments, Christ would not be

mighty to save us. The law would limit His power; it would shorten His hand, so that He could not save; it would deafen His ear, so that He could not hear. But now that He comes with garments dyed in His own blood He is free to save. He can be just and yet the justifier of them that trust in Him. It is as morally right for Him to save as before it would have been for Him to condemn.

Let us try to explain what "to save" means.—It means, of course, that He is able to save from the *punishment* of sin. He is able to pluck souls as brands from the burning. He is able to save to the uttermost all who come unto God by Him. He is able to save from all sin. His arm can reach the lowest depths, and raise the most degraded; no one has sinned beyond His ability to forgive, for He can abundantly pardon. He can not only save when a person repents, but He can give repentance as well as the remission of sins. He can not only save when men come unto Him, but by the power of His cross He can compel men to come, for He says, "And I, if I be lifted up, will draw all men unto Me." His ability to save does not begin when we begin to seek, for it is He who first says, "Seek ye My face," and our hearts respond, "Thy face, Lord, will we seek." Thus salvation goes much farther back than we often suppose. We may have thought that it began at that moment when we came in sight of the cross and felt our burden fall to the ground. But no, it was the Saviour's work that made us dissatisfied with sin: it was Christ who made our souls repent: it was the irresistible power of His cross that drew us from sin towards Himself. If Christ set our feet upon the rock, before that He drew us up out of the deep and horrible pit. The time is coming when our

redeemed spirits will shine as gems in His diadem, but the same hand that will give the last polishing touch is that which first hewed us from the quarry of sin. Thus salvation goes much farther back than we often suppose.

And as it goes much farther back so it goes much farther on than is often represented. Some say that Christ came to put man in a salvable position. He came, they say, to make it possible that if we do all that we can we may be saved. Now, if that is all that Christ came to do, we shall never be saved. The shepherd must not only go out among the mountains and find the lost sheep and put in on the right track for the fold: if he leave it there, it will never return; he must lay it upon his shoulder and bring it right into the fold. So Christ has not only come to open up a path, and to put us in the right way for heaven; but His salvation runs right along the line. After its weary flight, we read that the dove returned to the ark, and Noah put out his hand and took it in. If we could come as near to heaven as the dove did to the ark, and had to enter in our own strength, we should never get within. As an old Puritan has expressed it, "If we got our thumb on the latch of heaven's door and had to open it, and enter in our own strength, we should never cross the threshold." Not only in its beginning, but in its completion, salvation entirely belongs to Christ.

And then we shall do well to remember how much this salvation includes. It is much more than an act of deliverance; positive blessings are conferred upon us. For a prince to ascend the fire-escape and enter the suffocating chamber where a man sleeps unconscious of his danger, and save him from the peril of fire, would be an act of mercy and a

great salvation for the man; but if after that the same prince were to take the man to his own palace and put on him a royal robe, introduce him to the company of the palace, and make him an heir with himself of all his royal wealth, how much more complete would the act of salvation be! It is thus that Christ acts. We were on the brink of destruction, and Christ came and not only snatched us as brands from the burning, but He has promised to take us to His Father's house of many mansions, where we are to be arrayed in His robe, to have fellowship with His Father, and to be heirs of God and joint heirs with Himself. All this is included in the term "to save," and Christ is mighty to accomplish the whole of it.

Why is Christ mighty to save?—

The only reason that we need mention is, because He has satisfied the demands of the law. He was mighty before: in Him there was all the power of the Godhead, but He was not mighty to save. It is the death of the cross that turns His omnipotence in our favour. We were captives pining away in the prison-house of the law. Christ's eye beheld us with pity, but justice with a drawn sword guarded the prison-house, and engraved upon the sword were the words, "The soul that sinneth it shall die." At length Christ met justice and "His blood the flaming sword did slake," and justice was satisfied, and Christ became mighty "to bring out the prisoners from the prison." Apart from this sacrificial act of Christ it was impossible for Him to save. To pardon without an atonement would have been for God to admit sin as a law of His universe. It was only the act of Christ's death that gave Him the moral power to save the soul. History tells us of a king who enacted

a certain law and the first person who broke it was to have his eyes put out. The king's son was the first to violate the law, and the problem of the father's heart was "how to spare his son and yet be just as a Sovereign." At length he resolved to have one of his own eyes put out, that he might with justice spare one of his son's. Thus, because he himself consented to suffer, he honoured the law, and in doing that he gained the moral right to save his son. In the same way Christ becomes mighty to save us. The law of God was, "The soul that sinneth it shall die." Christ tasted death for us, and henceforth became mighty to save us. As we see Christ coming with garments dyed at Calvary, we know that it is as righteous on God's part to pardon now, as otherwise it would have been for Him to condemn. All the omnipotence of God is now engaged to save us. Every hindrance is removed, and He is the "mighty to save."

How His power to save is illustrated.—It is seen, first, in the character of those whom He has saved. It may not be very wonderful that a person who has always lived beneath the influences of Christianity, and always evinced a desire after salvation, should be saved. Though every conversion is a spiritual miracle, yet we are willing to pass such cases by for others which more forcibly illustrate Christ's power to save. Our most successful missionaries tell us that there is nothing that will soften the savage heart of the heathen like the story of the cross. The Gospel has accomplished that which nothing else could. Men who have been only one degree above the brutes have been not only gospelised, but humanised by the story of the cross. As the missionary has told how the great God came to bleed and die

for the redemption of man, the heart has been touched and the simplicity of a heathen's faith has proved the power of Christ to save. Surely if He can save such, He is mighty to save. "Yes, but," some one may reply: "He may be able to save them, and not me. They received the Gospel as soon as they heard it, but I have heard it and rejected it." Saul of Tarsus not only heard it and rejected it, but even persecuted them that preached it; and yet Paul says, "This is a faithful (a true) saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." He must be mighty if He was able to save Saul of Tarsus. But another answers, "Saul did it ignorantly. I have opposed Christ wilfully. I have rejected His Gospel when I have known that it would have proved to be the power of God unto salvation." John Newton was a man of an enlightened mind. He knew the Gospel and knew that his life was opposed to God, yet he sinned, and cursed, and swore, and became the ringleader of sinners; but John Newton was saved, and is now blood-washed and before the throne. Now, because we can look up and see around the throne many who were not only sinners, but sinners of the deepest dye, and find that now they are saved, we say that He who saved them must have been mighty to save. In them we have illustrations of His power.

We see His power, too, in the number that are saved. The number is described by John as a countless multitude. The Captain of our salvation has conducted many sons unto glory. Three thousand were converted on the day of Pentecost, and that was only the beginning of the Gospel blessing. That has been repeated many times since, and never has the tide of blessing en-

tirely ceased. When all the elect shall be gathered home, and the final review shall be held, it will be then seen that even in numbers Christ has got the pre-eminence. Then shall we see a great multitude, which no man can number, of all nations, and kindreds, and people, and tongues, standing before the throne, and before the Lamb. And these shall cry, Salvation to our God which sitteth upon the throne, and unto the Lamb.

The *continuance* of His power shows that He is mighty to save. After a certain number have got from the wreck into the lifeboat, the others must be left to perish, because there is no more room; but though Christ has been saving for eighteen hundred years, yet His resources are not taxed, He is mighty to save still. Every act that we perform, though it be only the raising of the hand, tends to exhaust our strength; but it is not so with Christ. He is as mighty to save now as He was when He took the dying thief into paradise. The sun by shining does not become the less bright, and the teacher by imparting his knowledge does not become the less wise; and Christ by saving does not become the less able to save. Always, and as long as time shall last, He will be "mighty to save."

And, lastly, in the *instruments* that He uses, we see His power to save. God employed strange instruments for the building up of His kingdom in the old dispensation. He saved the Israelites from Goliath by a lad with a sling and a few stones. He defeated the Philistines by Shamgar handling the ox-goad. The lamps, pitchers, and trumpets, discomfited the Midianites, and the blowing of the rams' horn razed the walls of Jericho to the ground. And He worked in this way that

the excellency of His power might be seen the more. He must be a mighty God who could do such wonders by such feeble instruments. And Jesus Christ acts thus. In order to show that He is mighty to save, He takes the feeblest instruments to spread His truth. If He sent an angel to deliver His truth, we might say that the wonderful apparition would have much to do with its success. If he took always the most learned and the most eloquent, such as Demosthenes and Cicero, we might say then that there was much in the force of words; but because He takes the foolish things of this world to confound the wise, the weak things to confound the mighty, and the base things to bring to nought the things that are, we see that all depends upon Him, and if He save at all, it must be because He is mighty to save.

Let us be encouraged by this fact. Let us never give way to fear. We know in whom we have believed, and are persuaded that He is able to keep that which we have committed to Him against that day. No man shall pluck our souls out of His hand, for

"His honour is engaged to save
The meanest of His sheep;
All that His Heavenly Father gave,
His hands securely keep."

THE BATTLE.

BY REV. J. CLARK.

"The battle is not yours, but God's."
—2 CHRON. xx. 15.

THE Church is in a militant state. This fact is often forgotten. Many a time, in the midst of the conflict, we get disheartened and discour-

aged, as though the battle were all our own. It is *not* our own; it never was, and it never can be. In fighting against evil, whatever its name or nature, "the battle" is not ours, "but God's."

Consider *what* this battle is. It is a long-continued one. It is not the battle of a day, a month, or a year. "The Lord will have war with Amalek from generation to generation." This battle has been raging all through the centuries. It is raging still. Our fathers were engaged in it, and, dying, they placed the colours in our hands. When we shall have passed away, others will carry the standard forward into future conflicts. It is a sorely-contested battle. Every step in advance is dearly purchased. At times our hands and hearts grow weary. Judging from appearances, one can hardly tell with whom shall be the victory. It was so in the wilderness, when Moses, looking on from the top of the hill, saw the conflict raging between Israel and Amalek. Sometimes it seemed as if Israel would prevail, and sometimes as if Amalek would. We are called upon to "endure hardness, as good soldiers of Jesus Christ." It is often a severe struggle; but we have not as yet "resisted unto blood, striving against sin." It is a holy warfare. We have just and satisfactory reasons for fighting this battle. There is no doubt whatever about its righteousness. It is God's battle, and we know that it must be right, or He would not be engaged in it. As a matter of pure necessity, truth is opposed to error, and holiness to sin. Hence the battle is inevitable. It is forced upon us. We cannot avoid it. If we do not attack our enemies, they will attack us. Wherever we go, we meet them. We must either fight *with* them or *against* them. There

are no neutrals in this war. We must either be Christ's soldiers or Satan's slaves. If we are not loyal to Christ, we are numbered amongst His foes. Mark His own saying: "He that is not with Me is against Me." It is a glorious battle. Our Leader is "the King of Glory." The cause is good and the victory sure. It is, indeed, a glorious thing to be a soldier of Jesus Christ. It is *inglorious* not to serve Him. To follow Christ is to be clothed with honour. To oppose Him is to be covered with shame. "If we suffer with Him," it is "that we also may be glorified together."

Let us remember *whose* this battle is. It is God's. The soldiers are His. They are not the world's; they are not their own. "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's." He has redeemed us by His blood, called us by His grace, and quickened us by His Spirit. "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." The enemies are His. They seek, not so much to injure *us*, as to hinder the cause of truth, and subvert the Redeemer's kingdom. "He that toucheth you, toucheth the apple of His eye." All who are opposed to the Lord's people are opposed to the Lord Himself. "They are the enemies of the cross of Christ." The armour in which we fight is God's. The rifle with which the British soldier is armed to-day is not his own. The broad-arrow denotes the ownership. The apostle Paul, speaking on behalf of the King, utters this word of command, "TAKE UNTO YOU THE WHOLE ARMOUR OF GOD"—that is to say, the armour which God provides. Any other armour would be utterly

useless. The whole campaign is His. He is Commander-in-Chief. He has all authority and power. His "Regulation-Book" is very plain. His word is law. The first duty of a soldier is to obey—to obey to the very letter. He has no choice of his own. The Captain of our salvation is infinitely wise. He knows the end from the beginning. He never blunders. It is impossible for Him to err. Military discipline is very strict. It cannot be otherwise. "You are very precise," said some one to a Puritan. "Yes," was the reply, "I serve a precise God." As soldiers of the Lord Jesus Christ we should be ready to do His will in every particular, and at any sacrifice. The victories, too, are His. He gives the needful strength, and crowns our efforts with success. No matter what the weapons are, they can only be effective according as He is pleased to use them. It may be the pebble from the brook, or the ox-goad of Shamgar, or "the stars in their courses" that fight "against Sisera;" in every case the glory belongs to Him who "is the Lord strong and mighty, the Lord mighty in battle." We dare not claim one atom of praise for ourselves, even though we come off "more than conquerors." The foremost soldiers in all the army disown all claim to honour or distinction. "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake." All unite in the language of Israel's warrior-king, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory."

Sometimes we are over anxious, and only look at the human side, forgetful that the battle is not ours, but God's. He is far more interested in it than it is possible for us to be. It is His own from first to last. Our sufferings and triumphs are His. His royal standard, waving gloriously through the ages, has never been taken by the enemy. We follow a Leader who never falters, and who never fails. He is ever with us. His power is resistless, and His resources are infinite. Why should we ever be doubtful about the final issue? Since the battle is His, all *must* be well. "If God be for us, who can be against us?" "Be of good courage," then. Hold out a little longer.

"In the rear or in the van,
Where thy King appointeth thee,
Stand undaunted, play the man,
Confident of victory."

"Now is our salvation nearer than when we believed." Harken to the Captain's message: "Be thou faithful unto death, and I will give thee a crown of life."

"King Immanuel leads the host,
He will surely win the day;
Not a soldier shall be lost,
Not a sword be thrown away."

Are we fighting on the Lord's side? If we are, then let us trust our Great Commander, and boldly maintain His cause.

Are we fighting against Him? If so, we can expect nothing but defeat and death; for "His enemies shall lick the dust," and "all the wicked will He destroy."

Yarmouth, Nova Scotia.

Reviews.

The Sea, the Sea! The Wide and Open Sea. A Sermon to Seamen. By C. H. SPURGEON. Passmore and Alabaster, Paternoster Buildings.

THIRTY-TWO pages of address. Well printed, and, as in Mr. Spurgeon's usual style, well written and thoroughly adapted for those who go down to the sea in ships, that do business in great waters. The friends of seamen should give these appropriate words a wide circulation.

Upton Vale Leaflets. By WALTER J. MATHAMS, author of "Rough Sermons," &c. Fisher, Torquay.

THESE poetic leaflets are very good; the subjects are choice, and thoughts are expressed in words that burn. The profits will be given to the Zenana Mission.

One Hundred and Fifty Years of Baptist History at Waltham Abbey. By W. JACKSON, Pastor. Elliot Stock, 32, Paternoster Row.

THE substance of this sketch was read when the third jubilee was celebrated. It has more than a local interest; and, as there must be a large number of persons scattered about the world who in previous years were in some way associated with this interesting cause, we feel sure it will be very acceptable to such, and by their helping to circulate this piece of Baptist history they will be aiding the cause and its worthy pastor.

May and April Numbers of the Children's Advocate. Edited by T. B. STEPHENSON, B.A. Griffith and Farran, St. Paul's Churchyard.

THESE numbers are beautifully got-up in matter, illustrations, type, and

appearance. They are also representatives of an institution that appeals to the sympathy of every Christian reader. The various Orphan Homes, &c., of which the Rev. T. B. Stephenson, B.A., 34, Bonner Road, London, E., is the principal, deserve the generous help of all.

Sir Charles W. Dilke, Bart., M.P.: A Biographical Sketch. By JOHN PEARCE. Office of "House and Home," 335, Strand.

SIR CHARLES DILKE is one of those ardent, industrious spirits which, linked with an intelligent and thoughtful habit, is bound to come to the front. This sketch is an excellent summary of a vigorous and growing man, and will be read with avidity by the thousands of his admirers in Chelsea and elsewhere.

The Religious Tract Society, 56, Paternoster Row.

The Boys' Own and The Girls' Own Paper, The Leisure Hour and Sunday at Home, The Cottager and Artisan, The Child's Companion and Tract Magazine.

WHEN we are opening this packet, we feel that we are opening a treasure of literature, which will enrich all who read, and which successfully meets the necessities of every stage of life. *The Child's Own* for the little ones, the incomparable *Boys' and Girls' Own* for our young people; *The Leisure Hour* for the thoughtful, *The Sunday at Home* for the religious home, *The Cottager* for the artisan and rustic, and the *Tract Magazine* for those who love plain good things; we have nothing but kind words for them all

The Missing Link and the *Monthly Report of the British and Foreign Bible Society*, *The Voice of Warning*, by the Protestant Tract Society, and the *Evangelical Christendom*.

Each of these and their worthy objects have our best wishes.

The Baptist Magazine, *The Sword and Trowel* and *General Baptist* are good average numbers. We could wish that the report of the

sixteenth annual conference of the Pastors' College may be made a blessing by the publishing in the *Sword and Trowel* of the inaugural address by Rev. C. H. Spurgeon. We hope it may be read by many who have not the honour of being connected with the college. Its words are timely.

The Baptist and Freeman have now, as always, our heartiest wishes for their good speed and success.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. W. J. ELLIOTT, after a ministry of five years of Beulah Church, Rhymney, preached his farewell sermons on resigning the pastorate last month.

Rev. F. J. Stewart, of the Pastors' College, has accepted an invitation from the church at Castle Street, Calne.

The following students of Pontypool College have accepted invitations to pastorates:—Rev. Owen Owens to the English Church, Porth, Rhondda Valley; T. L. Jones to the Welsh Church, Abercarne; D. E. Jones to Horeb Church, Blaenavon; J. Lloyd to Llanhiddel; H. James to Aberdnar, Caersalem, and Bethel Silian Churches; and W. Powell to Briery-hill Church, Ebbw-vale.

Rev. J. J. Ellis, formerly of Gosberton, Lincolnshire, has recently accepted a call from Philip Street, Bedminster, Bristol.

Rev. H. S. Smith, after three years' ministry, has resigned the pastorate of the Finsbury Park Church, to accept the pastorate of the church at Penny Stratford, Bucks.

Rev. W. Barnes has resigned his pastorate, the resignation to take effect at the end of September, when he will have completed the thirty-

seventh year of his ministry in Trowbridge.

Rev. Edward Bebb, of Franks-bridge, Radnorshire, has resigned the pastorate of the church after seven years' labours.

Rev. H. A. Fletcher, of Appledore, Devon, has been compelled, through failing health, to resign his pastorate.

RECOGNITION.

ON Thursday, June 3rd, Rev. A. F. Gurney was formally recognised as pastor of the Lansdowne Church, Bournemouth. Rev. R. Colman presided, and addresses were delivered by Col. Rowlandson, Admiral Sullivan, and several ministers.

Recognition services connected with the settlement of Rev. T. L. Jones, of Pontypool College, as pastor of the Welsh Church, Celynen, Abercarne, were held on Monday, June 7th. The charge to the church was delivered by Rev. W. Jones, of Fern-dale, and that to the minister by Rev. Evan Thomas, of Newport. Revs. R. Lloyd, Castleton, and W. Evans, Cefn, also took part.

Recognition services, connected with the settlement of the Rev. James Williams, of Haverfordwest College, as pastor of the church at Roch Castle, Penz, were held on

Sunday and Monday, June 6th and 7th. The Revs. S. Jones and W. Evans preached. The charge to the pastor was delivered by the Rev. W. Edwards, B.A., and further discourses were given by the Revs. C. Griffiths, T. J. Blaenly, and J. Jenkins.

Public recognition services, connected with the settlement of the Rev. T. L. Edwards, of Brixton, as pastor of the church at Wellington-street, Luton, were held on Wednesday, May 19th. In the unavoidable absence of Mr. J. Howard, M.P., the Rev. J. Tuckwell, presided. Rev. V. J. Charlesworth delivered an address to the pastor; E. Henderson to the church; E. J. Edwards to the congregation; and Rev. R. F. Jeffrey on the principles of Nonconformity. Rev. J. H. Blake gave the closing address.

PRESENTATIONS.

REV. WM. GREEN, having resigned the pastorate of the church in Melbourne, near Derby, after a successful ministry extending over rather more than six years, has been presented by the members of his Young Men's Bible and Mutual Improvement Class with a chaste and beautiful time-piece, as an expression of the high esteem and regard in which he is held. Mrs. Green was also presented at the same time with a beautiful walnutwood work-box.

Rev. W. Hetherington, having resigned the pastorate of the church at Sudbury, and accepted a unanimous call from the church at Ramsey, a minute expressive of regret at his leaving was adopted at a church meeting on Monday, May 10th, and sent, with cordial greetings, to the church in Ramsey.

Rev. H. Harris was on Tuesday last week at Loughor, where he has been pastor for nearly five years, presented with a testimonial, consisting of a sum of money, as a mark of esteem. He has accepted a call to St. David's.

NEW CHAPELS.

SANDHURST, BERKS.—On Monday, May 24th, the memorial-stone of a new chapel was laid by Mr. Sale, of Wokingham. Rev. J. E. Cracknell, of York Town, explained that the erection of the chapel was a work he and his friends had undertaken. It was proposed this chapel should be a branch from that at York Town, and under the superintendence of the pastor and deacons of the York Town church. The cost would be about £350, towards which £250 was raised. It was intended to open the chapel in August next, free of debt, Rev. C. H. Spurgeon, Mr. John Walter, M.P., and Mr. Samuel Barrow, contributed £10 each. Addresses were delivered by Mr. Ranger, architect, on whose "Model Village Chapel" plans this building is being erected; also by Revs. J. E. Cracknell, J. Rose, J. Owen, C. Collins, F. Foy, and others.

CROYDE, BARNSTAPLE.—The memorial stone of the new chapel was laid on Whit Monday by Rev. J. Hunt, who, in the forty-fourth year of his pastorate of the church, was called upon to perform the interesting ceremony, a large number of friends assembled on the site of the old chapel. The service was conducted by Rev. B. W. Osler, who has undertaken the oversight of the associated churches of Southmolton, Swimbridge, Croyde, and Georgeham, recently affiliated with the church at Barnstaple, who stated the nature of the undertaking now being commenced, and which embraces the erection of the new chapel at Croyde, the renovation of a chapel recently purchased of the Wesleyans at Georgeham, and the procuring a cottage for minister's residence, the whole scheme to cost about £800, and be completed, if possible, in three years. Towards this sum Mr. Osler laid upon the stone £50 as the first contribution, and promised to contribute the last £50 as soon as the remainder was secured. Mr. James Quick, of Croyde, promised £100; Mr. William Quick, his brother,

£50. Rev. James Hunt, pastor, gave the chapel he had purchased at Georgeham, and promised £10 towards the new place of worship, the memorial stone of which it was his privilege then to lay. Mr. Bament, South Hall, laid a £5 note on the stone; and Mr. Porter, of Barnstaple, the promise of £5, which, together with small sums, and proceeds of the tea, made up the encouraging beginning of about £290. Rev. E. Francis, and Rev. J. Compston, gave addresses on the characteristics of Nonconformity, and the religious principles of Baptists. Tea was provided in a spacious barn belonging to Mr. W. Quick; 250 persons partook of the tea, which was followed by a public meeting presided over by Mr. Osler, and addressed by Revs. E. Francis, J. Compston, E. Roberts, and W. Leyshon. The new chapel is to be completed next September.

DOVER.—The ceremony of laying the memorial stone of the memorial hall which is being erected at Priory-road, through the exertions of Rev. J. F. Frewin and his congregation, who have hitherto worshipped at the Wellington Hall, was performed, on Monday, May 31st, before a large assembly, by Mr. W. Peacock, of London. A temporary dais was erected at one end of the building, on which were Revs. J. F. Frewin, W. Barker, J. Parkes, T. Russell, &c. The subscriptions placed on the stone were £160 13s. 0½d.

MISCELLANEOUS.

THE annual meetings of the Beds Association were held on the 15th and 16th of June, at Mill Street, Bedford. The meetings were presided over by the Rev. E. C. Williams. The devotional services were very refreshing; those for business were active and important, the association being evidently determined only to remain in existence by being active. The Brethren Walker, (secretary), Durrell, Mace, Blake, Tompkins, Mackenzie, and others took part in the proceedings. The Rev.

J. E. Greenhough, M.A., preached a very instructive and suggestive sermon upon the twelve gates of entrance into Christ's Church. A considerable amount of evangelistic work has been done through the year, and the plans and area much enlarged for future operations. The whole of the engagements of the two days were very helpful, as can be witnessed to by one who was there.

PRINCESS END, COSELEY.—The anniversary services of the Sunday School were held on May 16th. Sermons were preached morning and evening by Rev. T. W. Medhurst, of Portsmouth, and in the afternoon by Rev. G. Dunnett, of Darkhouse Chapel, Coseley. The collections amounted to £37 15s. 7d. Mr. Medhurst conducted special evangelistic services on the following Monday, Tuesday, and Thursday evenings, and also for women only, on Tuesday, Wednesday, and Thursday, afternoons. On Wednesday evening, May 18th, Mr. Medhurst delivered his lecture on "Happy Homes, and how to make them," in the schoolroom, which was crowded; Rev. J. C. Whitaker, pastor of the church, presided.

SURREY AND MIDDLESEX ASSOCIATION.—This association held its spring meeting at Limpsfield, near Caterham, on Thursday, June 3rd. Although the place of meeting was difficult of access there was a good attendance of pastors and delegates. The association was formed three years ago with the object of gathering into one organisation the Baptist churches in the towns and villages beyond the London postal districts. Already, as the result of its labours, about twenty churches have joined. Many of these three years ago hardly knew of each other's existence; now they are wedded in mutual sympathy and friendship. It is believed that the small weak churches holding the stricter views and systems, of which more than thirty exist in the two counties outside of any association, may ultimately be reached and brought in by the tact and patience which this

association strives to cultivate. This will be a work of time, but enough has been done, we are informed, to justify sanguine views for the future in this direction. In connection with this spring gathering a devotional meeting was held in the morning, at which the moderator, Rev. J. Hunt Cooke, presided. About fifty sat down to dinner at an old-fashioned inn in the vicinity of the chapel. The brethren reassembled at 3.15 for business. Rev. E. W. Tarbox, secretary, read the minutes, and the reports of evangelistic work done during the winter. The new church at Woking Station was received into fellowship, and the church at Outwood was nominated. Letters from the churches in union were then read, reporting a total of 1,486 members, and 3,462 Sunday scholars. Several resolutions were passed, by one of which the collections of the day were voted to the cause at Limpsfield. Tea and public service concluded the day's engagements. The moderator gave an address on the order of our services, and the evening sermon was preached by Rev. E. H. Brown, of Twickenham. The next meeting was arranged to take place at Brentford by the invitation of Rev. W. A. Blake.

LUTON—PARK STREET CHAPEL SUNDAY SCHOOL ANNIVERSARY.—Services were held on Sunday, May 16th, the Rev. Joseph Fletcher, of London, being the preacher, who took for his morning subject, "The prayer of Jabez," and in the evening, "The Christian likened to the mounting eagle." The pastor, the Rev. J. H. Blake, preached in the afternoon, upon the "High Priest's jewels," exhibiting specimens of the jewels worn in the Breastplate of the High Priest, The singing of the children was more telling than usual, and was lead at all the services by the organist, Miss Blake. The report stated that 24 young persons had been received into the church during the year. A second instalment had been banked for the Marsom Memorial School Fund. A second teachers' grave had been pur-

chased at the General Cemetery, and other points of interest were read at each service. The collections amounted to over £50.

BOWDON, CHESHIRE.—On May 30th, Rev. J. H. Atkinson, formerly a minister in the Primitive Methodist denomination, was baptised, along with his wife, by Rev. W. S. Llewellyn. Previous to the administration of the ordinance, Mr. Atkinson, in a brief statement, gave his reasons for seceding from the Methodists and uniting with the Baptists. A large congregation was present. Mr. Atkinson will be glad to supply vacant churches with a view to settlement. His address is as follows: Rev. J. H. Atkinson, care of Mr. J. Kelsall, Agden Brow, near Lymm, Cheshire.

RECENT DEATHS.

WE have to record the death of Rev. J. Phillips, of Astwood Bank, Redditch, which took place on May 16th. The deceased was seventy years of age, and had laboured at Astwood Bank for twenty-seven years, where he was much beloved by all who knew him.

His remains were interred in the ground attached to the chapel on the 20th of May, and a large company were present to show their respect to the departed, Rev. J. Acomb reading an appropriate selection from the Scriptures; and the choir rendered with much effect the anthem, "Blessed are the dead which die in the Lord." Prayer was offered up by Rev. M. Philpin, and addresses were delivered by Revs. S. Dunn and W. Radburn. The choir also sang with much expression, "Go, bury thy sorrow." The services at the grave were conducted by Revs. J. Acomb and H. Rowson, and the choir sang with much feeling, "Peacefully sleep." We hope in a future number to give a sketch of our brother's life and labours.

Sunday, May 23rd, Mr. John Crowke, in the seventieth year of his age, departed "to be with Christ."

He was one of the oldest members of the church at Lake Road, Portsmouth, having been a member over fifty years. He had been a deacon of the church for twenty-three years, and the superintendent of the Sunday school twenty-five years, previous to which he had been the Sunday school secretary for twenty-three years. He was one of the members of the Portsmouth School Board for six years. His remains were committed to the grave in the Kingston Cemetery on May 27th by the Rev. T. W. Medhurst, who improved on his death the following Sunday evening at Lake Road Chapel to a crowded congregation from Phil. i, 23, "Having a desire to depart and to be with Christ." The platform and organ front were draped with black. At the close of the service the choir sang, "Forgive, blest shade.

BAPTISMS.

Aberavon.—May 2, Water-street, Three, by T. Richards.
Aberthillery, Monmouthshire.—May 23, Ebenezer, Two, by L. Jones.
Attleborough, Nuneaton.—June 6, One, by J. T. Felce.
Bacup.—May 2, at Ebenezer, Three, by W. Gay.
Barnoldswick.—May 9, Three, by N. Richard.
Belfast.—May 23, Great Victoria-street, Five, by W. Usher.
Bideford.—May 20, Four, by W. R. Woolley.
Bildstone, Suffolk.—June 3, Seven, by J. Easter.
Birmingham.—May 9, Constitution Hill, Five, by J. Burton.
Birmingham.—May 23, at Circus Chapel, Seven, by A. Morsell.
Birmingham.—May 12, Christ Church, Two, by G. E. Thomas.
Boroughbridge Somerset.—June 3, Two, by E. Marks.
Bowdon, Cheshire.—May 30, Three, by W. S. Llewellyn.
Bramley, Yorkshire.—May 9, Four, by M. G. Coker.
Bradford.—May 30, Jubilee Chapel, Twenty-two, by C. A. Davis.
Brabourne, Kent.—May 9, Four; May 17, One, by W. J. Winter.
Bridgeend.—May 30, at Hope Chapel, Two, by T. Cole.
Brookend, Keysoe.—May 16, Eight by W. G. Cootie.
Buith Wills, Breconshire.—May 7, Two, J. M. Jones.

Budleigh Salterton.—June 2, Ebenezer, Four, by H. J. Tresidder.
Burford, Oxon.—June 6, Three, by W. Piggott.
Carmarthen.—May 2, English Chapel, Three, by T. Thomas.
Cinderford.—May 2, Six, by C. Griffiths.
Cutsdean, Worcestershire.—May 23, Two, by W. C. Ellis.
Cheam, Surrey.—May 30, Two, by L. Foskett.
Coalville.—May 2, Five, by W. Wootton.
Cwmtyrch.—May 9, at Beulah, Two, by W. Rees.
Colne, Lancashire.—May 31, Five, by A. Parker.
Coventry.—May 2, Gosford-street, Five, by W. Reynolds.
Cowley.—May 16, Ebenezer Chapel, Five, by W. Stone.
Cargreen, Plymouth.—June 6, Nine, by J. W. Ashworth.
Chard.—June 3, Three, by A. Braine.
Cheddar.—Somerset.—June 6, Two, by T. Hanger.
Corsham, Wilts.—June 3, Three, by J. Hurlstone.
Crickhowell, Breconshire.—May 16, One, by J. Jenkins.
Dartford.—May 5, Two, by A. Sturge.
Denbigh.—June 6, Henllan-street, Two, by T. Thomas.
Derby.—May 26, at St. Mary's Gate, Five, by J. W. Williams.
Desborough.—May 26, Four, by C. Joshua.
Eastwood, Notts.—May 2, Four, by W. Myers.
Eyethorne.—May 30, Five, by G. Stanley.
Exeter.—June 6, Bartholomew-street, Three, by E. S. Neale.
Falmouth.—June 2, Three, by J. Douglas.
Farsley.—June 6, Five, by J. Naylor.
Forton, Gosport.—May 30, Three, by C. Philp.
Germansweck, Devon.—May 30, One, by T. B. Field.
Glasbury, Breconshire.—May 21, One, by D. Howell.
Glasgow.—May 9, Frederick-street, Three, by A. F. Mills.
Grantham.—May 2, at George-street, Two, by W. E. Davies.
Great Grimby.—June 3, Victoria-street, Five, by E. Lauderdale.
Griffithston, near Pontypool.—May 30, Three, by J. Tucker.
Halwell, Devon.—May 23, One, by T. B. Field.
Hastingsden.—May 5, Trinity Chapel, One; May 16, Two, by P. Prout.
Haverfordwest.—May 9, at Salem, One, by D. O. Edwards.
Hunslet, Leeds.—May 2, Three, by A. E. Greening.
Ilford.—June 3, High-street, Six, by J. Young.
Isleham.—June 6, Six, by W. L. Stevenson.
Jarrow-on-Tyne.—May 9, Three, by W. Davies.
Kegworth.—May 1, Thirteen, by W. A. Davies.

King's Stanley.—June 2, Three, by W. Coombs.
Leads, Beeston Hill.—June 3, South Parade, Three, by H. Winsor.
Lenton.—June 6, Eight, by S. Tagg.
Leads.—May 30, Burley-road, Five, by W. R. Golding.
Lincoln.—May 9, Mint-lane, Two, by G. P. Mackay.
Llangefni, Anglesey.—June 6, Ebenezer, Five, by T. Frimston.
Llantarnam.—May 23, Six, by E. Watkins.
Liverpool.—May 30, Soho-street, Five, by E. E. Walter.
Llandloes.—May 23, Nine, by J. Edwards.
Llandyfan.—May 12, Soar Chapel, One, by M. Jones.
Longton.—May 23, Seven, by C. T. Johnson.
Lumb-in-Rossendale.—May 1, Three, by H. Abraham.
Luton.—May 27th, Park Street, Three, by J. H. Blake.
Mirfield, Yorks.—May 2, at Zion Chapel, Nine, by J. P. Cushing.
Moleston, Pemb.—May 4, One; May 14, One, by T. Evans.
Merstham, Surrey.—May 12, Three, by W. A. Wicks.
Metropolitan District:
Cornwall-road, Brixton.—May 30, Three, by E. P. Barrett.
Clapham Common.—June 2, Nine, by R. Webb.
Old Kent-road.—May 23, Alfred-place, Three, by T. A. Judd.
Putney.—May 30, Two, by W. Thomas.
Woolwich.—June 3, Parson's Hill, Nine, by J. Wilson.
Metropolitan Tabernacle.—April 12, Twelve; April 29, Twenty; May 13, Fourteen; May 27, Twenty-two; June 4, Twenty.
Middlesbrough.—May 30, Boundary-road, Two, by R. H. Roberts.
Nantyglo, Mon.—May 9, English Chapel, Four, by W. M. Thomas.
Nantymoel, Ogmore Valley, Glam.—May 9, Four, by I. Morgan.
Neatishead.—June 5, Four, by F. Harvey.
Newport, Mon.—May 30, Barnard Town, One, by A. T. Jones.
Newport, Mon.—May 30, Stowhill, One, by J. Douglas.
Northampton.—May 16, Grafton-street, Five, by G. F. Moore.

Nottingham, Old Basford.—May 10, Five, by J. Alcorn.
Paincastle.—May 9, One, by J. Phillips.
Pennar, Pembroke Dock.—May 5, by E. Evans.
Pennar, Pembroke Dock.—June 6, Two, by E. Evans.
Pontrhydfendigaid.—May 23, Carmel Chapel, Two, by H. Robinson.
Portsea.—May 23, Kent-street, Seven, by J. W. Genders.
Pontrhydryn, Mon.—May 23, Seven, by J. Rees.
Plymouth.—May 5, George-street, Eight, by J. W. Ashworth.
Pole Moor, near Huddersfield.—May 2, Three, by J. Evans.
Porth.—May 30, Two; June 6, One, by the pastor.
Portsmouth.—June 1, at Lake-road Chapel, Four, by T. W. Medhurst.
Quornodon.—May 5, Eight, by A. Greer.
Ramsbottom.—May 30, Seven, by R. Maden.
Redruth, Cornwall.—May 24, Five, by J. C. Shanks.
Retford.—May 23, Seven, by R. Silby.
Rhyl.—May 9, Water-street, Six, by J. J. Williams.
Sheerness-on-Sea.—May 30, at Strode-crescent Chapel, Seven, by J. R. Hadler.
Southport.—May 30, Seven, by L. Nuttall.
Salterforth, Yorkshire.—May 30, Four, by A. Parker.
Sudbury, Suffolk.—May 23, Two, by W. Hetherington.
Sutton, Pem.—May 30, Two, by W. Edwards, B.A.
Sheffield.—June 2, Townhead-street, Thirteen, by R. Green.
Tabernacle, Carmarthen.—May 23, Four, by J. Thomas.
Treorkey, Rhondda Valley.—May 16, English Chapel, Six, by D. Davies.
Troubridge.—June 3, Fourteen, by W. Barnes.
Westpark, Dumfrees.—May 13, Three, by William Miligan, jun.
Wellington, Salop.—May 23, Six, by E. D. Wilks.
West Malling, Kent.—May 16, Six, by J. Gibson.
Wickwar.—May 30, One, by J. Pringle.
Willingham.—May 16, Eleven, by R. S. Latimer.
Wincanton, Somerset.—May 13, Two, by G. Hider.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from May 10th to June 14th, 1880.

	£	s.	d.		£	s.	d.		£	s.	d.
Mr. and Mrs. C. H. Spurgeon	100	0	0	Mr. H. Hall	1	1	0	Mr. A. Cohen, Q.C., M.P.	5	5	0
Pastor W. Hobbs	1	1	0	Mr. and Mrs. H. Smith	21	0	0	Mr. Potier	10	0	0
Mr. W. C. Grenop	2	2	0	Mr. John Marnham	10	0	0	Miss Lambourne	2	0	0
Mr. W. Harrison	10	10	0	Mr. John Brown	5	0	0	Mr. Henry Tubby	5	0	0
Mr. A. Doggett	5	0	0	Mr. James C—ts.	3	3	0	Mr. William Evans	10	10	0
Mr. D. Welby	2	2	0	Mr. Jos. W. Harrald	1	1	0	Mrs. William Evans	5	5	0

£ s. d.		£ s. d.		£ s. d.	
Mr. Richard Evans...	10 10 0	Donations, per Pastor		Collection at Bootle,	
Mr. Thomas Wild ...	5 0 0	T. G. Tarn :—		per Pastor Z. T.	
Mrs. Brown, sen.....	2 2 0	Mr. G. E. Foster...	1 1 0	Downen	*4 0 0
Mr. and Mrs. E. H.		Mr. C. F. Foster...	1 1 0	Collection at Hills-	
Brown	3 3 0	Mr. E. Foster	1 1 0	ley, per Pastor N.	
Mr. and Mrs. Mace...	2 2 0	Mr. F. G. Gifford ..	1 0 0	T. Miller	*1 9 0
X. Y. Z.....	2 2 0	Mr. W. E. Lilley....	1 1 0	Mr. Thomas Banson	
Mr. Charles Russell	2 0 0	Mr. J. Nutter	1 1 0	(annual subscrip-	
Mr. and Mrs. C. H.		Mr. J. S. Rose	1 1 0	tion).....	1 1 0
Price	3 3 0	Mr. G. A. Shippey ..	0 11 0	Collection at Hene-	
Mr. V. Woodward ..	1 1 0	Mr. J. Toller	1 1 0	age - street, Bir-	
Miss Carruthers ..	1 0 0	Mr. J. S. Watts.....	1 1 0	mingham, per Pas-	
Rev. S. Figgis	5 0 0	Mr. T. G. Tarn	1 1 0	tor W. G. Hailstone	*1 10 10
E. B.....	50 0 0	Collected by Miss		Collection at Salter's	
Mr. William List....	5 0 0	Knott	1 2 6	Hall Chapel, per	
Mrs. Virtue	10 0 0	Mr. Edward Smith...	10 0 0	Pastor A. Bax	*10 0 0
Pastor A. G. Brown ..	3 3 0	Mr. Charles Padley ..	5 0 0	Miss Sansom	0 5 0
Mr. J. Cowdy	5 5 0	Mr. Thomas R.....	5 0 0	No. 583, 915	25 0 0
Mr. B. Hayward.....	10 0 0	Collection at Baptist		Mr. S. Harwood	
Mr. and Mrs. Ker-		Chapel, Ilford.....	2 0 0	(cheque).....	5 5 0
ridge	5 0 0	Collection at Baptist		Mr. Henry Fisher	
Mrs. Charlotte Hock-		Sunday School, Il-		(cheque).....	10 10 0
ley, per J. T. D....	30 0 0	ford	0 15 6	Messrs. Hollings and	
Mr. and Mrs. John		Mrs. M. Hadfield.....	5 0 0	Brook (cheque) ...	5 5 0
Neal	3 3 0	Mr. A. Armstrong,		Mrs. Simpson	2 2 0
Mr. Richard May ...	20 0 0	Warrambeen.....	5 0	Colonel Griffin.....	10 10 0
Mrs. Richard May ...	5 0 0	S. E	0 2 6	Mrs. E. A. James....	5 5 0
Mr. Richard James		E. O. B.	2 0 0	Mrs. Goldston.....	1 1 0
May.....	5 0 0	Mr. W. H. Roberts ..	2 2 0	Miss Goldston	0 10 6
Mr. George Pedley...	5 0 0	Rev. Mr. Gemmel ...	1 2 0	Mr. and Mrs. T. Gold-	
" One who was not		Mrs. Raybould.....	2 0 0	ing	2 2 0
at the supper "	1 1 0	Mrs. M. Milbourne...	2 2 0	Mr. John Hector.....	1 0 0
Mr. and Mrs. J. Ben-		Collection at Stock-		Miss Turnbull	0 10 0
ham	5 5 0	ton-on-Tees, per		Mrs. Drayson	0 10 0
Mr. Henry Varley...	5 0 0	Pastor G. Wain-		Miss Jeph... ..	1 1 0
Mr. W. Stubbs.....	10 0 0	wright.....	7 13 0	Friends, per Mr.	
Dr. O. R. Frankerd ..	2 2 0	Mr. Wm. Daglish... ..	7 0 0	Spurgeon.....	0 10 0
Mr. James Toller	5 0 0	Mr. H. W. Westrop ..	5 0 0	Mrs. Jane Matthews	0 10 0
Mr. Joseph Toller ...	3 3 0	" A Friend in Scot-		Rev. E. J. Farley....	5 0 0
Mr. William Ince,		land "	25 0 0	Mrs. Hull	1 0 0
per Pastor A. G.		Readers of the <i>Chris-</i>		Mr. W. W. Grant ...	1 0 0
Brown	1 1 0	tian Herald		Mr. John Houghton	10 0 0
Pastor N. Heath;		Collection at Hadden-		Mr. and Mrs. J.	
Gravesend.....	1 1 0	ham, Camb., per		Williamson	10 0 0
Collection at Con-		Pastor T. Henry		The Misses William-	
ference Public		Smith	2 11 7	son	1 1 0
Meeting at Shore-		Mrs. M. Callam	5 0 0	Mr. Alderman W.	
ditch Tabernacle...	17 9 0	Mr. W. P. Hampton ..	5 0 0	McArthur, M.P....	25 0 0
Mr. W. H. Williams,		Mrs. Sims	5 0 0	Mr. W. Willis, Q.C.,	
Ningbo	1 0 0	Mr. A. H. Scard	0 2 6	M.P.	5 0 0
Collected by Mr.		Mr. J. S. Cumming ..	2 0 0	Mr. and Mrs. Cong-	
Ayres	0 5 0	Mr. H. B. Frearson...	5 0 0	greve	10 10 0
J. M., Dufftown	1 0 0	G. W., thank offer-		Mr. Andrew Dunn... ..	25 0 0
Lizzie Culver	1 0 0	ing	5 0 0	Mr. and Mrs. Hazel..	4 4 0
Mr. W. N. Finlayson	0 1 0	Friends at Birming-		Weekly offerings at	
R. L.	1 0 0	ham, per Mr. Block-		Metropolitan Ta-	
Mr. John Lewis	1 1 0	ridge	*1 4 0	bernacle :—	
A Widow's Thank-		Mrs. Marshall	1 0 0	May 16	38 13 4
offering, per Pastor		Mrs. H. Elias	3 0 0	" 23	42 7 4
H. H. Garrett	6 10 0	Mr. D. Knowles	1 1 0	" 30	34 4 0
Mr. and Mrs. Garrett,		J. and M. A. G.....	5 0 0	June 6	32 18 3
Brighton, Victoria	5 0 0	Executor of the late		" 13	12 1 9
S. C., instead of a		Mr. Robt. Stevens	19 19 0		
Legacy	100 0 0	Mr. George Harris,			
Mr. James McLeod...	4 0 0	thank offering.....	10 0 0		

Subscriptions will be thankfully received by C. H. SPURGEON, Nightingale-lane, Balham.

INCESSANT PRAYER.*

A SERMON PREACHED AT THE METROPOLITAN TABERNACLE, THURSDAY EVENING
OCTOBER 18TH, 1866, BY C. H. SPURGEON.

“Men ought always to pray, and not to faint.”—LUKE xviii. 1.

THE parable with which this chapter opens is not the only parable which Jesus Christ spake to this end, and as an encouragement to prayer. That of the importunate applicant who aroused his friend at midnight, and would not take “no” for an answer, will readily occur to your memory. When he wanted three loaves, he persisted till he exhausted the patience of his neighbour, who rose and gave him as many loaves as he needed. Closely allied too with this of the widow who harassed the judge is that of the Pharisee and the publican, in which the quality of the prayer and the state of heart of the petitioner are brought into striking prominence. The hypocrisy of the Pharisees who prayed in the corners of streets with a formality that was destitute alike of faith and feeling, our Lord exposed and denounced in pointed rebuke and in withering satire. Yet He never says a single syllable to discourage prayer as a devout exercise of humble souls. In the direst extremities He would not have any of His disciples account it a vain thing to call upon God. There is always help in the Lord, therefore there should be always hope in our breasts. As His ear is ever open to our cry, our lips should never be closed in our time of need. With like counsel and admonition we find Apostles of Christ again and again reiterating this precept, that “men ought always to pray,” putting it in words like these:—“Continue instant in prayer;” “Pray without ceasing;” “Praying always with all prayer and supplication in the Spirit.” The whole teaching of the Word of God is, that prayer occupies a very high place in the Christian system, and here we are told that we are always to continue in it.

I propose to speak this evening, first, upon *an exercise incumbent*—“Men ought always to pray;” secondly, upon *a danger imminent*—“and not to faint;” and thirdly, upon *the connection which, we believe, exists between the one and the other*.

The first point, then, is AN EXERCISE INCUMBENT UPON US—“Men ought always to pray.” “*To pray*,”—that is, to state to God our wants, to adore Him, and to seek a supply of all our needs from Him. Prayer, too, in its largest sense, includes worship and thanksgiving. Is it not so in that model prayer which our Saviour has given us, saying, “Our Father which art in heaven”? We may pray sometimes without distinctly and definitely asking for benefits, when we are gratefully offering Him homage, and acknowledging the ten thousand mercies that we constantly receive and enjoy of His large bounty. Still, the essence of prayer is the empty, open hand waiting upon the generous Giver that it may receive out of

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His fulness. Prayer is the bringing of an empty vessel to the fountain that we may take it away filled to the brim. It is resorting with all our necessities to that storehouse of plenty out of which we have already received grace for grace, and from which we hope still to obtain fresh supplies. Blessed be His name, "He giveth *more* grace." Good reason this why "Men ought always to pray." It is seemly; for not to do so were an infraction of the law of the kingdom; and it is serviceable, for so to do is an advancement of their own interests. It behoves men to pray as their duty to God; and it becomes men to pray as a *manly* exercise. Not only is it fitting for *saints*, but it is proper for *men* to be suppliants. As subjects, they should seek the succour of their Sovereign. Frail creatures that all of us are, is it not a privilege as well as a duty to address ourselves to Him who is our faithful Creator? But if it is incumbent on men of a common stock, then, with tenfold force, is it incumbent upon men who are twice born, men well-beloved, men elect, men blood-bought, men quickened, men on the road to that place where they shall see His face whom, having not seen, they love. Saints, above all others, ought to pray; yet our blessed Master has made His appeal to "men;" hence, then, some of you who doubt your saintship, and not without good reason for doubting it, may still see that you have a permit to pray, nay, something more, that you have a command to pray. "*Men*"—that means all the posterity of Adam, his sons and daughters from generation to generation. Thou, poor fallen woman—thou, little child who hast offended thy parents and thy God—thou, gray-beard, whose growth in years has not given thee much cause for satisfaction—and all of you who are comprised within this wide description of mankind,—Christ saith to you, "*Men* ought always to pray." And do you not see that it is to be practised as an ordinary habit, because it is enforced as a perpetual obligation? "*Men* ought *always* to pray." Not merely at special seasons custom has prescribed, or in extraordinary perils when fear prevails over the heart; not sometimes when inclination prompts; but always, and at all times, and under all circumstances, men ought to pray. Very forcible too is that word "ought." It sounds rather peremptory. Not to do it is of course a dereliction of duty. Some brethren kick against anything like duty. It is all in vain. A sound conscience will never be quieted by paltry quibbles. They may kick, but it will be hard for them to kick against the pricks. Prayer, the right of offering our petitions to God, is a privilege of the highest order; and yet it is no less your bounden duty to use the privilege, insomuch that to neglect or despise it is, according to its degree, a breach of loyalty or an act of treason. Those loud cries that we hear so often against legality savour too much of licentiousness to please me; for those who desire holiness, and delight in it, are not likely to disparage duty, or ridicule their brethren who aim to do it. He who really knows what prayer is, and proves its blessedness, will never account it a burden. When told that he ought to pray, he will not groan as though he were being brought under legal bondage. He feels at happy liberty, and revels in the fellowship to which it introduces him. Let the blessed Master put it in what shape He will, as a precept or a privilege, he is well content. "*Men* ought always to pray." If you do not pray, then you violate a statute of God. Whatever opinion you hold on the subject it must be so; for if you ought to pray, and do not pray, you must be guilty of a grievous

sin. And as the Lord says, "*Men ought always to pray*"—whether you be saint or sinner, there is no excuse. If there be any among you who do not pray, you are living in sin, and your prayerlessness is not simply a folly, a misery, or a misfortune; it is absolutely a crime, and it will bring down judgment upon you. "*Men ought always to pray.*"

Passing now from verbal criticism, we come to speak of the lessons we have to learn from our text. It is very evident that the right of petition is not restricted to any houses set apart for religious purposes. Prayer, from the way in which our Lord speaks of it, must be an *eminently spiritual exercise*. "*Men ought always to pray.*" How could they do so were supplications and intercessions permissible only in certain consecrated places? We hear sometimes of priests at canonical hours lowly bowing to present their orisons before sacred shrines; but we read here of men always praying. It may seem decorous and devout to dedicate some buildings and call them "houses of prayer," but it is far more consonant with spiritual worship to believe, to feel, and to acknowledge that

"Where'er we seek Him He is found,
And every spot is hallowed ground."

The Brahmin looks upon one thing as holy and another as unholy. He goes through the world a victim of capricious whims, afraid to touch this object lest he should be defiled, and to enter into that company lest he should be polluted. But the Christian man knoweth that nothing is unhallowed or unclean now; that wherever he goes he is in his Father's house; and in whatever society he mingles he is one of God's family. Into any place where he can have no heart to pray he has no right to enter. Any occupation or engagement which would be inconsistent with prayer, it is his bounden duty to eschew. If prayer be out of place there, then out of that place he must depart. He should live in an atmosphere of prayer. His daily toils and his rest at eventide, his meal-times, and his hours of recreation, should all be sanctified by prayer and thanksgiving. As a homage of the heart, as a worship of the spirit, prayer is independent of any outward object. An edifice, be it compounded of bricks and mortar, or constructed of hewn stone, will not help you. Conventicles or cathedrals are of no account with the LORD our God. "To that man will He look who is poor and of a contrite spirit and who trembleth at His word." "*Men ought always to pray.*"

Neither is prayer in any degree dependent upon posture. It is, no doubt, comely to kneel in prayer. Such an attitude of the body seems to be congenial with the solicitude of soul. But I can well imagine that a position which to some men seems most proper may to others be extremely painful. No doubt examples might be cited of falling on one's face and lying prostrate; of sitting before the Lord, of standing on one's feet and lifting both hands. For my own part I would fain be so absorbed in prayer that I forgot my posture in the vehemence of my petition, though I may be free to confess that I can generally pray with more liberty of soul when I am free from any physical restraint. Often do I draw nearer to God when I am walking round my garden than when I kneel down by my arm-chair in the study. Why, then, need we distress ourselves about rubrics, as though the bending of the joints were aught in comparison with the bent of the soul? The posture is nothing: it is how

the heart can get into communion with God that is the main thing. Were we to cite examples from Scripture, we might show you that the many attitudes of supplication might easily interpret the manifold emotions of the suppliant. The downcast eyes of the trembling penitent, and the eyes lifted up to heaven of the urgent intercessor, are not the affectation of propriety, but the natural outcome of sincerity. That "Men ought always to pray" is intelligible enough; but that men ought to be always on their knees is inconsistent with common sense. How could they go about their business if they were always kneeling? or, to put it in another light, they must then neglect all other duties to discharge this one. But they can always pray, because prayer, though it may and must reflect itself in the features of the face as well as in the gestures of the frame, is not dependent upon either. Yet remember that God hates a haughty look, and a humble mien He is pleased to honour.

In recognising the obligation to be perpetually in prayer, it is equally obvious that incessant utterance cannot be intended, as though the lips ought to be in constant motion and the tongue never silent. If men who ought always to pray were always to pray aloud, they would distract their neighbours. Thus appeals to heaven would produce jargon on earth, and each man, in furtherance of his own suit, would become a hindrance to others. Still, if you can get privacy, your lips and your lungs may both be helpful to your prayers. Cry unto God; let him hear your voice. Some years ago there was a poor man who lived in a lodging-house in Mint-street, who told us of the refreshment he found on Sunday morning's from rising at daybreak and going on Kennington Common (it was not then enclosed as a park) to call upon the Lord. He could knock loudly at heaven's gates there before anyone was astir to overhear him. If we can get a secret place to talk to Him who seeth in secret, it strengthens our faith and heightens our fellowship, for we know that He bows down His ear while we open our mouths. But, at the same time, the verity of prayer is not to be estimated by its verbosity. Wishes may have wings when words are entirely wanting. So far, indeed, from language being essential or indispensable, many a prayer that has been prevailing with God has been like that of Hannah when she did not speak, but only her lips moved. You can pray, dear friends, in the midst of the clatter of the machinery. You may pray in Cheapside amidst the loud din of the continual traffic. You may pray sitting here, though no sound should be heard by those who sit nearest to you. Prayer is not dependent upon the utterance of vocal sounds; it is a purely spiritual exercise.

"Men ought always to pray." So then I think we may infer that even if our prayers be articulated, the duration of time occupied in their recital can furnish no clue to their virtue or their intrinsic worth. To the popular mind I suppose that "Prayers" are much and variously associated with extemporized addresses, or litanies, or collects. Full often the fewer the words the greater the force. Three words may make a prayer—"Lord, help me." A short sentence may travel all the way to heaven and bring back a blessing. One word, or a sigh, or a groan, or

"The upward glancing of an eye,
When none but God is near,"

may prove to be an effectual prayer. In such manner we can pray always. In the market a man may halt between his purchases and

upward breathe his silent aspiration : his heart may be in the state of prayer, and so he may pray always. As one says, "Though the bird is not perpetually on the wing, it is always ready to fly ; while for the most part in the air, it may alight on the earth for a minute or two and be busy picking up seeds, but on the slightest sound of alarm it rises quickly and flies swiftly." So should the Christian's heart be. He has many things to think of ; and manifold are his daily cares ; yet at a sight of sin or a sense of temptation if trouble threatens or sorrow overtakes him, up mounts the heart, clapping its wings, to hold communion with its God. We ought to be constantly in the condition and frame of mind for prayer, and thus praying always.

As a spiritual exercise you will thus perceive the possibility of praying always. Let me now proceed to show that it is equally a necessity. We gather from the text that *prayer must be always needful*. Christ would not say "always pray" if the duty were not urgent. Scriptural precepts are often indices to spiritual wants. We need to pray, therefore are we bidden to pray. Brethren, just think for a minute of the perils to which we are constantly exposed. When breaks the morning light how know you what is in the womb of the future, or what may befall you during the day ? You rise from your bed with a light heart, you hasten to put on your garments, partake of an early repast, and forth you go to fulfil your plans and purposes, little knowing what strange surprise may overtake you ere the sun goes down. Dare you then venture into the world without offering prayer to God or committing the custody of your soul and your body to your heavenly Father. While you hear the roar of battle, would you go out without putting on your armour ? Will you hurry into the fray without seeing that every buckle in the harness has been put to rights ? Dare you launch out upon the sea another day without consigning the helm of your soul to the great Pilot, that He may steer you safely through it ? And now the morning hours have fled ; the sun has reached his meridian ; the heat begins to be oppressive, you are in the full tide of business, straining every nerve, and taxing every faculty of mind ; can you dispense with prayer now ? Oh ! if you rightly judge you will account the midday prayer to be as essential to your health and happiness as the midday meal. Your body wants refreshment, and your soul wants refreshment likewise. In communion with God you can get accession of strength. Wrapped up in the concerns of the world you will be sure to grow worldly if you do not pray. You may get depressed by misfortune, or elated by success, puffed up with self-conceit, or outwitted by unscrupulous schemers. Your temper will be sorely tried as often as you adventure on the arena of merchandise. From such uncongenial society fly away, and you shall find secret solace in making your requests known unto God by prayer, and after the sun has gone down, have you not much need to pray ? Are there not sins to confess, and pardon to seek ? Have you not follies to bemoan, and blessings to crave ? In the midst of a family, solicitude for your children, affection for your spouse, and sympathy with your friends, will be sure to make prayers and supplications, intercessions, and giving of thanks, perpetually in season. "Men ought always to pray !" Or if we wake at dead of night, what better occupation in the silence of the hour than to commune with God, to talk with Him upon our bed.

“This sacred shade of solitude, what is it?
’Tis the felt presence of the Deity.”

He giveth songs in the night to regale our sleepless hours. At such an hour mayhap God walks around the wards and visits suffering saints. Then it is they oftentimes sit under the banner of the Saviour’s love and feast in his banqueting house. “Men ought always to pray.” Are you young? have you but lately made a profession of your faith? Ah! my young friends, you cannot afford to do without prayer. With youthful passions fierce and strong, as yet untamed by sorrow, how should you be able to keep your heart right unless much grace be given you? Canst thou, little lamb, venture out amongst the wolves without asking the Shepherd to protect thee? And thou, my brother, hale and strong, in the midst of life’s battle, with forty summers about thee, canst thou do without prayer? As well think thou canst stand in the mid-current without an everlasting arm to hold thee up. Ah! ye sires and matrons who have lived long and gained wisdom, among the rest of your experience you must have learned that to live without prayer is a poor look-out. In the voyage of life you remember many who, having put to sea without a pilot, perished in the quicksands, and were swallowed up in the vortex of temptation. Your infirmities make prayer more indispensable to you than ever it was, and even when you shall come to the land Beulah, and the angels shall bring you the bundles of myrrh from the celestial city on the other side, you will still have to pray; and while going down old Jordan’s shelving banks you will descend into the stream with a prayer upon your lips. “Into thy hands, Father, I commit my spirit,” shall be your “watchword at the gates of death.” Ah, yes, you shall “enter heaven with prayer.” Men should pray, then, at all times, all the day long, throughout all their life. And should they not pray, dear friends, *under all circumstances?* When a man has such a reverse of fortune that ease and affluence give place to embarrassment and indigence, should he cease to pray? Ought he not rather to sue daily for a pension from Him who giveth us our daily bread? Should he not cry unto the God that helpeth His children in their direst straits, and hath promised them that their bread shall be certain and their water sure? Or, contrariwise, when a man is enriched and prosperous, should he then refrain himself and cease from praying? Oh base ingratitude! I blush to suggest the thought! How every gain becomes a snare to him, and all his wealth becomes his loss, unless he prays. Up on the mountain’s brow with thy forehead baked in sunlight, bow the knee and pray, and that sunlight shall last thee on. Down in the valley drear, in the dark glen where the shades of night encircle thee, pray, so shall the Star of Bethlehem rise on thee, and God shall be thy light. When surrounded by friends and cheered by pleasant companions, pray; and when bereft of thy associates, one after another falling away and forsaking thee, as the leaves desert the tree in autumn, still pray; so thou shalt find better friends. When thy children are on thy knee, and the little prattlers make glad thy heart, pray that thou mayest have grace to train them for the Lord; and when they sicken and die, and funeral after funeral leaves thy darkened door, still pray that God would sanctify these bereavements to thee, so that thou mayest be the richer and the better for them all. Were there a moment in which the Christian might not pray, that would be a moment of indescribable peril. But should he

ever think himself so safe and secure that he does not need the protecting Hand, calamity would come upon him as a surprise. "Men ought always to pray," in the house of God, and in their own house; when they are engaged in holy service, and when they are occupied about their ordinary business; when they are in health, and when they are sick; when they are alone, and when they are in public; walking on the highway, or tossed on the stormy sea; in the calm of a peaceful home, or in the midst of the battle's strife. "Men ought always to pray." As praise is the continual employment of heaven, so should prayer be the continual employment on earth. "Men ought always to pray."

It seems, then, that prayer is needful all times, but there is a better thought to follow. *Prayer must be useful at all times*, for Christ would not tell us to pray if there was no good in it. Hearest thou that, man? "Men ought always to pray!" Dost thou not catch a gleam of light here? He would not say that unless it were of some avail. Perhaps there has strayed in amongst us somebody who says, "Oh, my case is very hard, it is desperate; what good can come of my praying?" "Men ought always to pray,"—"always." The reason is obvious; while at the throne of grace mercy is to be found. Is there a Christian in this assembly who is beginning to flag in prayer—accounting that the long trial of his patience is paramount to a denial of his petition? He may peradventure have sought the conversion of a friend for months, or even for years; he may have besought the Lord and it has not come to pass. Oh, do not give it up. "Men ought always to pray." There is a reality in prayer, a power of effectual prevalence. Rest assured Christ never did set His people to pursue a course that would not profit them. You may be quite certain that He never plays the fool with us, or sends us upon fruitless errands. If we ought always to pray He is always ready to hear. Oh, how often we are tempted to doubt this! Brethren, when God grants us speedy answers to our constant cries, it is very easy for us to believe in Him. I have been placed often in positions of painful dilemma from which I could see no means of extricating myself unless I presented my requests to the Lord. And I have had most distinct and blessed answers to prayer in temporal matters. But I have also known what it is to ask God for a mercy and wait month after month, renewing my petition day by day. Our eyes may get heavy with watching, our lips may get tired of repeating the same request, yet faith, if it be genuine, will still persevere, knowing that God may delay, but He cannot deny; He may try our constancy, but He will never act contrary to His promises; He will be as good as His word. He may defer His gifts, He will not disavow His grace. A richer blessing may be in store for us than we ventured to expect. Meanwhile there is power in prayer to relieve our anxieties, to comfort our hearts and to revive our spirits. In some seasons of special liberty we are conscious that He heareth us though He does not forthwith answer us. What though by the space of forty or fifty years you have carried on your suit, serving God with fastings and prayers night and day, I would have you come up to the sanctuary like Anna the prophetess, giving thanks unto the Lord. There are instances on record of fathers who have prayed for their children, but have never lived to see one of them converted, but whose children have all of them been saved after the father's death. We have heard of one holy man who mourned through his life the reprobate

character of his sons, and constantly prayed that his death might be so triumphant that the testimony might win them to Christ and save their souls. But when the hour of his departure came, although his children were about him, his soul was in darkness. He was full of gloom and sorrow, and vexed with doubts and fears, anxieties and distress. It was as much as he could do to hold fast his own confidence steadfast to the end, and this sting came in above all others—"I am losing the last opportunity I cherished of being a blessing to my children."

"God moves in a mysterious way
His wonders to perform."

The sons were gathered together at the funeral, godless young men, and after the funeral one of them said, "Our father's death was sad and gloomy." "Yes," said another, "it was painfully so." "Well," said the first, "if such a devout and holy man as he was found it so hard a matter to die, what will be *our* state of mind if we die without Christ, and without the hope which our father had to sustain him?" The reflection seemed reasonable; it struck the heart of all the sons, and the melancholy death-bed of the father was the means of the conversion and spiritual life of the children. Never imagine that God will turn a deaf ear to prayer. I know that God *must* hear prayer. There are no bonds that can bind the eternal God except those of His own forging. Yet He has been pleased to bind Himself by His veracity, His faithfulness, and His promise, that whatsoever we shall ask Him in prayer believing, we shall receive. "Men ought always to pray," for it is always useful to pray.

Brethren and sisters, have you not found hitherto that it has always been good for us to draw nigh unto God? Have you not, when in deep distress, often got comfort by praying? Why, you have come even to this place sometimes, and while you have been sitting here your burden has dropped off, and you have gone away with a song instead of a sigh, the voice of moaning and groaning exchanged for that of joy and gladness. Often, too, it has been so in your closet, and by night upon your bed, that you have witnessed a wonderful transformation. You who crept like a worm upon the earth have suddenly found wings in prayer, and mounted up in communion with your God. Always pray then, for it is always good to pray.

And do you not think that when the Saviour is so very pressing upon this duty, it becomes evident that *prayer must ever be essential*? "Men ought always to pray." Then surely this is essential for them to pray. What a pointed rebuke this is to those who never pray! Have I such an unhappy person in this slender company to-night—one who never prays? I suppose on Sunday we have many such when these aisles are full, but is there one here now—a man who never prays? Shall we have him marked now as he goes out? Well, we will ask him to mark himself. "*A man who never prays!*" Oh! ye angels, what a strange being for you to gaze upon! "The ox knoweth its owner, and the ass its master's crib;" but this creature, fed by God's bounty, lives with no more sense of God than the brutes that perish. He is a man who does not pray. I recollect a child being punished by having a piece of paper on its back, on which was written—"This boy told a story." I would like to put such a paper as that on the back of your conscience, at any rate—"A soul that never prays!" Well, but *this rebukes such of you as used to pray once after a sort, but*

have now ceased from prayer. I do not know why you have come in here, because it is a long time since you made any pretence or profession of religion. How many of you who lived in the country used to go with your parents to the little sanctuary in the village! But when you came up to this big London you got lost; nobody looks after you, and you go anywhere, and live absolutely without even the outward forms of religion. You have ceased to pray! Ah! I know not what to say to you! If ever your prayer was genuine, I cannot understand how it is possible for you to cease from it; but if it was only sham, oh! that God would teach you to pray truly. Then there are some *who pray only sometimes*—that is to say, when they are in deep distress, like the sailor who prays in the storm, but swears in the calm, or like the soldier who is devout just before the battle, but who forgets to be so when the shots have ceased to fly. Dost thou think God will hear thee if thou only runnest to Him now and then when thou canst not help thyself? Is God to be as a horse-block to thee, to be used now and then when thou wantest to mount? Think not so! Thou canst not expect to speed if it be only sometimes that thou goest to mercy's door. "Men ought always to pray;" and yet you have never prayed, or you have ceased to pray, or you only pray when you cannot help it. And how this rebukes *those of us who do pray.* My brethren we have not yet come up to this "always" praying, this always being in the spirit of prayer. Now, fancy one of us scolding our servant, and out of temper with everything, imagine some one putting his hand on our shoulders, and saying, "Men ought always to pray." I have heard of people, even Christian people, going out to parties, and when they have got home at night they have felt—"Well, we do not know; we cannot pray; we do not feel in the mind for prayer." You had no business to go there, then. You have no business anywhere where you cannot pray. One of the things I often say is this:—Preaching about in the country twice a day, I sometimes get into a house at half-past ten at night, or eleven, or twelve, or sometimes later than that, and my good host will say—"You must be too tired, I think, sir, for prayer." No, never too tired to pray; never too tired to pray. Why, you may as well say that you are too tired to sleep as that you are too tired to pray. Surely one stirs one's faculties up at the very thought of communion with God. We cannot let that go by. "Men ought always to pray." Then, if I lived as I should live, when I went to my business I should still be able to pray; if I had many anxieties, there would be so many more reasons for prayer; if I had many joys there would be so many more reasons for thanksgiving; and if I had much to think of, there would be so much the more reason why I should cast all my care on Him who careth for me. "Men ought always to pray." Let us take this home, those of us who do pray, and let it make us continue in prayer, and be more mighty in the exercise than we have hitherto been.

Time would fail me to say more than a few words upon THE DANGER WHICH OUR LORD HAS POINTED OUT AS IMMINENT—"not to faint."

Faintness is a malady to which all God's children are prone. This tendency to faintness, I suppose, we have ourselves perceived. Even those mighty saints whose iron constitutions seemed to lift them above the ordinary frailties of common believers have been overtaken at times with fainting fits. Notice Elijah. That stern, bold man who at one time can

laugh at Jezebel and at another can slay the priests of Baal, is overtaken with a fainting fit, and is afraid of a woman; he flies into the wilderness and cries whiningly, "Let me die." Fainting fits come upon us all. Nor is it, brethren, so very wonderful that we should have fainting fits when we consider that we are yet in the body, weak and compassed about with infirmities. What with afflictions in our own persons and in our estates; griefs and grievances in our families and among our friends; trials of patience in the Church and manifold troubles in the world, and what, especially, with besetting sin and all the strife and turmoil of the conflict with the corruption of nature, surely it is no wonder if the Christian, though pursuing, should be like the famous host that was "faint though pursuing." This faintness is fraught with danger, though it be so common that we are all apt to fall into it. If a person faint what can I say of him? He is all but dead; his face so pale that he is indeed the image of death, and his pulse so few that he is liable to expire if he does not soon revive. Should he faint when he is in the fight he is lost to the army, and he may soon be in the power of the foe. Faintness, of course, is the absence of all power; the person is incapable. It is the absence of all activity; the person can do nothing. It is the absence of all joy; the symptoms are always distressing. It is the absence of all hope; a fainting person feels that he is just dying and sinking into the tomb. We are all, I presume, more or less liable to lapse into this state, and the languor betrays itself especially in an indisposition for prayer. Utterly attenuated we say, "I cannot pray; I cannot plead the promise; I cannot hold on in Christian service; I despair of doing any good." Perhaps all the while we are fulfilling some worthy purpose, though painfully unconscious of making any progress. Our eyes are dim; our sense of God's presence is dubious; little discouragements are magnified into great difficulties; and dilemmas which might amuse us to unravel lead us to despair that we can ever encounter them. One seems to throw one's self back, and then the devil comes in and prompts us to indolence, and what with our occasional faintness and our natural indolence the Christian Church is injured, and we ourselves suffer much hindrance in God's work.

Dear friends, I know this is a peril to which we are exposed; particularly those of us as are of a desponding temperament, have need to have it rung in our ears, "and not to faint." Others of us who are privileged with seasons of extraordinary happiness have to suffer afterwards from a terrible reaction. The very joy which sometimes lifts us up to heaven anon prostrates us in weakness to the very depths, so that we would give our very life for half a grain of comfort. At such times it is well for us to hear and heed the Master's counsel and caution, "not to faint." God strengthen us that we may not faint.

And now to close, let us look at the CONNECTION THERE IS BETWEEN THESE TWO THINGS—PRAYING AND FAINTING.

"Men ought always to pray and not to faint." Clearly, then, faintness may stop one praying, and is it not equally evident that praying is a safeguard that will preserve us from faintness. Have I not heard, dear friend, of your sad complaint? You are beginning to get heavy in that work of yours. While you have been toiling on, people have spoken against you. Those very people who ought to have helped have actually hindered you. The fruit you expected you have not seen. Disappointed of those who

seemed hopeful converts, but soon turned back, your righteous spirit has been vexed. So greatly depressed have you become that you have thought of giving it up. But have you found the right way out of your perplexity? Is that your only resource? Give it up, did you say, my dear friend? You are a young recruit, have you suddenly resolved to become a renegade? Take a word of advice—"Men ought always to pray," and then they will not faint. Go and tell your heavenly Father that you have not had success, and ask Him why He has suffered you to labour in vain, and to spend your strength for nought. That breaking heart of yours will be speedily healed if you do but go and expose its wounds before the Great Physician. Ask Him in faith and He will not fail to help you. You shall not die, but live if you take the case before God in prayer. Yonder I espy a dear friend who has struggled long against a tide of adversity. The effort to compete with adversity and maintain your integrity has almost exhausted your little stock of courage. In vain you have tried to extricate yourself. Acknowledging yourself vanquished in the fray, you would fain break your bonds by sheer force of will, and loose yourself from every restraint that God's covenant has ordained and your conscience has acknowledged. What worldly people would do, that you have determined upon—to take the straight way out of your distraction and set yourself clear. Ah, but you must not be so rash, and to keep you from it you must pray. "Let us pray!" As I utter the words I remember how often they are repeated in church and chapel. You hear them every Sunday as often as you go to a place of worship. Hear it now—"Let us pray." Oh, my friends! prayer will bring deliverance. Prayer will make darkness light. Prayer will cause the burden to be lifted from off your shoulders. You will not faint if you pray, but if you do not pray you will soon faint. It is a real blessing to be forced to lean upon God's arm; to get into such a state that you feel—"It is all over with me now unless I can get invisible succour." Then a man discerns invisible realities; he gets into communion with the unseen world. As long as you and I have any strength of our own, we try to plod on and get through the day's work without giving much heed to prayer. We are not intent upon drawing near to God. But when we get to such a pass that our own strength is weakness, we fly at once to Him for succour. A blessed necessity is that which brings a child to its father, brings a soul to its God, and compels and constrains us to rest and trust in Him.

"Men ought always to pray and not to faint." Do you know I have been trying to preach to myself this evening, thinking that if I can cheer myself, I shall be able to cheer some of you, although I am painfully conscious that it is one thing to say what we ought to do, and another thing to be able to do it? The truth is, men ought to pray that they may be able to pray much. We should ask God to make us pray always, for prayer is as much a blessing of the Spirit as it is a work of the saint. Prayer is as much the inditing of the Holy Ghost as it is the groaning of our own soul. Oh, that God would give us the spirit of prayer! When it is well with you, my beloved Church members, and you want to pray for some good thing for me, I would ask you to pray that God would give me more power in prayer. If I were asked by all heaven and earth what thing I would desire above all others, as a minister and as a private Christian, I think I should ask for more familiarity with God,

more prevalence with God in prayer. This is our strength, brethren. It has been our strength as a Christian Church. We have never had any strength in the beauty of our services; we have had nothing æsthetic upon which we could rely; we have had but little worldly wisdom, and but little worldly wealth; but we have learned as a Church how to pray, and we must keep at it if we would prosper. We should soon see God withdraw his help did we refrain from prayer. Amalek conquers ever when Joshua fights if Moses' arms grow weary. I thank God for your morning prayer-meetings and for your evening prayer-meetings. Keep them up, brethren; keep them up, if for no other reason, out of charity to a poor servant of God who has work to do for which he is utterly insufficient unless he has more strength from on High. Watch unto prayer. Wrestle at Mercy's door. Seize the Angel; do not let Him go except He bless you; and if we should not see a revival throughout England just yet, let us pray on, for "Men ought always to pray;" and if we should see Ritualism still making advance, and the old doctrines of the Gospel apparently unable to stand against it, let us still pray. In the darkest nights of the Church let her sons and daughters still pray. Though ravenous wolves should break into the fold, though the blood of martyrs should be shed, let prayers still go up. Let not the "vials full of odours sweet" cease to smoke. Oh! ye priests of our God, ye chosen sons of the Most High, whom He makes kings and priests to reign with Him, never cease from your priesthood. Day and night let the pure incense of your prayers go up to heaven, for "Men ought always to pray and not to faint." Men ought always to work it is true, but "Men ought always to pray" as well as work. Men ought always to praise, but they must mingle prayer with it till they reach the end of their pilgrimage. Men ought always to confess their sins, but not without prayer for pardon. Men ought to be sensible of their weakness, but the more fervently should they direct their appeals to the Strong for strength.

"Long as they live should Christians pray,
For only while they pray they live."

"The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is His delight," and "He heareth the prayer of the righteous."

Portion of Scripture read before Sermon—LUKE xviii. 1—14.

WE understand that a new volume by Mr. Spurgeon of rather a facetious kind is in the press, and will be ready in about a fortnight. It is entitled "*John Ploughman's Pictures*," and will be issued uniform with "*John Ploughman's Talk*," which appears to have obtained an extraordinary

circulation. We hope to give a full account of it next month, but a glance at the proof-sheets enables us to anticipate our review by saying that it contains nearly forty fables, each illustrated with a humorous woodcut, and the publishing price is "one shilling."

Essays and Papers on Religious Subjects.

DAVID BRAINERD, THE INDIAN MISSIONARY.

CHAPTER VIII.—THE DAY OF GOD'S POWER.

As days and weeks rolled past it became more and more evident to David Brainerd that the Lord had begun amongst the Indians a great and genuine work of grace. Whenever he preached to them a most remarkable influence attended the Word. It was daily proved to be "quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, joints and marrow, and to be a discerner of the thoughts and intents of the heart." On August 7th, he records that some of his Indian hearers during his discourse "could neither go nor stand, but lay flat on the ground as if pierced at heart, crying incessantly for mercy." Several were newly awakened, and it was remarkable that as fast as they came from remote places round about the Spirit of God seemed to fill them with concern about their souls. A few obtained comfort first, but these were chiefly those who had been deeply affected when he had preached to them in June last. On the ensuing day the Indians amounted to sixty-five persons, men, women, and children. He discourses to them from Luke xiv. 16—23, and is favoured with uncommon freedom in his delivery. Some impression is produced while he is preaching; but afterwards, when he comes to speak more particularly to one and another whom he perceives to be under deep conviction, marvellous effects are produced. "The

power of God seemed to descend upon the assembly like a rushing mighty wind, and with an astonishing energy bore down all before it."

I stood—says the awe-stricken missionary—amazed at the influence which seized the audience almost universally, and could compare it to nothing more aptly than the irresistible force of a mighty torrent or swelling deluge that with its insupportable weight and pressure bears down and sweeps before it whatever is in its way. Almost all persons of all ages were bowed down with concern together, and scarcely one was able to withstand the *shock* of this surprising operation. Old men and women who had been drunken wretches for many years, and some little children not more than six or seven years of age, appeared in distress about their souls as well as persons of middle age. And it was apparent that these children, some of them at least, were not merely frightened with seeing the general concern, but were made sensible of their danger—the badness of their hearts—and their misery without Christ, as some of them expressed it. The most stubborn hearts were now obliged to bow. A principal man among the Indians, who before was most secure and self-righteous, and thought his state good because he knew more than the generality of the Indians had formerly done, and who with a great degree of confidence the day before told me "he had been a Christian more than ten years," was now brought under solemn concern for his soul and wept bitterly. Another man considerably in years who had been a murderer, a *powwow* (or conjurer),

and a notorious drunkard, was likewise brought to cry for mercy with many tears and to complain much that he could be no more concerned when he saw his danger to be so great.

He goes on to describe them as praying universally in the house and outside of it, taking no notice of each other, but praying "as if they had been every one by themselves in the thickest desert," which he regards as an exact fulfilment of Zech. xii. 9—12, and to a near resemblance to the day of God's power mentioned in Joshua x. 14. As a proof that this concern was "most rational and just," he draws a distinction between the states of the converts themselves. "Those," he says, "who had been awakened any considerable time complained more especially of the badness of their hearts, those newly awakened of the badness of their lives and actions past; and all were afraid of the anger of God and of everlasting misery as the desert of their sins." The following graphic picture of the touching scenes which on this occasion he also witnessed is then given:—

"Some of the white people who came out of curiosity to "hear what this babbler would say" to the poor ignorant Indians were also much awakened, and some appeared to be wounded with a view of their perishing state. Those who had lately obtained relief were filled with comfort at this season: they appeared calm and composed, and seemed to rejoice in Christ Jesus. Some of them took their distressed friends by the hand, telling them of the goodness of Christ and the comfort that is to be enjoyed in Him, and thence invited them to come and give up their hearts to Him. He could observe some of them in the most honest and unaffected manner, without any design of being

taken notice of, lifting up their eyes to heaven as if crying for mercy while they saw the distress of the poor souls around them. There was one remarkable instance of awakening this day that he could not but take particular notice of. A young Indian woman, who he believed never knew before that she had a soul, nor ever thought of any such thing, hearing that there was something strange among the Indians, came to see what was the matter. On her way to the Indians she called at his lodgings, and when he told her he designed presently to preach to them she laughed and seemed to mock, but still went to them. He had not proceeded far, however, in his public discourse before she felt *effectually* that she had a soul; and ere the discourse was concluded was so convinced of her sin and misery, and so distressed about her soul's salvation that she seemed like one pierced through with a dart and cried out incessantly. She could neither go nor stand, nor sit without being held up. After public service was over she lay flat on the ground, praying earnestly, and would take no notice nor give any answer to any that spoke to her. Harkening to hear what she said he perceived the burden of her prayer to be, "*Gutturmarkalumneh wecharumeh kmeleh Ndah,*" which interpreted was, "Have mercy on me and help me to give Thee my heart." Thus she continued praying incessantly for many hours together.

Such a day as this David Brainerd declares he had never before seen. It was "a surprising day of God's power, wherein he was persuaded the Lord did much to destroy the kingdom of darkness among that people, and one that seemed enough to convince an Atheist of the truth, importance, and power of God's Word."

Similar scenes are witnessed on the following day, when seventy were present, on which he remarks that "It was affecting to see the poor Indians who the other day were hallooing and yelling in their idolatrous feasts and drunken frolics, now crying to God with such importunity for an interest in His dear Son." In a discourse delivered on the next Lord's-day several of the *white heathen* were awakened, not finding it possible any longer to be idle spectators, realizing as they now did that they had souls to save or lose as well as the Indians. A touching instance is given of the *tenderness of conscience* manifested by an Indian convert. Perceiving her one morning to be very sorrowful, the missionary asked the reason. She informed him that she had been angry with her child the evening before, and was now exercised with fears lest her anger had been inordinate and sinful. So deeply grieved was she that she woke before daylight, began to sob, and wept for several hours together. One of the difficulties with which David Brainerd had now to contend related to the question of marriage, it being quite a common thing for the Indians to put away their wives and take others. One of the newly converted desired to know what was to be done. He had put away his wife and taken another woman and was much concerned about the rightfulness of the matter. On the law of God respecting marriage being explained to him he publicly renounced the woman he had last taken, promising to live with and be kind to his real wife during life, she also promising the same to him. This incident afforded the missionary a clear demonstration of the power of God's Word upon their hearts, as he supposed that "a few weeks before the whole

world could not have persuaded this man to a compliance of Christian rules in this affair." He was also delighted to find, notwithstanding his fear lest the proceeding might be like putting "new wine into old bottles," that the man's determination produced a good effect on the Indians "who generally owned that the laws of Christ were good and right respecting marriage."

Towards the latter end of the month several Indians newly arrive who were exceedingly self-righteous. They had sometimes lived with the white people under Gospel light, had learned to read and be civil, and therefore thought their state to be good and happy. They appeared, however, to be utter strangers to their own hearts and altogether unacquainted with the power of true religion. With these the missionary discourses particularly after public worship, being "surprised to see the high value they put on their supposed attainments." After much discourse one appears in a measure to be convinced that "by the deeds of the law no flesh living could be justified," and weeps bitterly, inquiring "what he must do to be saved." This greatly comforts the converted Indians who had "gained some experimental acquaintance with their own hearts," inasmuch as they had been grieved at the conversation and conduct of these self-righteous new-comers.

The report of such remarkable proceedings as these could not fail to arouse wide-spread curiosity. The white people therefore who had heard about them gathered one Lord's-day in great numbers. In the forenoon David Brainerd preached from Luke xv. 3, 7. At the close of his discourse to the Indians he attempts to address these white people; but he tries to do so in vain, not being able so much as to keep them orderly.

“Scores of them,” he says, “kept walking and gazing about, and behaved more indecently than *any Indians* he had ever addressed.” This view of their abusive conduct upsets him greatly. It “so sunk his spirits that he could scarcely go on with his work,” and no wonder! But in spite of these and numerous other obstacles, the good work progresses until about *ninety-five* Indians, old and young, either give evidence of having obtained a true and joyful knowledge of Christ, or else are concerned to to have an interest in Him. Genuine convictions of sin are constantly produced within them, and souls are newly awakened. Their deportment, too, towards each other is such that serious spectators have cause to cry out with admiration, “Behold how they love one another!” Several other Indians also are led to weep bitterly, and long to be partakers of the same joy and comfort discovered in the *countenances* of those Indians as well as in their *conduct*.

Pentecostal scenes like these could not do otherwise than greatly refresh the soul of God’s devoted servant. But instead of thinking highly of himself or of his labours, the Lord alone, for the great work accomplished, gets the glory. Humbly and gratefully he puts himself aside and exclaims, “*God is powerfully at work among them.*” I never saw the work of God appear so independent of means as at this time. I discoursed to the people on what I hoped had a proper tendency to promote conviction, but God’s manner of working upon them appeared so entirely *supernatural* and above means that I could scarcely believe that He used me as an instrument or what I spoke as means of carrying on His work; or it seemed, as I thought, to have no connection with, nor dependence upon, means in any respect. And though I could not but continue

to use the means I thought proper for the promotion of the work, yet God appeared to work entirely without them, so that I seemed to do nothing, and indeed to have nothing to do but ‘*stand still and see the salvation of God.*’ I was obliged and delighted to say, ‘Not unto us—not unto instruments and means, but to Thy name be glory!’—The Lord appeared to work entirely alone, and I saw no room to attribute any part of this work to any created arm.”

(*To be continued.*)

SIN AND THE NEED FOR ATONEMENT.

BY FATHER GRASSI, OF ROME.

SIN.—Whatever the exact circumstances in Eden, it is certain that Adam sinned, and most certain that following generations have been plunged in a torrent of tears and sorrows, and have been under the displeasure of God. Man no longer sufficed unto himself, nor could he redeem his own soul, while many of his attempts in that direction have been a flying in the face of the Divine Majesty. But God proclaimed an extraordinary fact—one almost too incredible in the low sphere of our intelligence—viz., that He sent Jesus Christ on earth as our Redeemer, who became incarnate through the operation of the Holy Ghost in the womb of the Virgin Mary.

He, Christ, led a life of sorrow, poverty, patience, and persecution, and ended by shedding all His blood upon a cross.

We were thus redeemed; faith in Jesus Christ suffices, and places us in a state of grace; and where grace reigns, sin reigns no longer.

It is very true, however, that this

faith in believers may become, if not quenched, yet much obscured by weakness and by evil passions, akin to the nature of man, whence sin springs up, and is fortified. How then can it be eliminated from that nature, and man's friendship with God be secured?

The case is most simple. By withdrawing from evil, by repentance after having committed it, and (chiefly and primarily) by an increase of faith; while that positive and ardent faith is vigorous in the heart, it is impossible for sin to gain the victory.

The Magdalene was forgiven her transgressions and sanctified by grace because she had faith in Jesus Christ; Lazarus was raised from the sepulchre by the power of the same Christ in whom His sister Mary believed to life everlasting. By faith the blind man of Jericho was healed, to whom Jesus Christ said, "Receive thy sight; thy faith hath saved thee" (Luke xviii. 42). Faith, therefore, which worketh repentance, delivers from sin, because its dependence is on the infinite merits of the blood of Jesus Christ, our Advocate with the Father (1 John ii. 1).

Works, penitence, avail nothing without faith, for both can only result from the pure and simple effect of the same faith. St. Paul says—"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we also have believed in Jesus Christ, that we might be justified by the faith of Jesus Christ, and not by the works of the law; for by the works of the law shall no flesh be justified" (Gal. ii. 16).

The Pharisees and Scribes who murmured against Christ were not destitute of good and religious works, but they were proud! He, Jesus, said to them, "You are they

who justify yourselves before men, but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God" (Luke xvi. 15).

Oh! my brethren, when a Christian truly repents, he plunges into the laver of the blood of Jesus, and is cleansed therein from all sin (1 John i. 7). What rejoicing there would be in our assembly if an infidel, a Turk, an idolater, illuminated by grace, came in amongst us to worship Jesus Christ! Why should we not show equal joy if our erring brother returns to the fold? So, dear brethren, it is in heaven. Of the hundred sheep spoken of by our Redeemer there was one lost. That was sufficient to make the shepherd leave the ninety and nine in the wilderness and run after the lost one until he found it, and when he had found it, what joy, what gladness! "Likewise," says Christ, "there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance" (Luke xv. 7).

REPENTANCE.—Repentance is grief for sin, and a firm will not to return to it. This is all. But to be sprinkled with ashes, fretted with haircloth, to bear privations and fastings,—are these things not necessary? No. Yet God commanded them to the Israelites, and the Bible re-echoes the cry of the prophets who recommended them.

Yes, to the Israelites, perhaps; they are recommended by the prophets of old time, not by Jesus Christ. He accomplishes the emancipation of man, and He is the Author of the state of grace. St. Paul says, on the contrary,—“If so. . . Christ is dead in vain.”

Through redemption we receive the gift of the Holy Ghost and a positive predestination to eternal

life, which is inconsistent with continuance in sin and wickedness: redemption, continues St. Paul, makes "all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; in whom we have boldness and access with confidence by the faith of Him" (Ephes. iii. 9—12).

FAITH.—Although the yoke of Jesus Christ is easy and light, yet has it some burden with respect to human inclinations, lusts, and passions; for it ceaselessly wars against these, and counteracts them by the exercise of all those virtues which characterize the true Christian alone. This conflict suffices by itself to balance the former symbolical fasts and sacrifices preparatory to the time of the Messiah's expiation.

True is the word already spoken by the prophets concerning this great and Divine advent—namely, that "in that day" God would "raise again the tabernacle of David which had fallen," restoring it from its ruins.

After the intrinsic reforms introduced into the observances of the Mosaic law, of which circumcision was the chief symbol of true penitence, what marvel, my brethren, that for our eternal salvation only the state of grace should be necessary, that grace infused into us by the Holy Spirit, and for the preservation of which faith is sufficient? Listen how St. Peter answered on the question of circumcision, and other Mosaic ceremonies, which it was wished to impose on the Gentiles converted to Christ: "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith. But we believe that

through the grace of the Lord Jesus Christ, we shall be saved, even as they" (Acts xv. 8, 9, 11).

Let no one therefore be fearful, nor be disturbed in his conscience by the thought that hard penances are necessary; for they would only serve to throw doubt on our justification; so, if they did not cast reproach on the redemption and the precious blood of Jesus, they at any rate would serve to lessen its effects and value.

PRAYER.—One morning, while it was yet dark, and on leaving Simon's house, He went out into a solitary place and there prayed (Mark i. 35). The Gospels, the Acts of the Apostles, abound with proofs and accounts of the incessant prayers which Jesus offered to His Divine Father. If, then, He prayed to God, how should not *we* assiduously pray, *we* His miserable, mortal creatures? Christ our Saviour was not satisfied with leaving us as a precious legacy in His will that prayer which He consecrated in Gethsemane, when He prayed that if it were possible the bitter cup of His passion might depart from Him: it remains with great clearness and with the enforcement of precept after His words to His disciples, "Watch and pray, that ye enter not into temptation. The spirit truly is ready, but the flesh is weak" (Mark xiv. 38).

Yes, the flesh is weak. Though the spirit be ready, though faith be efficacious, both need strengthening by prayer to God, that He may protect us, that He may aid us, for in this mortal life we are dust and ashes.

Solitary prayer is good and necessary, and united prayer is most useful. Thence come all the advantages for our souls of public ordinances, where Jesus Christ has promised to be present.

Is that a small blessing? Let our faith be increased in that great key of heaven, and let us be certain that the Lord will hear our prayers that Lord Christ who has assured us on this point. For when asked by some of His disciples for a form of prayer, after He had given it to them, He thus continued:—"And I say unto you, ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?" (Luke xi. 9—11.)

Let us, therefore, consider, beloved friends, how great and how clear should be our faith in prayer, persuaded that without it we should never preserve our faith firm and undisturbed; and how then could it be strengthened amid the tribulations of life, or how preserved from those temptations which even believers rarely pass unscathed?

GOOD WORKS.—We said, as undoubtedly true, that good works without faith are of no avail—nevertheless, good works are the barometer of the Christian. How can this be? Let us see. What is faith? It is a conviction of the mind, a persuasion of the understanding; it is an expansion of the heart based on inward reasons, because of which we believe that which we do not see, and which is beyond our touch and our other senses.

Religious faith raises our thoughts to heaven, where we behold an eternal Being whom we call God, the Creator of the world and the Ruler of all things. Revelation then teaches us that to this faith are attached certain duties; we receive commandments, invariable maxims, to guide our life, some derived from the Decalogue, and others from the gospels and the Acts of the Apostles.

If there were disciples who magnified their Master in the congregation, in public assemblies everywhere, who accounted Him of the highest wisdom, and then who followed every precept except those of His instructions, what opinion should we form of such persons? An opinion that they were inconsistent, contradictory, ironical. Well, such is the judgment formed of the Christian who professes faith in Christ without exemplifying the good works which He prescribes.

Imagine that a certain Titus points out to us Caius as a fervent Christian; and having faith in the reference, we also so account him. Our house, however, is near to that of the said Caius, and, to our astonishment, we see him immersed in a poor miserable life, in vice, in luxury, in avarice, in usury, in hatred, in revenge. Should we not experience a sudden and terrible disillusion.

"What!"—we should say, if only to ourselves—"he a Christian? Where are the virtues wrought in him by faith? Where the light and comfort of the Holy Ghost? He is anything but a Christian this man, he has the venom of the serpent, his faith is only hypocrisy." Ah! "whited sepulchres," against whom the Redeemer pronounced irretractable, tremendous words.

And the apostle Paul, giving divinely-inspired judgments in his epistle to the Corinthians, expresses himself in the following terms:—"But now I have written unto you not to keep company if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them that are without? But put away from among yourselves that wicked person" (1 Cor. v. 11, 12, 13).

And Jesus Christ, after having spoken in many places of the works of faith, after having said that it was impossible to gather grapes from thorns or brambles; after having commanded that every tree which brought not forth good fruit should be cut down and cast into the fire, adds the parable of a man who had planted in his vineyard a fig-tree, on which for three years he sought fruit and found none. "Cut it down," was his direction; but the dresser of the vineyard replied, "Lord, let it alone this year also, till I shall dig about it and dung it." And it was decided, "If it bear fruit well; and if not, then after that, thou shalt cut it down" (Luke xiii. 7, 8, 9). By the fig-tree is symbolized the sinner and the false Christian; by the fruit, good works, which had not been produced throughout the three years; by the sparing, the forbearance of God; and by the digging about and dunging, the means used in the hope of its profiting. Let us not deceive ourselves. Faith is practical: to believe in Jesus Christ, and not to follow His example; to believe in Jesus Christ, and not to fulfil His counsels and his precepts, would be a dead faith without meaning, and without conviction, a hypothetical and mercenary faith.

From thence come error and scandals of all kinds. Woe to that Church in which such weeds are found! Tares and imposture soon spring up amid virtue and truth. Every pretended repentance belongs to such evil growths. It is not the hand of man that spares, but the hand of God, through the intercession of our Lord Jesus Christ, who pleads in response to the compunction of our hearts.

BROTHERHOOD AND CHARITY.—To love one's neighbour as one's self, not to do to another what we ourselves should dislike, is the true and

royal law of Christianity. This great command, enforced afresh by Jesus Christ on Golgatha, when, hanging upon the cross, He excused His very murderers to His Father—"Father, forgive them, for they know not what they do," remains to us, commended to our most careful observance. The brotherhood imposed by Christ is not political, nor speculative; it is a positive brotherhood, which imposes obligations efficacious for the relief of the sufferings and the wants of our brethren. To love our neighbour! Love has its roots in the heart; all that springs from the heart has infinite expression in the circle of human experience; love has not, and cannot have, restrictions.

Hence the Christian has—towards every man with whom he comes in contact in society, towards every one whom he meets, and with whom he has dealings, — duties and responsibilities to fulfil.

The words of Jesus Christ are neither devoid of meaning nor doubtful in their application; the second part of this injunction is self-evident, "Do not do to others that which you would not that others should do to you." Certainly we would not ourselves be forgotten in our wants; we would not ourselves be left without comfort and counsel in our afflictions; we would not ourselves be made the victims of back-bitings, evil-speakings, and calumny; we would not ourselves be deceived and defrauded in our investigations and our interests; finally, we would not ourselves see the woman we loved seduced and dishonoured. Well, such is the sense of the precept of Christ, such are the immediate facts which called it forth. Do we see in the Christian family these maxims observed, and these duties scrupulously fulfilled? I know not! But it is simply

certain, and I must, without reticence, declare it, that where this law is not observed, there Christ is not, there is not there the grace or the unction of Christ.

And then, what should we be? Oh! sad thought! Nothing but miserable cowards, without aspiration, without life, without virtue; refractory and rebellious children of our Father, Christ. Is there the flattering hope of salvation, of eternal glory? That suffices not. From love to our neighbour as our brother proceeds the sublime exercise of charity. What is this true and royal charity?

I think it useless to describe it here at length, with the many tests given in the Gospel and the comments of the holy fathers; I shall speak of it summarily, confining myself to the Word of Christ, without a syllable beyond.

Charity has many modes of expression and action; it is "the bond of perfectness," says St. Paul, for charity has for its basis and scope—love. But it has endless ramifications, which we have already partly considered, when treating of love to our neighbour and of brotherhood. I will only refer again to that on which we enlarged—help to our brethren in need and in misfortune. Jesus Christ has spoken clearly and without ambiguity. He, the infallible truth, has shown that from the love of riches proceeds all ruinous evil for our souls.

God did not originally create men rich and poor. He created man free and happy. Sin, hatred, force, robbery, and often fraud, made one to abound in riches, and another miserable and oppressed. Omitting, therefore, ulterior reflections on this delicate argument, it will suffice to conclude that in the fluctuations of society, innocent error and unmerited misfortune ruin honest men,

and cast them into the stormy gulf of sorrow, misery, and contempt. Now Jesus Christ thought much of these. He spake in tones of thunder against the rich and their cherished riches, and said that it was "easier for a camel to go through the eye of a needle than for the rich man to enter into the kingdom of God." An impossible figure. And wherefore so? Because Jesus Christ does not recognise the rich man in himself; but He considers him and judges him solely as the administrator for the poor; therefore He adds—"Sell what thou hast and give to the poor." False doctrines and false interpretations were adopted from this solemn injunction by the Catholic Church. It has permitted the faithful without blame to stagnate in indolence, luxury, vanity, and caprice, and has almost applauded as good sense and virtue the accumulation of treasures and even the sinking into avarice. It insinuates that it suffices to give alms pompously, publicly, and uselessly in Peter's pence, or in the bestowal of a slice of bread and a basin of broth at the door of their convents. Poor things! how much they are mistaken!

Christ says, "Ye have need of these things." He speaks truly and relatively. He means what is necessary for the possessor of the riches, for the satisfaction of the real wants of life, in his state as created—that is, that what the rich man throws away in luxury, or in vice, is not his, but is robbery committed on the one to whom it really belongs, that is—the poor.

Let us give what we ought, and show true charity, not letting our left hand know what our right hand doeth. When we hear of singular cases of misfortune among our brethren, let us silently haste to their assistance, to raise them from

their distress, not only with the momentary succour of pecuniary aid, but also by procuring them every means of relief, either work, or deliverance from difficulty, or the assistance of wise and helpful counsels.

MOTTO TEXTS FOR CHRISTIAN SOLDIERS FOR 1880.

"Attend unto my cry, for I am brought very low."—Psalm cxlii. 6.—Our necessities are arguments with which we may ply God until He sends us relief. The mount of danger is the hallowed spot where God's saints usually receive manifestations of surprising grace. It is there, when we are brought very low, and our strength is brought down, that our cry ascends upward, and our eyes look towards God. When on the mountain summit of prosperity we too often forget God, and then it is that in order to make us cry unto Him, He will bring us down very low. Do not foolishly imagine because you are very low, that therefore you are forgotten by God. It is not so. Full often the trouble is but the external shell which, when broken, reveals the kernel of a rich blessing. "Affliction," said one, "has always proved a source of blessing to me, and I can thank God for it." Often is it thus in the experience of true Christians. They are brought very low that God's glory may be seen.

"The Spirit of adoption, whereby we cry, Abba, Father."—Rom. viii. 15.—The trustful spirit of childhood is the genuine spirit of vital godliness. When, by the internal operations of the Holy Spirit, we are enabled to feel towards God as children towards their father, we may be certain God feels toward us as the father towards his children. Our relation towards God is necessarily a counterpart of His relation towards us. If we are

God's children, God is our Father. "The Spirit of adoption" is that Holy Spirit who produces within us filial feelings. We are adopted into the family of God, and have become His sons. By the Spirit we are enabled to address God as our Father. The word "Abba" is the Chaldee and Syriac form of the Hebrew word for Father. It was a word more familiar to the apostle than the foreign Greek word, and doubtless he here uses it as more expressive of his childlike feeling towards his God. To him it would be more natural and more forcible than the Greek word. The word "Father" which follows is a translation of "Abba," as it is also in Galatians iv. 6, which see.

"He giveth to the beast His food, and to the young ravens which cry."—Psalm cxlvii. 9.—God, in providence, is to be equally trusted with God in grace. He who is the Saviour of our souls is the Preserver of our bodies. We may be quite sure that the God who feeds the beasts and answers the cry of ravens will also feed us and answer our cry. The same kind Providence which supplies so bountifully the wild beasts in their mountain homes, and which giveth daily food "to the young ravens which cry," watches over all the children of men; and if over all men, much more over those who are reconciled to God by the death of Jesus. For, as that prince of commentators, John Calvin remarks:—"The nearer we approach to God, the more doth he manifest His bounty towards us." If the roaring beast and the croaking raven are fed from God's all-penetrating bounty, surely we have good cause to trust in our God for all supplies of providence which we may need. Having trusted God with our souls, let us not hesitate to trust Him with our bodies.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."—Rev. xxi. 4.—Weeping may endure during the night of man's earthly existence, but joy cometh in the morning of his resurrection from the dead. In the heaven above God shall be tear-wiper to His children. I never think of this promise without conceiving that it were well to weep, that we might be made the recipients of this honour. God, with fatherly tenderness, shall dry up every mourner's tear. While they dwell here below,

their tears may have flowed plentifully and freely; but now no trace of tear is left on their faces, neither shall their eyes be any more dim. All bereavements, sorrows, cryings, and pains, together with all other of earth's mournful scenes, shall have passed away when we reach the Christian's home in glory. There we shall unceasingly enjoy life; there we shall bask in the full sunshine of happiness; there we shall perpetually sing praises unto Him who has loved us, and has washed us from our sins in His own blood.

T. W. MEDHURST.

Portsmouth.

Reviews.

The Biblical Museum. A Collection of Notes Explanatory, Homiletic, and Illustrative, on the Holy Scriptures. By JAMES COWPER GRAY. Old Testament. Vol. VIII., containing the Book of Isaiah. Elliot Stock, Paternoster-row.

THE eighth volume of a work which we have pronounced before the best commentary ever published. This volume is quite equal to either of its predecessors, and contains a mass of most useful and telling material upon the writings and sweet strains of the Evangelical Prophet. Its notes are sound; its critical judgment good; and its illustrative and anecdotal department afford an immense fund for the workers in Christ's vineyard. We have advised our own local preachers and Sunday school teachers to obtain a copy.

Addresses to the Working People of Birmingham. By the REV. ARTHUR MURSELL. Manchester: John Heywood; and 11, Paternoster-row.

THE Rev. Arthur Mursell is always original, and his own discourses are

distinctly marked MY OWN. When he speaks he secures attention, and speaks with power. We believe in much that he has done for the working men by his addresses through the length of the land, and that his contributions have been sincerely advanced for their good. This does not, however, deter us from taking exception to some things done. We made this same observation when the *Manchester Series* were printed, years gone by; and we adhere to our opinion that it is not at all necessary to adopt the vulgarisms of some of the masses in order to get their ears. We have never found it to be so. Nor do we believe it will advance us in the least in the estimation of working men to show them that we can skillfully and bitterly strike at the professors of Christianity, and at the same time have laudation for its foes. This we fear is done (we hope unintentionally done) in this volume; to us it is, among much that is good, a blot. We take one illustration, *Praise for Charles Bradlaugh*, while in more than one place the Christian professor is represented thus, or

similarly. It is not a bad Gospel to preach, that of soap and water. Cleanliness is next to Godliness. Although, judging from the number of very DIRTY CHRISTIANS there are in the world, it does not always seem to accompany it. We find much in this book that is right worthy, but we believe it would have proved a much more useful volume had we been spared the flippancy and bitterness which we fear the book contains.

Active Service. Fervent in Spirit. Serving the Lord. By JAMES W. BRYANS, Captain (retired) late H.M. Bombay Army. James Nisbet & Co., Berners-street.

THIS very stimulating little book is printed and published uniform with *Only a Soldier*, by the same writer, and which we took occasion to write approvingly of in a previous number. Both works are of considerable merit and deserve a large circulation among the officers and men of our army. At the same time it will be nearly impossible for either book to be read without profiting all readers who are followers of Christ.

The Army Scripture Reader. His Work in Barracks and Camp. By CAPTAIN RODERICK MACKENZIE, Secretary for Scotland Army Scripture Readers' Society. New and enlarged edition, 4, Trafalgar-square, London, W.C.

THIS prettily got up little volume will stimulate the reader to increased interest in the spiritual welfare of our army, and a prayer for remembrance of her toiling Scripture readers. We also believe the work would be of service to any missionaries and others who are at work for the Lord.

Waymarks for Wanderers. By W. Y. FULLETON, Evangelist, London. Passmore and Alabaster, Paternoster Buildings, 1s.

THIS little volume contains five sermons on the parable of the Prodigal Son, preached at the revival services in the Metropolitan Tabernacle last winter. They are not deficient in

ripe study, but they abound in ready wit, and are all alive with anecdote, the more attractive because several of the incidents were as fresh as fish just caught out of the sea and cooked on the shore. Mr. Fullerton is a young preacher who is gaining a wide reputation in our provincial towns. He goes forth as an evangelist from *The Tabernacle* under Mr. Spurgeon's auspices, in company with Mr. Manter Smith, who blows the silver trumpet, sings sacred solos, and charms the children with his addresses. Our author, who hails from the Emerald Isle, has no reason to be ashamed of his origin or his accent, for he has the gifts of a natural orator, the grace of a sound gossamer, and does honour to the guild of mission preachers.

Chrestos: a Religious Epithet. Its Import and Influence. By J. B. MITCHELL, M.D., L.F.P.S. Willans and Norgate, Henrietta-street.

A work of scholarly research, and will be read with pleasure by the Biblical archæologist and others who love to dig into the roots and history of words.

The Sword and Trowel, The Baptist Magazine, The General Baptist, The Freeman, and Baptist, have our warmest approval, and should all be read by all Baptists.

We have received the *Annual Report of the Ragged Church and Chapel Union, The Annual Report of the Ragged School Union, The Report of the Baptist Tract Society, The Quarterly Record of the Trinitarian Bible Society, The Christian Sentinel, The Voice of Warning, Evangelical Christendom, The Missing Link, and The Appeal of the Zenana and Medical Mission Home and School for Ladies*. What an immense amount of work these institutions represent, and we give to each of them our most constant well wishes and prayers.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. JOHN G. RAWSON, of Kimbolton, late of Rawdon College, has accepted a cordial and unanimous invitation to the pastorate of the church at Ulverston.

Mr. S. Lyne, of the Pastors' College, has accepted a unanimous call to the pastorate of the church at Chenies, Bucks.

Rev. E. H. Davies has resigned the pastorate of the church at Abingdon, Berks.

Rev. W. R. Golding, of Liverpool, has accepted an invitation to become the pastor of Burley-road Church, Leeds.

Rev. J. Matthews, late of Wokingham, has accepted the pastorate of the New Barnet Church.

PRESENTATIONS.

THE Rev. A. Hornsey, who has been labouring at Ashley, Lymington, during the last three months, has been presented by the congregation with a purse of gold as a token of esteem.

Rev. T. Ll. Jones, of Pontypool, was, at a public meeting last week, held under the presidency of Mr. Charles Lewis, J.P., of Newport, Mon., presented with a handsome gold watch, in recognition of his seven years' faithful services as pastor of the church during the last seven years.

NEW CHAPELS.

BRISTOL: TOTTERDOWN.—Until seven years ago there existed on the east side of Knowle-road, just above the church of the Holy Nativity, a place of worship used jointly by Congregationalists and Baptists, the minister

being Rev. F. W. Monk, whose subsequent advocacy of spiritualism made him notorious. At the date mentioned the temporary structure was destroyed by fire, and until the present time, owing to legal difficulties, no attempt has been made to resume the work. A sum of £500 was paid by the Insurance Company to the trustees, and after some negotiations with the two denominations concerned, the Baptists agreed to accept that legacy with its corresponding responsibility. The friends at Broadmead Chapel, who entered heartily into the undertaking, have contributed £500 as their share of the cost, Rev. E. G. Gange becoming chairman of the committee, and personally obtaining about £1,200 towards the estimated outlay of £2,200. The other Baptist churches of the district have also co-operated. The ceremony of laying the memorial stone of the new chapel was performed on June 14, by Mr. E. S. Robinson. Among those present were Revs. E. G. Gange, H. A. Thomas, U. R. Thomas, G. P. Gould, G. D. Evans, and W. J. Mayers; Messrs. Edward Robinson, G. H. Leonard, R. G. Whiting, F. Ashmead, J. Thomas, G. J. Smith, W. Merrick, G. M. Carlile, and A. Harford. Addresses were given and a liberal collection was made. Afterwards a tea and public meeting was held at Broadmead Chapel.

On Tuesday, June 15, the memorial stone of the new Baptist church, Elm-grove, Southsea, was laid by J. J. Smith, Esq., of Watford. This building, which will cost about £6,000, is being erected from plans furnished by Messrs. Paul and Bonella, for the congregation now assembling in St. Paul's-square, Southsea, under the

ministry of the Rev. P. G. Scorey. After the laying of the stone, the friends assembled in the old school-room and chapel for tea, and a public meeting was held, presided over by the Rev. F. Trestrail, F.R.G.S., President of the Baptist Union. The Rev. R. Foster Jeffrey, formerly pastor of the church, and many ministers of various neighbouring churches, took part in the day's engagements. The proceeds reached a total of £300, and the funds are thus made up (reckoning on £1,600 for the old premises, which are to be sold) to about £3,000. At least £3,000 more will be wanted for the completion of the work.

RICHMOND, SURREY.—The memorial stone of the new Baptist Chapel at Richmond was laid on Thursday, July 15th, by John Barran, Esq., M.P. The friends afterwards took lunch together at the Star and Garter Hotel, at which W. S. Caine, Esq., M.P., presided. There was a public tea meeting, after which addresses were delivered by several friends. The site for the new chapel is in Duke-street, very near the railway stations.

RECOGNITIONS.

THE recognition services of Rev. B. Binks took place on Sunday and Monday, June 20th and 21st, in connection with the church at Workington. Sermons were preached on the Sunday morning and evening by the Rev. W. Osborne, and in the afternoon by the Rev. B. Binks, to large audiences. On Monday a public tea took place, at which 300 or more persons sat down. A meeting was held afterwards, when Wilfrid Hine, Esq., took the chair. Addresses were delivered by the Revs. W. Osborne, B. Binks, James McNab, R. Walker, J. Ronnie, M.A., G. Molyneux, B.A., LL.B., R. Humphreys, and Messrs. Thompson and Beavan. Total proceeds of tea and collections amounted to £23.

Rev. H. D. Brown, late of Darling-

ton, has been publicly recognised as pastor of the Rochdale-road Church at Bury. Rev. W. Roman presided, and Rev. W. H. Perkins, M.A., and other ministers, delivered addresses.

Recognition services connected with the settlement of the Rev. C. B. Williams, son of Rev. C. Williams, of Accrington, who has during the past six months been labouring in connection with the church at Netton-road, Oakham, as its pastor, was held on Tuesday, June 6th. In the afternoon Rev. J. T. Brown, of Northampton, preached, and in the evening presided at a public meeting, at which addresses were delivered by Revs. R. Caven, B.A., upon the relative duties of minister and people; the Rev. J. Cort, W. Robinson, G. Dowson, and others.

ABERDUAR.—Services in connection with the ordination of Mr. H. James, student of Pontypool College, as pastor of Bethel Silian, Caersalem, and Aberduar, were held on June 8 and 9. Sermons were delivered by Revs. J. R. Morgan, D.D.; N. Thomas; J. A. Morris; T. E. Williams; D. F. Ellis; W. Jones; M. James; M. Jones; E. Phillips and J. Davies. Dr. Morgan delivered the charge to the newly-elected pastor, and Rev. N. Thomas that to the church. Mr. James enters upon his labours with encouraging prospects of success.

LONDON: WANDSWORTH COMMON.—An interesting gathering has been held at Chatham-road Chapel, the occasion being the recognition of Rev. A. Harmer as pastor of the church, numbering some sixty or seventy members. After tea Mr. C. de Selincourt took the chair, and the proceedings were opened by prayer from Rev. F. Feltham. After a hymn had been sung, the consecration prayer was offered by Mr. Rides, and Mr. T. Rogers delivered the charge to the pastor. The charge to the church was given by Rev. E. Henderson, and the meeting was also addressed by others; Mr. Gleazer referring to the loss sustained by the friends at Victoria

Chapel by the removal of Mr. Harmer, and bearing friendly testimony and congratulation from them.

MISCELLANEOUS.

PRECEDED by a special service, conducted by the Rev. W. Cuff, Sir S. Morton Peto, Bart., presided at a public meeting held on Tuesday, 6th July, at Alperton Chapel, Sudbury, in celebration of its anniversary. Addresses were delivered by the Revs. W. Stott, J. T. Biscoe, J. B. Myers, C. M. Longhurst, W. Scriven, C. B. Chapman (pastor), and Mr. A. H. Baynes.

BAPTISTS IN SWEDEN.—The following statistics relative to the Baptist church in Sweden have just been received:—18,928 members, 300 churches, baptized during the year 1879, 3,384; 29 new churches were founded during the same period. In the Sunday Schools there were 16,336 children, with 1,581 teachers. The statistics for 1870, ten years ago, show 8,617 members, 217 churches, and in the Sunday Schools 4,450 children, with 319 teachers. During the year 1869 there were 833 baptized. The oldest church in Sweden was only organized in 1848. No other church was organized before 1854, when 4 churches were formed.

On page 192 of last month's *Messenger*, instead of "Mr. John Crowke," read Mr. John CROWTER.

BAPTISMS.

Aberdare.—June 27, at Carmel, Five, by T. Jones.
Ashton-under-Lyne.—June 27, Two, and One on July 1, by A. Bowden.
Bacup.—July 4, Ebenezer, Three, by W. Gay.
Barrow-in-Furness.—June 27, Eleven, by J. Hughes.
Belfast.—Regent-street, June 20, Five, and July 4, Five, by E. Mateer.
Birmingham.—June 28, Constitution Hill, Three, by J. Burton.
Bishop's Stortford.—June 30, Two, by B. Hodgkins.
Erubourne.—June 12, One; July 5, One, by W. J. Winter.

Bradford, Yorks.—June 27, Walton-street, Seven, by J. Oatey.
Bridport, Dorset.—June 27, One, by J. T. Eames.
Cambridge.—July 1, Eden Chapel, Three, by J. Jule.
Carygreen, Plymouth.—June 24, Five, by J. Ashworth.
Chatteris.—July 4, Mile End, Four, by F. J. Bird.
Clay Cross.—June 9, Six, by J. Watmough.
Coalville.—July 1, Ebenezer Chapel, Four, by Mr. Hill.
Crickhowell.—July 11, Three, by J. Jenkins.
Devonport.—June 30, Pembroke-street, Two, by R. J. Watts.
Earls Colne, Essex.—July 2, Two, by W. E. Rice.
Ebbw Vale.—June 19, at Zion, Two, by W. Powell.
Eccleshill.—June 23, Four, by J. Stead.
Eye, Suffolk.—June 27, Two, by W. W. Haines.
Fulmouth.—June 23, Eight, by J. Douglas.
Great Marlow.—July 4, One, by C. A. Wood.
Guildford.—June 15, Commercial-road, Five, by J. Rankine.
Guildford.—June 14, at Commercial-road Chapel (kindly lent for the occasion), Four, from Alton, Hants, by G. J. Dann.
Hanham, Gloucestershire.—June 20, Two, by T. Bowbeer.
Hanley.—June 27, Twelve, by A. E. Johnson.
Hastingsden.—Trinity Chapel, April 25, Sixteen; May 5, One; May 16, Two, by P. Prout.
Heiston.—June 27, Three, by J. H. Sobey.
Hereford.—June 27, Commercial-road, Seven, by J. Williams.
Hill Top, Eastwood.—June 7, Five, by W. Myers.
Hill Top, Eastwood, Notts.—July 4, Four, by W. Myers.
Knighton.—July 4, Two, by W. Williams.
Lincoln.—June 20, Mint-lane, Three, by G. P. Mackay.
Little Kingshill, Bucks.—July 4, Three, by T. L. Smith.
Liverpool.—June 27, Soho-street, Four, by Llantrissant.—June 6, Five, by T. Baker.
Llanrihangel, Crucorney.—May 30, Three, by S. H. Jenkins.
Lords Hill, Salop.—June 20, Four, by W. Jenkins.
Lamb-in-Rossendale.—June 6, Five, by H. Abraham.
Lymington.—June 27, Three, by J. Collins.
E. E. Walter.
Moriah, Radnorshire.—June 13, One, by J. Phillips.
Millgate, near Rochdale.—June 27, One, by T. Griffiths.
Metropolitan District.—
Brixton.—June 27, at Cornwall-road, Four, by E. F. Barrett.
Cyanford.—May 30, One, by H. Beddow.

DE PROFUNDIS.*

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

"For He hath not despised nor abhorred the affliction of the afflicted; neither hath He hid His face from Him; but when He cried unto Him, He heard."—PSA. xxii. 24.

THIS psalm, as you all know, contains the language of the Saviour. Evidently it cannot refer to David. There are many expressions in it which would be quite unsuitable for the lips of the Psalmist with regard to himself. The tone and tenor demand that we should understand it as concerning the Messiah. The psalm begins with one of His cries upon the cross, "My God, My God, why hast Thou forsaken Me?" and it concludes in the Hebrew with the Saviour's expiring words, "It is finished!" It may well be considered to be the soliloquy of our expiring Lord, in which He expresses the unequalled grief which He felt. And we may understand the words of the text as being the testimony of Christ upon the cross to the way in which God deals with afflicted souls. He himself had passed under the cloud. He had been in thicker darkness than you or I are likely ever to encounter. He had borne heavier burdens than ever He pressed upon our shoulders, and when He had endured all His trials this was the witness which He bore concerning God,—“He hath not despised the affliction of the afflicted; neither hath He hid His face from Him; but when He cried unto Him He heard”—a valuable testimony as coming from the Saviour.

In our times of depression, dear friends, when we are harassed with anxieties or overtaken with adversity of any kind, it would be comparatively easy for us to endure the present trouble if we had a firm conviction that we should be ultimately delivered out of it, and that it would work for our good. If we could perceive the hand of God in it, or discern the purpose of God in bringing us through it, either for the promotion of His glory or for the furtherance of our sanctification, we should be able to endure, not only manfully, but even cheerfully. Like those who took joyfully the spoiling of their goods, we might even count it a joy when we fell into manifold trials, because of the blessed fruit which those trials would bring forth to us. It is a main part of Satan's policy with afflicted souls to hide such thoughts from their minds. He magnifies the peril that is close at hand, and he makes the prospect of relief look very distant and diminutive. There are all black shadows and no bright sunshine in the glimpses he opens to you of the future. Bad as your present state may be, he will persuade you that it is but the vestibule of something worse; that this is only the beginning of the shower; that those heavy drops presage a violent storm. You will be tempted to distrust God; you will be prone to fear that He has forgotten you; dreary thoughts of

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the connection between your distress and His displeasure will haunt your troubled brain, till you think you can trace in your suffering tokens of His severity. This is Satan's device : he tries to knock away the props which keep us up ; he endeavours to extinguish those bright lamps of comfort which the Holy Ghost would have us guard and trim with earnest care. Brethren and sisters, if we must pass through darkness, may our faith in God never fail ; if we must be subject to doubts and fears, heavings and tossings, may God grant us grace still to keep our hold upon God's covenant. In evil times may we not be afraid, knowing that everything that happens to us must end well because we are in our heavenly Father's hands, and by His wise counsel and His gracious providence we must be safely led ; then we shall go singing, even through the valley of the shadow of death, with His presence for our support, and His rod and His staff comforting us.

I want to use this testimony for the comfort of some who are cast down and disheartened. May the Holy Spirit bless the word to this end. I am painfully aware of my own inability to comfort those that mourn. It is only the Divine Comforter who can give you sure relief. What though I may at times have some drops of oil and wine, I do not know how to apply them. Oh that the good Physician would pour in the potent *heal-all* to refresh and restore some wounded spirit ! We purpose, however, first of all to talk about the cases in point which prove the text ; secondly, assuming it to be proven, we shall have a few words to say about the fear which at once vanishes ; and then, thirdly, we shall speak to those who foster fear to the neglect of faith, about the grievousness of their sin, and the rebuke it deserves.

I. Here is a remarkable testimony. Who can gainsay it ? "He hath not despised nor abhorred the affliction of the afflicted ; neither hath He hid His face from Him, but when He cried unto Him He heard." This was the unanimous testimony of all the people of God up to that time. Turning to the inspired records, where shall we begin ? Suppose I remind you of the patriarch Jacob. We find him in many troubles. Was he not compassed about with troubles throughout his entire career ? In early life he made a great mistake, which exposed him to much danger, and entailed on him many difficulties. Even afterwards he seems to have blundered from one dilemma to another, his life-story supplying a succession of griefs and grievances. After serving a double apprenticeship, far from the home of his childhood, where his work was heavy, his wages light, and his wits in constant requisition, we find him travelling on his way back with his wives and his little ones to the fields where his fathers had pitched their tents, digged their wells, and reared their altars. When he hears that his brother Esau, with a host of armed men, is coming to meet him, he knows that Esau is highly incensed ; he remembers that he had done him a gross wrong ; and he is fully aware that his angry brother means mischief. The crafty one had displaced his brother and defrauded him. So Jacob's conscience pricks him. "Conscience doth make cowards of us all." And he, never very valiant, is now full of alarm. Do you see him ? He has sent his children to the other side of the brook Jabbok, and he begins to pray. There appears an angel unto him ; for what purpose ? to comfort him ? Not at all, but to wrestle with him. That angel came in the guise of an adversary. Instead of giving him a blessing the angel withheld it from him. All through

that long night Jacob might have fancied that the angel was a messenger of wrath, and not a messenger of love, had not his faith told him better : so did he prove his strength by strong opposition. Oh the pangs that Jacob endured while he wrestled ! What his agony must have been we cannot tell. As he strove he was probably covered with sweat as was our mightier Champion that night in the garden of Gethsemane ! But how did it end ? Did God despise Jacob ? Did He leave him the prey of Esau ? As the angel departed, did he laugh at the impotent resistance the patriarch had offered ? Ay, but see him limping, halting upon his thighs. Has God abhorred him ? Not at all, oh no. He has risen from his knees a conqueror, God has dubbed him a knight on the field. He said unto him, "What is thy name ?" And he said, "Jacob." "Thy name," said He, shall be no more called Jacob, but Israel ; for as a prince hast thou power with God and with man, and hast prevailed." He had won the victory. God did not despise his affliction, nor abhor him when he was in extremities, nor did He hide His face from him, but when he cried unto Him He heard.

Another instance is that of Joseph. His afflictions were grievous, and the troubles that befell him were not few. He was a child of sorrow, but his suffering was the way to glory, as most children who are favoured of God will ever find it to be. Envied of his brethren, his life at home must have been very unhappy. Their envy ripened at length into malice, and they sold him for a slave. You know his history. You remember how he came into Egypt, and in the house of Potiphar for a while he prospered. But presently the unchaste love of his master's wife becomes more bitter a trial to him than the unnatural hatred of his brethren had been. Notwithstanding the purity of his character, he was falsely accused, charged with a shameful misdemeanour, and cast into the roundhouse to be the companion of prisoners. Alas, poor Joseph ! he needs your pity. See him slandered. One of the blackest of crimes, purported to have been committed under the most ungrateful circumstances, is laid at his door. His feet are made fast in the stocks, and the iron, it is said, entered into his soul, which is something more than entering into his body. Does he not seem to be deserted ? How wretched the plight into which he is brought ! what can be worse ? But how did it end ? Did God leave Joseph when he had thus come under the displeasure of his master ? Did He forsake him and hide His face from him now that nobody had a good word to say for the young Israelite ? Did God refuse his prayer now that every one else would have turned a deaf ear to it ? Not so. The scene changes. After a brief interval you hear the cry through Egypt's streets, "Bow the knee," and you see Joseph released from prison, riding in the second chariot of the empire, lord over all Egypt, without whose will there is not a dog that moves its tongue. God "hath not despised nor abhorred the affliction of the afflicted ; neither hath He hid His face from him ; but when he cried unto Him, He heard."

As you pass along through the pages of history you will find no exception to this rule, but we must light upon only a few instances. Take the case of David. How many and manifold were his troubles ! he could never have written the Book of Psalms had it not been so. The varied experiences of the shepherd-monarch have furnished us with much blessed experimental instruction. Perhaps one of the worst plights into which David ever got was when the Amalekites invaded Ziklag, smote the city and burned it

with fire. Poor David ! I have often pitied him when he returned and found that his home was a desolation, that his wives were taken captive, and that his goods had been carried off, while his followers were likewise robbed of their wives and children, being taken captives. So exasperated were they that they spoke about stoning David. Surely they might have sympathized with the distress of their captain instead of aggravating it. Seeing he had to suffer as well as the rest of them, they ought to have rallied round him. If they had ever been true and faithful to their chief, their hearts ought to have been bound together like the heart of one man in their allegiance at that fearful hour. Instead of this they spoke of stoning him. Oh, how bitter the distress ! What reproach to endure when familiar friends revolt and grow fierce as excited foemen ! This is the man who had excited the jealousy of the court because he was the popular favourite, the elect of the people, the admired of all admirers. Yet now his own followers, his trusted allies, those who had been his faithful friends in many a fray, plot, and plan, concert and conspire, and actually propose to stone him. What will he do ? How will he act ? Where will he fly in this emergency ? Hear the sacred record that chronicles his resolution : " David encouraged himself in the Lord his God." Yes, His name alone is excellent. In the intensity of his solitude, so deserted that there was none to comfort him, so distressed that there was none to cheer him, bereft of his consorts, and betrayed of his comrades, he could not comfort himself in any creature, so he seeks succour from on high, and he was secure at once of sympathy and help. With what result ? Why, with instant relief to his feelings and speedy redress in his circumstances. Rightly guided how to overtake the spoilers, he recovered all that he had lost, and relieved them of booty which greatly enriched him, and enabled him to requite many friends with princely generosity. Here, again, when men despised and abhorred, Jehovah succoured the afflicted. When men turned their backs upon the son of Jesse, Jehovah did not hide His face, but lifted up the light of His countenance upon him ; for when His servant cried unto Him, He heard. Still more sorrowful was the experience of David when he crossed the brook Kedron, weeping as he went, driven out by the rebellion of his unnatural son Absalom. Oh ! it must have been a sore cut to David when Ahithophel, his trusted counsellor, forsook him, after all Israel had fallen away from him ; the monarch whose name had been once invested with a magic charm, for he was the man whom all Israel delighted to honour. Ah, David, thou art indeed in sore perplexity now. Like the sands upon the sea-shore for multitude will thy adversaries be ; trained soldiers, once faithful auxiliaries, but now fierce antagonists as a disciplined force dreadful to think of. What will become of David ? See how Shimei curses him, " Go up, thou bloody man ! Go up, thou bloody man ! " He casts stones at the king as he passes by with a broken heart. His own son was the instrument of his banishment, and that son sought his father's life. Little can we know how deeply this must have wounded the Psalmist's soul. In these altered circumstances, when friendships fail and fate seems cruel, will God be constant ? Oh yes ; His faithfulness, which is established in the very heavens, is equal to any, and indeed to every emergency. The king's name is a by-word, a butt, a jest, and a derision. The drunkards as they reel along the streets mock David ; nobody has a good word for him. They say that God hath put him away because

he slew the house of Saul, though he did not do so. They bring a lying accusation against him, and set up Absalom, who stole away their hearts, in his stead! Did God forsake him in this extremity? David's testimony you have before you in these very words. He spoke them concerning his greater Son and Lord, it is true, but he proved them himself first before uttering the prophecy,—“He hath not despised nor abhorred the affliction of the afflicted; neither hath He hid His face from him; but when he cried unto Him, He heard.”

I shall not detain you with any further instances from the Bible. You can cull them for yourselves at your leisure; in the sacred volume they abound. Let me rather refer you now to the centuries of the Christian era. Before appealing, however, to any of those witnesses, permit me to mention the apostle Paul as a notable example that God does not despise His servants. In his second letter to Timothy he says, “At my first answer” (that is, when arraigned before Nero) “no man stood with me, but all men forsook me; notwithstanding the Lord stood with me and strengthened me.” He wrote thus at the finish of his course, when he had fought the good fight of faith, and the time of his departure was at hand. Though deserted by all his friends, he was cheered by the presence and promise of God. Oh that blessed word “notwithstanding!” So shall ye ever find it. When no man is bold enough to plead our cause, Jehovah doth not withdraw His hand or His help. Have you ever read the history of the martyrs? We ought all of us to be better acquainted with the Book of Martyrs than we are. Next to the Bible, it seems to me that every Christian man ought to study and treasure up in his memory the records of these witnesses for the faith of Christ, who laid down their lives for the gospel, willing rather to forfeit life than betray their Lord. Our education and intelligence are sadly at fault if we have but a vague knowledge of the history of those champions whose sufferings and death have won our liberties. Some of the martyrs were peculiarly tried. It was the common custom to treat them with contempt as well as with cruelty. In the pictures that we have of the *auto-da-fe*, or Spanish Inquisition, the prisoners are generally represented as being led out wearing high caps, on which devils were painted, and covered with garments on which were represented the flames of hell amidst the company of devils and damned souls. So did the persecutors delight to portray their victims. They were made to look vile in the eyes of the populace. Everybody who saw them pass by considered them unworthy to live; they were accounted to be contemptible beings, the offscouring of all things. No pity was showed them, no word of comfort was spoken to them; but they were treated as noxious creatures that must be destroyed and exterminated for the good of mankind. So did they fare at the hand of their persecutors. But oh the holy triumph of these martyred ones! With what courage and constancy did they stand in the midst of the flames upon burning fagots! how cheerfully they sang some grand old psalm, their souls being full of joy unspeakable, while enduring in the flesh the bitterest pangs! Well could they testify that “He hath not despised nor abhorred the affliction of the afflicted; neither hath He hid His face from him; but when he cried unto Him, He heard.” Many of them were thrown into prison, and left almost to starve, lying there till Bunyan's strong expression of the moss growing on their eyelids did but slightly exaggerate their wretched condition,

through the dampness of the dungeons in which they were confined. Yet by grace they were enabled to sing as Paul and Silas did in the jail at Philippi, giving glory to God. You know the grand utterance of one of them who said, "Mine enemies thought they had put me into a dungeon, but I have found it to be Christ's parlour, for He hath been there with me, and made me bless and thank His name that I was accounted worthy thus to suffer reproach for His name's sake."

And while this has been true, my brethren, of saints under these extraordinary trials, like proof of the divine faithfulness has been made by disciples of Jesus under other and more common circumstances that have come under our own observation. We have ourselves met with Christians who have been brought very low, stripped of their wealth, and suddenly reduced to poverty, deprived of many comforts that seemed essential to them; bereaved of their friends, and left often alone in the world; but we have noticed that they have always realized the promise of Christ, "I will not leave you; others may desert you, but I will not; I will come unto you." We have heard some of these people say, and we have listened with open ears as they have said it, that it has been good for them to have been afflicted, and that their happiest times, when the Lord has drawn them near to Him, have not been their days of prosperity, but their periods of adversity. We have seen in this church, in our rather wide pastoral experience, a considerable number of the saints who have been in grievous trouble,—a trouble very like that which came upon the house where Job's sons and daughters were gathered when a great wind smote the four corners of it. They seem to have had a four-cornered trouble, that smote them in all quarters and in all ways; yet we have seen that they have been supported and sustained. The Lord has been their strength in time of trouble. The unanimous verdict of the whole of the general assembly of the church of the firstborn above, and the consenting verdict of all faithful souls here below, is this,—“He hath not despised nor abhorred the affliction of the afflicted; neither had He hid His face from him; but when he cried unto Him, He heard.”

But now, brethren and sisters, to come closer back to the text, the best testimony we could possibly get is the testimony of the Lord Jesus Christ himself. Now observe that while we reverence and adore our Lord Christ Jesus as “God over all, blessed for ever,” yet He was, to all intents and purposes, a man in all things made like unto His brethren, save only that in Him there was no sin. As a man He passed through trials and troubles, and under those troubles His soul was depressed and burdened just as ours would be, and He had to pray as we must pray. It is astonishing that it should have been so, and yet doubtless so it was.

“Cold mountains and the midnight air
Witnessed the fervour of His prayer.”

He had the same kind of spiritual conflicts to endure as you and I have. He was tempted in all points like as we are, yet without sin. On the cross He passed through the most stupendous conflict that ever gathered round any man, and there, with heaven leaving Him for a time, with hell permitted to send forth its hosts in unusual fierceness, with earth enraged against Him, and His own disciples fled, what was His experience with regard to His God? Why, brethren, He tells us that for a while He was

forsaken ; that was because of your sins and mine. For while He did say, "Why hast Thou forsaken Me?" it was for a reason which does not tell in our case, for we who believe on Him have no sins from which to be forsaken, seeing that all our sins were laid on Him ; they were all laid on the scapegoat's head of old. There was one element in his sufferings which made his case worse than ours can ever be, namely, that he was suffering to make an atonement for sin, which you and I never will have to do, because Christ did it for us. But what was His experience? He had for a while to pass under the cloud of the hiding of God's face. How, then, did His Father ultimately leave Him? Was Christ defeated? Did His enemies triumph? Did hell hold jubilee because the seed of the woman was crushed beneath the power of the serpent? Oh, no! He here rises from the fight victorious, and looking back upon the conflict, He says to all His brethren as they gather round Him, "He hath not despised nor abhorred the affliction of the afflicted; neither hath He hid His face from him; but when he cried unto Him, He heard." All these witnesses, then, who have gone deeper down in trouble than we ever can, ought to satisfy us that it is a fact, and a fact without a single exception, that God does not forsake His people.

So much, then, upon the case in point. But I hear somebody say, "Ah! that case is not mine. All these people you have spoken about are God's people; I am a sinner; mine is a different case, and my trouble differs from theirs in this respect, that I am an unpardoned sinner." Well, my dear friend, there is a difference there certainly; but there is no difference as to another fact; and when I have given you proof of it I will leave this point. You have been a Manasseh. Well, what was Manasseh? The first part of his history is as black with idolatry and as blood-red with cruelty as a man's life could well be. Nobody could have been a more atrocious offender than was that son of godly parents. He went far, very far, into sin. Well, what about him? He was taken captive, carried into Babylon, and put into prison, where he remained until his heart was broken by his defeat and degradation. So heavy were the chains he wore, and so bitter was the suffering he had to endure as a captive exile, that he was sore troubled, and it is said, "Manasseh cried unto the Lord out of the low dungeon." A dethroned king, a sovereign in rags, a monarch lying in a dungeon, a black sinner, a hater of God, who had stained his garments with the blood of God's saints—such was Manasseh! Surely such a man as this will be left in the prison. It serves him right. Nobody would complain against the justice or severity of God if He did leave him there, and turned a deaf ear to his petition. But how came it to pass? Why, beloved, the Lord was entreated of him, and heard his supplication, and brought him again to Jerusalem and his kingdom. He was saved; for still the test is true—"He hath not despised nor abhorred the affliction of the afflicted; neither hath He hid His face from him; but when he cried unto Him, He heard him." Sinner as he was, even Manasseh was heard!

II. Now we turn to our second point—THERE IS A FEAR WHICH OUGHT TO BE DISPELLED AT ONCE.

This fear may take three forms. There are three clauses in the one sentence of our text, each of which suggests a fear. It is by no means an uncommon thing for afflicted and tempest-tossed souls to imagine that *God will despise them*. This is not surprising, because it is customary—

poor human nature is so selfish that it is prone to slight a fellow-creature in affliction. I think I have read in some old Natural History that when a stag has been wounded by the hounds, the other stags, instead of affording it any shelter in their midst, will push at it with their horns, and drive it out of the herd, their motto being "Every stag for itself." 'Twere better to die than to be dependent on the pity of the proud. This is the way of the world. When a man is down, kick him. As soon as ever a man loses his fortune he loses his friends. Leave him. Why should we concern ourselves about his complaints? Come away from him; he will make us as miserable as he is himself. Hence it is really very natural, though it certainly is very wicked, that we should be afraid that God would do the same. We reason that because men despise us in the hour of trouble, God will in like manner despise us; but there is no analogy. Then, again, an afflicted person is apt to despise himself. He knows more about himself than others do, and he soon begins to get despicable in his own eyes when trouble comes to empty him of his vain conceit. What worthy and important individuals some men swell into when business prospers! Why, they hold their heads so high that the sky is scarcely lofty enough to air their dignity! Where shall they find a house to hold them? But how the loss of money seems to put pins into the wind-bag, and it collapses! So it is with some of us when we are sick. If we are hale and healthy we project grand schemes, and we are prepared to perform great exploits; but at the first touch of illness we shrivel up, and feel that we are fit for nothing. Have you ever passed through this shrivelling process, brethren? I think most of us have. Well, now, when we despise ourselves we are ready to think that God despises us, whereas He always acts upon the contrary rule. When we dote much upon ourselves He despises us, but when we are little in our own account then He esteems us; for He judges and calculates our value by a very opposite standard to that which we apply to ourselves. This is, however, a propensity thoroughly natural. When others despise us and we despise ourselves we conclude that God despises us. Particularly if we are conscious that our suffering is the fruit of some sin, or that we have committed a trespass for which we are visited with trouble, we think that God will surely despise us. How can He look upon such an unclean thing? Now we are taken among the thorns, like the ram upon Mount Moriah, what can be the intent but that we are to be slaughtered? There must soon be an end of us now. But we are mistaken altogether. Since sin is so hateful to God, He must cast it away, but when that is done it is gone for ever, and hence we may learn to hope. Now, brethren, this fear is a very common one, but is it not dispelled by the text? The text tells you positively that God "hath not the despised nor abhorred the affliction of the afflicted." It is God's word. You cannot have any assurance simpler or clearer than this. Do not say, then, that God will despise you because you are so troubled and cast down. The text declares that He never has done so. It tells us as a fact that God has not done so; therefore let that fear be given to the winds.

But the fear may arise in another shape. We may say, "*Surely God will hide His face from us.*" It is admitted that He may do so for a little season, to try His people, but He will not do it for any length of time, or to imperil their destruction. *That cannot be.* It is natural that you should think

that God will forsake you. When friends forsake you it is natural that you should think "He has left me." When those that most you trusted have played you false, and he that has eaten bread with you lifts up his heel against you, it is not strange that you should think you are forsaken altogether. When the aspect of your affairs naturally suggests desertion, it is no wonder that you should fall into this mistake; but you must give up this fear at once if you read this text, for—listen—"Neither hath He hid His face from him." You will not fly in the face of the text, surely? God will not hide His face from you; He will not for ever refuse to be gracious; He is a good and tender God, and means to return unto you in mercy; for though "weeping may endure for a night, joy cometh in the morning."

The same fear may take a third shape, namely, that *God will not hear our prayer*. This fear, too, under whatever circumstances a man may harbour it, is put away by the text, "When he cried unto Him, He heard." God has heard your prayer, dear soul. He may not have answered it immediately to your comfort, but He has filed it; He has placed it where He sees it, where He will never forget it, where He intends to fulfil it. You may have to wait a little while,—and who would not wait for such a mercy? As I have passed the hospital gates I have seen hundreds of people waiting there to be attended to by the physician. When I have passed some time after I have seen them still there, crowded together. I dare say they wish they could get the medicine without waiting, but they are glad enough to get it even after waiting. So with you. God will hear you. Prayer never comes back empty from God. The prayer of a really needing, thirsty, broken-hearted spirit must open the gates of heaven. Luther used to call it heaven's strong bar with which to burst the gates of heaven; and certainly there is nothing so prevalent with God as the sighs, the tears, the cries, the desires, the longings of those who desire to behold His face. Do not believe it, let who will say that God can refuse to answer you. "When He cried unto Him, He heard." The text fairly meets this fear.

III. Thirdly, if this fear should still remain, I must solemnly, in God's name, speak to you of ITS GREAT SIN.

It is a very great sin, I believe, to give God a bad character; it is a very great sin to think badly of Him. It is worse still to show that you think badly of Him, for that makes others believe the same; perhaps it is worse still to speak out these thoughts, and put them into language, as some have done. Now what would you say if you saw in a magazine or newspaper article a statement to this effect,—"*The Christian's God is not gracious; He is not kind; He is not tender; He is not loving: there are persons who seek His face, and He will not be found of them; there are persons conscious of sin, and desiring pardon, but He will not give it to them; there are those who know what it is to trust in Jesus, and who walk in the light of His countenance, but they are cast away and left to perish; He said He would not do it, but He has done it; He said He would bless them, but He has cursed them; He pictured Himself as a father receiving prodigals, and putting their heads on His bosom, and feasting them, but it comes out now that He does not do anything of the kind; after all He has promised them He does not fulfil any of His solemn pledges.*" Now, were I to read aught like that in a newspaper I should burn the paper for fear anybody else should see it, but I should feel indignant as I read it—wouldn't you?

—and I should say, “The enemy hath done this.” And yet, do you know, there are some here present who, while they would not say such a thing, have thought just so, and are feeling afraid that it is so; only I hope that in God’s name they will be led to-night to denounce such thoughts, and banish them for ever from their imagination. Oh! what has God done that you should think badly of Him? His goodness in sparing us ought to make us feel that He is a good God. Oh! we shall never know how gracious God is! The heights and depths of His love we shall never scale nor fathom. We shall never know how willing our heavenly Father is to forgive us. We shall never be able, perhaps, even in heaven, fully to apprehend it. Through the ages we shall not know the joy the Father hath. It is His delight to pardon sin. It does not cost the sun any trouble to shine. Would he be the sun without shining? So is it with God. He is good because He is God—that is “good.” He gives mercy because He is the fountain of mercy. God is love. Why, then, do you always say in your heart that God is hard? God is love! God is love! Soul, canst thou not hear the music of that sweet word,—“God is love?” Why dost thou, then, speak so hardly of God, and think so hardly of Him? It must be a very high sin; may you see it to be so, and find forgiveness for it.

As an aggravation of the sin of thinking hardly of God, which is one of the greatest of sins in some respects, do you not consider that a person who still thinks that God may despise the affliction of the afflicted, and hide His face from him, gives the lie to all the Holy Scriptures? You profess to believe that they are true, that they are inspired records, that the men who there wrote their testimony wrote as they were guided by the Holy Spirit; but if you doubt the veracity of one such testimony do you not impugn the whole of them, and accuse prophets and apostles of having written old wives’ fables for the purpose of deceiving you? Or else there is another thing you do: you suppose that God has altered since their day, that He has changed, and that the purpose of His heart has ceased to be steadfast. Were not this a terrible implication on your part? Could it be that the immutable God has lost the choicest of His attributes? He did not cast away sinners in the days gone by, and if He doth it now He is changed. Rather should you say He did not cast them away then as He is still the same, neither can He refuse to help. The same God will act in the same way under the same circumstances. If there be the same compassion in the character of God, He will still attend to His people who cry to Him as he has done in the old time that was before us.

I read to-day a little extract which I thought was very good. Somebody said that when a sinner says that he cannot believe God it is only another way of saying that God is a liar. It is a solemn charge to bring against those who are fearful and unbelieving, but I believe the indictment is rightly framed.

When I say to a man, “I cannot believe you,” is there any difference between saying that and saying that the man is a liar? I cannot see any distinction. A liar, I suppose, is a person whom I cannot believe because he has been in the habit of speaking that which is not true. If I say to God, “I cannot believe Thee,” I really say, “Thou art a liar.” If He were true, and I knew Him to be true, I must believe Him; I could not try to do it; I could not help it. Knowing God to be true, I must believe all He has said. So, then, we who think that God will desert us, who form

the idea that He will not hear our cries, and will despise our affliction, we do virtually as good as say that the God of all truth is a liar. It may seem to you a small thing to look at, but regarded in its true light it is a monstrous libel against the Lord our God. Oh that we may no longer shelter ourselves beneath the raven wings of dark, distrustful suspicion, nor allow a faithless thought to lodge in our bosom! If I were at this moment driven to the last stage of despair, I would ask the Lord at least to restrain me from accusing Him of being unkind or untruthful. Resolved to run all risks, I would throw myself at His feet; if I perish, still determined to glorify God. Though He should slay me, I could wish to confess that He is good. Must I be damned, let me still believe that He is kind. Well, now, such a thing were impossible. God would never slay one who admired His perfections, nor cast from His presence a soul that worshipped at the remembrance of His holiness. It is the fixed and settled conviction of our minds, if we know anything of God, that He is tenderness itself, and love and mercy. If we believe that the gospel proclamation concerning His dear Son is all true, we cannot doubt that whosoever believeth on Christ is born of God, and he that believeth on Him is not condemned. Whosoever believeth on Jesus Christ shall have eternal life, and he shall never perish, neither shall any pluck him out of Christ's hands. Many such choice words of comfort are there for those of us who put our trust in Christ Jesus, and we sweetly feel in our minds that we can safely rely on their simple truth.

If I get no glimpse of His face in the midnight darkness, I will feel about till I find the cross to cling to, and to it I will cling, sink or swim, live or die. If I perish, I will only perish there.

Will my Lord and Master use this grand text to give great cheer to some troubled soul? He knows. There may happen to be some here whom our reflections do not happen to suit. For others it may be specially intended as a word in season. Those of you who are sailing along with wind and tide in your favour may save it up till by-and-by the clouds lower and the storm bursts over your heads. My heart is toward those who are passing through "a time of trial." Such a declaration as this may prove to be like a plank, or a broken piece of timber, on which some shipwrecked soul may come safely to land.

Portion read before sermon—Lamentations iii.

Essays and Papers on Religious Subjects.

DAVID BRAINERD, THE INDIAN MISSIONARY.

CHAPTER IX.—GENUINE REVIVAL FRUIT.

ONE of the charges frequently brought against modern religious revivals is that they too often prove evanescent. It is said—and unfortunately with too much truth—that when the evangelistic excitement is over, crowds of the new converts who have professed to “find Christ,” are themselves then, if sought for, not easily found. And why? Because with the cessation of spasmodic effort they soon get lost again in the world, and if discovered are proved to be doing anything but holding the Saviour fast. We can therefore easily imagine the sober-minded reader perusing the marvellous accounts given in the preceding chapters relative to the Indian converts asking himself the question, How did they endure? Did their “goodness pass away like the morning cloud and the early dew”? or did they give full proof that the work wrought within them was the genuine work of the Holy Ghost? This question, it must be confessed, is of great importance, and ought not to be slightly passed over. “By their fruits,” we are told, “we are to know” all who profess Christ; and therefore to judge satisfactorily we must subject the after life of these Indians to the test. This we will now proceed to do; and we trust that the interesting incidents recorded will give the satisfaction that is required, and profit all who may read them.

After a month’s labour in Cros-

weeksung David Brainerd becomes fully convinced that it is his duty to revisit the Indians on Susquehannah River, as it was the proper season of the year for finding them generally at home. This duty he determines to fulfil, but first spends some hours in discoursing publicly and privately with the Indians he is about to leave behind. He then acquaints them with his determination, and asks them for their prayerful help. He tells them that he wants the Spirit of God to go with him, without whom nothing could be done to any good purpose among the Indians. Of this fact they themselves had had good proof. They had sometimes had the opportunity of observing how barren their meetings were, even when great pains had been taken to affect and awaken sinners; and yet to little or no purpose when the Spirit’s special aid was withheld. On that ground he asked them if they would be willing to spend the remainder of the day in prayer for him, that God would go with him, and succeed his endeavours for the conversion of those poor souls who were far away. With this motion they cheerfully complied. Soon after he left them they began to pray, and continued praying from one hour and a half before sunset, and all night till nearly *break of day*, “not suspecting till they went out and viewed the stars and saw the morning star a considerable height that it was later than common bedtime.” It is not often that in modern times we read of a prayer meeting like this; and we are not surprised to find the Interpreter speaking of it as “a remarkable night, attended with a

powerful influence upon those who were yet under concern, as well as those who had received comfort."

On the same day on which this record was given two distressed souls found peace in Jesus; and an old Indian who all his days had been an obstinate idolater was brought to give up his rattles to the other Indians, who quickly destroyed them. These rattles had often been used for music in their idolatrous feasts and dances; and their voluntary destruction, without any instigation on the part of David Brainerd—for he had not said a word about them,—was to him a great proof of the power of God's Word on their consciences. That Word which had taught them to renounce all sin, had alone convinced them of the evil of retaining these idolatrous instruments; and guided solely by it, they, greatly to his satisfaction, gave this solid proof of their detestation of their past sinful ways.

At the Forks of Delaware similar scenes are enacted. On one occasion several persons seemed to be awakened, "amongst whom," David Brainerd tells us, "were two stupid creatures, that he could scarcely ever before keep awake while he was preaching." Let preachers who are troubled with sleepy hearers in their congregation take comfort from this incident, and not give way to despair. Even for these sleepy souls it is manifest there is hope. On another day, one Indian giving hopeful evidence of being truly religious was asked, on being observed, why he wept? His reply was, "when he thought how Christ was slain like a lamb, and spilt His blood for sinners, he could not help crying when he was all alone." The same Indian's wife also declared that "Christ was so near to her in prayer, that sometimes when she had been praying alone her heart loved to pray, so that

she could not bear to leave the place, but wanted to stay and pray longer." As the divine work thus spreads, opposition as usual has to be encountered. In those parts were several Indians who had always refused to hear the missionary preach, and were enraged against any who came to listen to him. Now, however, they became more bitter than ever, scoffing at Christianity, and sometimes sneeringly asking the converts "how often they had cried?" and "whether they had not now cried enough?" But this "trial of cruel mockings" they were found to endure bravely for Christ's sake, and to the confusion of their adversaries.

On December 25th, at Crosweek-sung, there occurred another remarkable outpouring of the Spirit, which the missionary thus describes:—

"The Indians having been used upon Christmas Days to drink and revel among some of the white people in these parts, I thought it proper this day to call them together and discourse to them upon divine things, which I accordingly did from the parable of the barren fig tree (Luke xiii. 6—9). A divine influence evidently accompanied the word at this season. The power of God appeared in the assembly, not by producing any remarkable cries, but by breaking and melting the hearts of several who were scarce ever moved with any concern before. The power attending divine truth resembled the earthquake rather than the whirlwind. Their passions were not so much alarmed as has been common here in times past, but their judgments appeared to be powerfully convinced by the *conquering influence of divine truth*. The impressions made upon the assembly in general seemed not superficial but deep and heart-affecting. Oh,

how ready did they now appear universally to embrace and comply with everything they heard, and were convinced was duty! God was in the midst of us of a truth, bowing and melting stubborn hearts. How many tears and sobs were then to be seen and heard among us! What liveliness and strict attention! What eagerness and intenseness of mind appeared in the whole assembly in the time of divine service! They seemed to watch and wait for the dropping of God's word as the thirsty earth for the former and latter rain."

After public worship on the following Lord's day David Brainerd goes to his house promising to preach again after a short season of intermission. But his eager hearers will not let him rest. Into his house they come one after the other, with tears in their eyes, craving to know *what they must do to be saved.* Referring to this occurrence he says,—

"The Divine Spirit in such a manner set home upon their hearts what I spoke to them that the house was soon filled with cries and groans. They all flocked together upon this occasion, and those whom I had reason to think in a Christless state were almost universally seized with concern about their souls. It was a season of great power among them; it seemed as if God had *bowed the heavens and come down.* So astonishingly prevalent was the operation upon old as well as young, that it seemed as if none would be left in a state of carnal security, but that God was now about to convert all the world. And I was ready to think then that I should never again despair of the conversion of any man or woman living, be they who or what they would. It is impossible to give a just and lively description of the appearance of things at this season,—at least such as to convey a bright and adequate

idea of the effects of this influence. A number might now be seen rejoicing that God had not taken away the powerful influence of His blessed Spirit from this place. It was refreshing to see so many *striving to enter in at the strait gate,* and others animated with such concern for them that they wanted to "*push them forward,*" as some of them expressed it. At the same time numbers both of men and women, old and young, might be seen in tears, and some in anguish of spirit, appearing in their very countenances like condemned malefactors bound towards the place of execution, with a heavy solicitude sitting in their faces, so that there seemed here, as I thought, a lively emblem of the solemn day of accounts, a mixture of heaven and hell, of joy unspeakable and anguish inexpressible. The concern and religious affection was such that I could not pretend to have any formal religious exercise among them, but spent the time in discoursing to one and another as I thought most proper and seasonable, and sometimes addressed them all together, and finally concluded with prayer. Such were their circumstances at this season that I could scarcely have half an hour's rest from speaking, from about half an hour before twelve o'clock, at which time I began public worship, till past seven at night. There appeared to be four or five persons newly awakened this day and the evening before, some of whom but very lately came among us."

A month afterwards one Indian informs the missionary with much concern that "his heart was so pierced with his preaching, that he knew not where to turn or what to do." A fortnight passes away and then "a vile drunkard is remarkably awakened," continuing in great anguish of soul until near midnight. One

poor heavy-laden soul who had long been under great and constant spiritual distress was now brought into a calm and comfortable state of mind. Formerly opposed to the notion of Divine sovereignty, she now cheerfully acknowledged that "she saw and felt it was right that God should do with her as He pleased, and her heart felt satisfied that it should be so." She even went further than this, adding that the heavy burden she had lain under was now removed; and that fearing the Spirit of God was departing from her, and would leave her wholly careless, she had tried to recover her concern and distress again, but all in vain. She felt now that she never could do anything to save herself, but must perish for ever if Christ did not *do all* for her; that she did not deserve His help, and that it would be right if He should leave her to perish. But she knew that Christ *could* save her, though she could do nothing to save herself. With this feeling of absolute submission peace came, and here she found rest. Will not the reader, on perusing deep Christian experiences like these wrought in the hearts and lives of poor converted savages, give the glory to God, who alone could thus cause those who "sat in darkness to see great light, and those who sat in the region and shadow of death to have light sprung up"?

(To be continued.)

THE NON-RECEPTION OF CHRIST.

A MEDITATION ON JOHN I. 11.
BY A JUDGE'S DAUGHTER.

THERE is not a sadder verse in all the New Testament than this: "He came unto His own, and His own received Him not." We may not be able to count our friends by hundreds, but this is a matter of

comparatively little importance so long as "our own" are good and true to us. Here was One coming to His own people, coming with only thoughts of love towards them, and yet He lived among them for thirty-three years and they knew Him not. In days long gone by, as the mighty God, He had loved their fathers, and brought them out of the land of Egypt and out of the house of bondage, and guided them for forty years in the wilderness, going before them by day in a "pillar of cloud," and by night in a "pillar of fire." "In all their affliction He was afflicted . . . in His love and in His pity He redeemed them; and He bare them and carried them all the days of old" (Isaiah lxiii. 9). Yet when He came again to dwell, as the Incarnate God, among His own people, they knew Him not. None had room for Him. The world gave Him nothing but a manger for His cradle and a cross for His death-bed. "All things were made by Him; and without Him was not anything made that was made." "Though He was rich, yet for your sakes He became poor, that ye, through His poverty, might be rich." So poor did He become that He had "not where to lay His head." The very foxes and the birds of the air, in this respect, were better off than He. It is a strange thought: *The Lord of life and glory was ignored among and by His own.* Yet so it was. And yet He was no recluse. Born of woman, He lived among men, going in and out among them continually. They saw with wonder that diseases fled at His touch; that when He spoke the grave gave up its dead; that even inanimate nature knew and obeyed His voice; that the winds were hushed at His bidding, and the waves became as a marble pavement

to His feet; yet His own, the people He had formed for Himself, were encompassed by so dense a darkness that they comprehended Him not. His human nature felt this neglect; for His tender, loving heart was susceptible of pain. Once during His ministry, when many of His disciples went back and walked no more with Him, He turned to the twelve—and there is something almost pitiful in the cry—and said: “Will ye also go away?” And at another time He says: “Ye will not come unto Me, that ye might have life;” and yet again, as He beholds and weeps over the city of Jerusalem: “If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes” (Luke xix. 42).

We are ready to cry “Shame!” upon a world that could treat One so kind and loving with such neglect. Yet, is not this the very treatment He is receiving over and over again to-day? In how many ways does He come to us, and yet we ignore Him! His words are just as tender now as when He walked the earth 1,800 years ago. His invitations are just as precious, just as real, just as loving. “Come unto Me, all ye that labour and are heavy laden, and I will give you rest.” Such is His language still. His tender, gracious words come borne on every breath. And yet the people will not come. And His own professed disciples, how is it with them? Ah! Christ is often wounded in the house of His friends. It is easy to “know” Christ when among those who profess to love His name; but among those who love Him not, are we not sometimes tempted, like Peter, to say, “I know not the Man”? Oh, shame upon these coward hearts!

If thus it has been with us in the past, let it be atoned for by greater fidelity and zeal in the future. Let us make up to Him, as it were, for the coldness and neglect He received from men when He dwelt below. Let us never be ashamed to “know” Him, no matter where we are. He knows us each. “The Lord knoweth them that are His.” Let us be very careful to know Him and to receive Him, whether He comes to us in joy or in sorrow; in the persons of His sick and suffering ones, or when we see Him as He often is, even now, “despised and rejected of men.” Never let us lose the opportunity and privilege, the honour and the blessedness of receiving the Saviour, in whatever form or at whatever time He may appear.

“Admit Him, for the human breast
Ne'er entertained so kind a guest;
No mortal tongue their joys can
tell,
With whom He condescends to
dwell.”

In rejecting Him, heaven is rejected, God is rejected. In receiving Him, everything is received—peace, pardon, and eternal life.

“As many as RECEIVED Him, to them gave He power (or privilege) to become the SONS OF GOD, even to them that believe on His name.”

A NEEDFUL PRAYER.

“Hold Thou me up.”—Ps. cxix. 117.

YES, indeed, a most needful prayer. It is encouraging to know that the representative men of the Bible were in many ways like unto ourselves, subject to the same temptations, liable to make the same mistakes; evidently the Psalmist who wrote these words to which we refer was such an one—one who realized his own need and his own weakness.

“Hold Thou me up.” Then we

cannot stand alone ; and if we cannot stand alone, we can much less walk alone. This deals a deadly blow at all creature righteousness ; it leaves no hope for creature merit, but shows how entirely we are cast upon God. They are our happiest times when we can realize this. Our own unaided efforts are sure to end in disappointment and confusion ; therefore it is a most encouraging thought for the child of God, when perhaps he has been realizing his own utter insufficiency, to know that his safety depends altogether upon the One who is holding him up.

This short, but expressive prayer, is suitable at all times. I like these ejaculatory prayers, which we send like an arrow to the throne of God. Perhaps of all prayer, this form of it is most sincere ; there is nothing formal about it ; it rises up from the soul when the need, and at the moment when it is most intensely felt. We need not be ever on our knees to be holding communion with God ; in the midst of the crowd we can be alone with Him ; behind the counter, or walking along the street the heart may go up to Him who is in every place, and ever ready to attend to His children's cry.

If we are in the habit of looking up to God in this way and asking for His help, we shall find this prayer often the most suitable to the occasion. It may be we are surrounded by temptation, we are very near the edge of the precipice—very near to falling—but we send up the prayer, "Hold Thou me up," and the ear of God is attentive, and the hand of God is stretched out to help. We sometimes hear of falling from grace ; truly we may fall from our profession and bring dishonour on the name of Christ ; but if we are truly saved, we are saved eternally. If God has adopted us into His family and owned us as His children,

surely He will never disown us. But still our love may grow cold, we may walk at a distance from Him and give occasion to the world to speak evil of His cause ; how much need is there, then, for us to pray with the Psalmist, "Hold Thou me up," for says he, "Then shall I be safe."

Yes, he was right. How can we be safe without this holding up ? The old nature is still prone to evil ; though we may sometimes account it dead, it will rise up and cause us sorrow and repentance. But godly sorrow needeth not to be repented of. Satan still goeth about to put stumbling-blocks in the way of the Christian ; there are many who would draw us into the world and sinful society if they could ; but if we are upheld by the omnipotent hand of God we are safe. If we are confiding in Him and seeking His guidance for our rule of life we are safe, aye, and happy too ; we have a conscience void of offence toward God, and we are assured that He smiles upon us and regards us with favour. Oh, let us be anxious that He should ever guide our feet into the ways of holiness and truth.

Fareham.

E. S.

"IS CHRIST YOUR MASTER?"

BY REV. H. WATTS.

IT is to be feared that in the present day there are many who profess to put their trust in Christ as their *Saviour*, who after all do not practically submit to Him as their *Master*. The full surrender of the soul to Him in death they are prepared to make readily ; but the *daily* surrender of the same soul to His supreme control in life is a sacrifice they are not willing to render. Yet what is the professed surrender of the soul without this ? Is it worth anything at all ? Will it stand the

trying test of the judgment day? It certainly will not. The body must be presented "a living sacrifice, holy, acceptable unto God, as our reasonable service," or the professed surrender of the soul may turn out to be nothing but a fatal delusion. No more solemn truth is taught in God's Word than this:—"Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."

In the New Testament, Christ claims not only to be the Saviour of His people, but also their Master. "One is your Master, even Christ." "Ye call me Master and Lord, and ye say well, for so I am." And what master is there like Him? Where is one to be found so loving, so kind, so wise, so tender and gracious, or that gives his servants such good wages? We answer, Nowhere. All His true servants acknowledge this, and boast of it. Matthew Henry tells us that devout Mr. Herbert, when he mentioned the name of Christ used to add, "my Master," and thus lingers lovingly upon the word in one of his quaint poems:—

"How sweetly doth my Master sound,
my Master!

As ambergris leaves a rich scent
unto the taster,

So do these words a sweet content,
an oriental fragraney, my Master!"

So, too, felt good, though eccentric Rowland Hill. When about eighteen years of age, he entered, as he frequently termed it, upon his Master's "sweet service," and he was fond of illustrating his love for it by relating the tale of a poor negro who had been kindly treated by his master. After he had been some time in his service, the master said to his slave, "Now you are of age, you may go where you please, and

serve any master you think proper; I did not buy you to keep you as a slave, but in order that you might enjoy the sweets of liberty. You can leave my house to-morrow if you like." The poor slave was melted by the power of such great kindness, and with the deepest emotion, he exclaimed: "Me leave you, my dear massa! oh! not for all de world. Me want no wages to serve you; if massa turn me out at one door, me will come in at de oder." Such was the experience of Rowland Hill. Tired of the bondage of sin, in the sweet service of the Redeemer he delighted to live as long as life lasted, finding in that service "perfect freedom."

If we, then, profess that Christ is our Saviour, we must also to prove it render to Him the service of body and soul. We must not be ruled by our own will, but by His will. We must not walk in the light of our own understanding, but seek by reading the Word, and by meditation and prayer, to know what He would have us do. The true test of discipleship has been well defined as "warm personal attachment and devoted obedience." Out of love to Christ's person and work we must render that obedience which honours God and leads to our spiritual good, as well as the welfare of others. The condition of discipleship, as laid down by Christ Himself, strictly agrees with this definition, and, although some may think it very strict, it will not do to lower the standard. "He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me, is not worthy of Me. And he that taketh not his cross and followeth after Me, is not worthy of Me. He that findeth his life shall lose it; and he that loseth his life for My sake shall find it." The

true disciple, then, prefers Christ before all his nearest and dearest relationships; he makes a surrender to the Saviour of his mental faculties, bodily powers, and varied talents; he takes up the cross daily as the Lord may be pleased to lay it upon him; and he seeks to act as one who would be prepared to surrender even life itself for His sake and in His service, should the sacrifice be demanded. This, indisputably, is discipleship as it is described to us in the New Testament, and it becomes all of us who profess to be Christ's followers to see how near we come up to the description.

It is a poor discipleship that is not prepared to surrender all for Christ. He who has bought us at such an immense sacrifice surely cannot ask us for too much! He deserves all, and ten thousand times more than we can give. To ask us for less than *wholesale* service would crown His name and work with dishonour, and would militate against our best interests. Are we, then, willing to make the full surrender? This is the question for each one of us to put to himself. Of one thing we may rest assured: if we are not we cannot enjoy a sense of pardon and peace with God. A seeker a few years ago found this out. He was anxious about his soul, but could get no rest. A Christian friend questioned him, and discovered that he had not relinquished a certain evil. He was told that he must give it up. "What!" said he, "give it up; it is perfectly impossible; it would cost me my life." His friend made a noble reply. Said he: "Your life, dear brother, is not of the least importance; the martyrs did not think anything of their lives; it is the will of God that you have to go by, and that is all-important." He had not thought of that. Now, however, he did think of it, and what

followed? He relinquished the evil, enjoyed peace with God, and saved his life instead of losing it.

It is thus that the true servants of Christ give themselves up to Him. Constrained by God's grace, they own Christ before the world, glory in His despised ordinances, ally themselves with His people, and walk in His ways. Despising the mean spirit that desires merely to be *saved at last*, without taking up the cross and rendering grateful service, they daily look up to Christ as their Master for orders, saying:

"Thus would I serve Thee, gracious Lord,

And watch before Thy gate;
Ready to run the weariest race,
To bear the heaviest weight.

The hardest toil to undertake
With joy at Thy command;
The meanest office to receive
With meekness at Thy hand.
Through evil and through good
report

Still keeping at Thy side,
By life or death in this poor flesh
Let Christ be magnified."

Reader, are you prepared thus to own Christ as *your* Master? Only as you are, can you reasonably expect Him to say when your earthly toil is over: "Well done, *good and faithful* servant; enter thou into the joy of thy Lord."

Hyde, near Manchester.

REVIVALS IN THE EARLY CHURCH.

BY THE LATE JOHN WEIR, D.D.

REVIVAL, strictly speaking, implies that spiritual life is already possessed. And just as the fading flower, the drooping plant, the parched cereals, by the gentle shower and the gladsome sunshine, are resuscitated into fresh life—so, by the fresh communications of His

heavenly grace, the Holy Ghost restores from a languishing condition that inner life which He had previously bestowed. But, as commonly understood, Revival means not only the enlargement and advancement of the work of grace in the regenerate, but the impartation, by the quickening Spirit, of a divine life to those hitherto dead in trespasses and sins.

It was thus that Christianity itself was ushered in by a mighty outpouring of the Spirit of God in connection with the preaching of the gospel,—not by the gospel without the Spirit, nor by the Spirit without the Word, nor yet by the gifts of tongues, otherwise as attestations of the divinity of the work, and especially as essential to the *universal* proclamation of the truth by its appointed heralds. The apostles, and those with them who were already Christ's true disciples, were commanded to tarry at Jerusalem till they should receive "the promise of the Father," and "power from on high." They were taught that, without the promised Spirit, they must remain powerless; but for this they were encouraged to pray with confidence. Accordingly we find that in answer to their *united prayers* the divine energy was vouchsafed, and when it came it operated irresistibly and mightily on the hearts of multitudes.

Thus it was that on the day of Pentecost, not a few, but a great number, and these, as Bunyan has it, "the biggest sinners"—"Jerusalem sinners"—were suddenly brought under the most awful convictions of their guiltiness in having "killed the Prince of Life;" and that these men at once, *in numbers*, earnestly asked as to what must be done in order to escape the divine wrath and curse which they felt they had incurred. More than this,

when they were informed of what they must do to be saved, they joyfully and at once complied with the terms. They "gladly received the word." Thus three thousands, by one sermon, were suddenly "converted," and their sins were immediately "blotted out," because the Spirit accompanied the Scriptural testimony borne to Jesus as the Christ, with convincing, illuminating, and quickening power. Thus the New Testament dispensation was ushered in by a Revival, by a mighty Awakening, by a glorious outburst of spiritual life.

The apostolic age thus inaugurated was marked and rendered ever memorable and glorious by a *series* of mighty awakenings. After the first results among the people of Jerusalem, we find that "the Lord added *daily* to the church such as should be saved;" that "many thousands [Greek, *myriads*] believed;" we read also of "multitudes of both men and women;" and that "a great company of the priests were obedient to the faith."

In like manner, when the door of faith was opened to the Gentiles, the life-giving wave swept over every part of the Roman Empire. In Rome itself was formed a church so prominent in zeal, and so sound in doctrine and knowledge, that its "faith was spoken of throughout the whole world;" and even in "Cæsar's household" its Spirit-taught members were to be found.

In spite of persecution, nay, by means of it—its angry winds sweeping over the Church's garden, and bearing upon their wings the seeds of holy truth, to deposit them wide and far over new fields, there to germinate and bring forth fresh harvests,—the religion of the Cross was for the first three centuries one continued manifestation of spiritual life and power. No wonder, then, that,

as a heathen historian records, the temples of the gods were almost deserted, and that the animals intended for sacrifice could scarcely find a purchaser. It was the victory of the two-edged sword of the Spirit. It was the spiritual world-wide conquest which found jubilant utterance in the "Great Heart" of primitive times, who—himself a marvellous trophy of the quickening and transforming grace of the Holy Ghost—like a general addressing his brave captains and companions in arms after a long series of triumphs, exclaimed, "Now thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place" (2 Cor. ii. 14).

Now, both by the analogies of nature, as well as by the peculiar character of the gospel dispensation, we are warranted to expect that what took place in apostolic times, and in connection with the first successes of Christianity, shall again and again be realized in the history of the Church.

"I cannot doubt," says Bishop McIlvaine, "that revivals are the work of God; forty-nine years ago I myself was made a subject of the gospel of the Son of God in the awakening of 1809, and some of my dearest and best friends who are gone home to glory were the fruits of these manifestations of the Holy Ghost."

And so the same excellent and judicious prelate, addressing the Bishop of Down and Connor, on August 2nd, 1859, while using words of loving caution and counsel, yet fully recognising with glowing gratitude the reality of a divine agency in the Ulster awakening, and a longing for a *general* revival, the fulness of the heavenly rain, thus writes:—

"My dear Bishop,—Why should it be thought a thing incredible that

God should raise the dead? Why more incredible that He should raise the spiritually dead to newness of life by hundreds in a day than, as we are too much contented to see, by one or two now and then, the little gift to our great unbelief? Why more incredible that He should so raise the dead as that they should come forth at once, decidedly, manifestly, exhibiting immediately the most striking evidence of newness of life, rejoicing in the change, not doubting its reality, full of the joy of life, than if the work were so unmarked and apparently gradual that it excited no notice, and could hardly be seen? Why more incredible that such rising from the dead should extend over all Ireland and Scotland and England than that it should shake the dry bones of a few valleys of death in one of them? Oh! let us pray—let us pray expectingly. Let us believe more in the Holy Ghost. Let us escape more from our traditional ideas of what we may hope for, from what we have been accustomed to see and receive; and let us gauge our desires, and hopes, and prayers by the promises—by the office of the Holy Ghost—by the fulness and mightiness of the grace of God. Be sure, my dear bishop, you and all your clergy, and all the churches of every name in Ireland, and all that love our Lord—all that have recently been called out of darkness into His marvellous light—and all that are yet in spiritual death, have the prayers of a great multitude in this country of the people of God. We pray that God will abound with you more and more, and that the river of God which is now so gloriously making you glad in Ireland may revive the whole land, and all Great Britain, till there shall everywhere be seen 'the resurrection and the life.'

Reviews.

A Popular Guide to Baptism. By JOHN ALCORN. Fourth Edition. Baptist Tract Society, Castle-street, Holborn.

WE repeat our former recommendation of this work, and are right glad to find a fourth edition demanded. Of course, every Baptist is sure that the New Testament contains the best history of Baptism, both in its subjects and its mode—and its teaching ought to be sufficient for the sincere inquirer after truth. But for all who wish to pursue the subject farther, we have no hesitation in saying to them, read Mr. Alcorn's excellent work. We may add our pleasure that the price places it within the reach of all.

What do we owe Him? the Story of a Grain of Mustard Seed. By Rev. CHARLES BULLOCK, B.D. Home Words Office, 1, Paternoster-buildings.

THE tale of Robert Raikes and the history of Sunday schools, in six chapters, well told; prettily illustrated, and well got-up. A nice present for our young people.

The Centenary of Sunday Schools.

A SERMON preached at Park-street Chapel, Brentford, on Sunday morning, July 18, 1880, by Rev. William A. Blake, in aid of the funds of the Sunday School Union. All the leading facts of the origin of Sunday schools and the work of Robert Raikes are found in this discourse, and in the interests of Sunday schools we believe it would be well if a copy were put into the hands of all in our senior classes.—J. H. B.

The Sword and Trowel leads off with a first-rate paper read at the conference of the Pastors' College, by Pastor W. Williams; subject, Fuel for Heart Flames. The *Baptist*

Magazine, with other good articles, contains one on the fourth petition of the Lord's Prayer, by Rev. Richard Glover, of Bristol. The *General Baptist* contains the Secretary's statement of Home Mission Work in 1880.

The Preacher's Analyst, Vol. IV. No. 7. Elliot Stock. We have a favourable word for this monthly, but we are sorry the plan of former numbers is discontinued; namely, that of giving the names of authors to be read. It seemed to us to make the outlines doubly serviceable.

We have received *Truth and Progress* from South Australia. *The Voice of Warning, Evangelical Christendom, Regions Beyond.* Also from Mr. GEORGE BASNET, a report of the Birmingham Sunday Lecture Society, and *Lessons from Daily Life*, from the Life and Teachings of George Dawson. Of the former we say that, however good and useful such lectures may be, they can never take the place nor do the work of addresses on Christ crucified, and we have read with considerable pleasure the able piece of word-painting describing George Dawson and his work. We have little fault to find with what Mr. Dawson said, but have to utter a complaint that he should have left some most important things unsaid.

Religious Tract Society, 56, Paternoster-row.—We have received *The Sunday at Home, The Leisure Hour, The Boy's Own and Girl's Own Magazines, The Tract Magazine, The Cottager, and The Child's Companion.* We have nothing but smiles and kind words for each of them. Some of them are the friends of many years, while others are new faces, but always welcome. They all maintain healthy vigour, and are immensely suitable and serviceable to the large

classes for whom they are intended. We notice with pleasure part 1 of *Friendly Greetings*. It will be read as a tract where the one of ordinary shops and appearance would be neglected. *We shall use it in our own Tract Districts*. Its illustrations, &c., &c., make it a marvel of cheapness.

Brooks's Popular Botany. Comprising all plants, British and Foreign, most useful to man in medicine, food, the manufactures, and the garden. With coloured plates and numerous wood engravings. J. A. Brook and Co., 282, Strand.

THE house from which it issues ensures for the reader a first-class work on the subject. We wish that a knowledge of botany were more general; it would frequently save life, direct to a medicine chest as well as teach us how to enrich ourselves by utilizing

the gifts of a wise and beneficent Creator.

The Juvenile Missionary Herald and the *Welcome*. Two beautifully illustrated serials.

The Children's Advocate. By T. B. STEPHENSON, B.A. No. 6. Griffith and Farran, St. Paul's Churchyard.—We repeat our last notice of this worthy little work and its orphan Institutions.

A Curious Dance round a Curious Tree. By CHARLES DICKENS, 1852.

Now published in connection with an appeal on behalf of the funds of St. Luke's Hospital. We trust that the appeal will be thoroughly responded to. It is a painfully interesting and extremely deserving institution.

Poetry.

TAKE COURAGE.

WEARY heart, why art thou pining?
 Why longest thou to know
 Hidden things whose secret meaning
 Is taught to none below?
 Wonderest thou why clouds are looming
 Over thy darkened way,
 While sunshine bright and flow'rets blooming,
 Make other's path so gay?

Troubled heart, why mourn the dark'ning
 Of lights that were thy guide—
 Lights now hidden in earth's bosom,
 Which once shone by thy side?
 Dost thou droop bereft and lonely,
 Counting o'er thy friends in heaven,
 Sighing for that moment only
 When rest shall thee be given?

Fainting heart, why dost thou tremble,
 Though the future threat'ning be?
 Rest and trust, these darksome shadows,
 From thy life shall one day flee.
 And when dawns the heavenly morrow,
 Thou shalt know why these things were,
 See thy need of earthly sorrow,
 Know 'twas love that sent each care.

Bath.

MARY E. SAVAGE.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. J. MUNRO, of Grantown, has accepted a call to the pastorate of the church at Fraserburgh.

Rev. H. Ernest Crofts, of Rawdon College, has accepted a call to the pastorate of the church at Kelso.

Mr. W. Sexton, of the Pastors' College, has accepted the invitation to settle at Salem Chapel, Boston.

Rev. S. Hodges has resigned the pastorate of the church at Stow-on-the-Wold, after a ministry there of seventeen years.

Rev. William Henry Hooper has resigned the pastorate of the Union Church, at Wood-street Chapel, Walthamstow, Essex, which he has held for nearly thirty years.

Mr. George Downs Hooper, F.S.S., of Gunnersbury, a former prizeman at King's College, and lecturer at the City of London and Polytechnic Colleges, &c., has accepted the unanimous invitation of the church at Hendon to become its pastor.

Rev. J. G. Raws, having to leave Kimbolton on account of health, has accepted an invitation from the church at Ulverston.

Rev. J. W. Gardner, of Witney, has accepted a call to the pastorate of the churches at Upper and Lower Stratton, Swindon, Wilts.

Rev. J. N. Rootham, of Stourbridge, after a ministry of six years in that town, has accepted a call to the pastorate of the church at Barnstaple, Devon.

Rev. F. Johnson, formerly of Pontypool College, has just resigned the pastorate of the church at St. Helier's, Jersey.

Mr. W. Chambers, secretary of the Pastors' Evening College, has accepted an invitation to the pastorate

of Little Paris-street Church, Stan-gate, Lambeth.

Rev. W. H. Childs has resigned the pastoral care of the church at Wyndham-road, Camberwell, and has accepted the care of the church at Sudbury, Suffolk.

Rev. H. Channer, of Sarratt, is willing to accept an appointment as an evangelist to labour among three or four small churches.

PRESENTATIONS.

THE Rev. J. Wilkins has, after seven years' ministry, resigned his pastorate of the church at Maidenhead. On Monday, at a farewell meeting, he was presented with a purse of £24, and several neighbouring ministers delivered addresses. Mr. Wilkins is shortly leaving for America.

The Rev. W. Parry, having resigned the pastorate of the English church at Penarth, owing to ill-health, a public meeting was held to bid him farewell. During the evening a suitable presentation was made to Mr. Parry as a mark of the esteem in which he is held by the people, to whom he had ministered with much acceptance for two years and a half.

NEW CHAPELS.

AT Haven-green, Ealing, on Tuesday afternoon, August 10th, Rev. J. Clifford, M.A., LL.B., as ex-president of the London Baptist Association, and Sir Thomas Chambers, Q.C., M.P., Recorder of London, as president of the Sunday School Union, laid memorial stones—one in celebration of the Sunday School Centenary—of a

new chapel to be erected under the auspices of the London Baptist Association. The edifice, which is of handsome design, has been contracted for at £5,500, and the freehold site has cost £1,500. Addresses were delivered by the Revs. W. G. Lewis, W. P. Cope, and others. A total of £608 was placed upon the stones. A tea meeting was afterwards held in the Wesleyan school-room, and Mr. Spurgeon preached to a crowded congregation.

Opening services of a new chapel just erected for the ministry of the Rev. W. Durban, B.A., at Grosvenor-park, Chester, have been held. Rev. Hugh Stowell Brown preached. It was reported that the total cost of chapel and school premises is £3,800, of which £2,500 had been raised. The enterprise was started under the auspices of the Lancashire and Cheshire Association, and has been promoted, and so far completed, in the face of exceptional obstacles.

Memorial stones of a new chapel in course of erection at Pontnewydd have been laid. The pastor, Rev. T. Cocker, described the origin of the church and its subsequent history, and Mr. R. Cory, of Cardiff, delivered an address. Mr. C. Lewis, J.P., of Newport, laid the first stone, and a number of others were laid on behalf of the young men of the church and congregation, the school, and various associated organizations, after which special sermons were preached. The proceeds of the day reached a total towards the building fund of £42.

The memorial stones of a new chapel have been laid at Shoreham, Sussex, by Mr. and Mrs. Payne, of Brighton, to whose generosity the erection of the place of worship is mainly due.

The foundation-stone of a new chapel has been laid at Hutton Cranswick, Yorkshire, on Tuesday, by W. Stead, Esq., of Harrogate. It will cost about £400, of which about £290 has been given or promised.

Memorial services of an interesting character were held in connection

with the closing of the chapel at Crewkerne for renovation and enlargement. On Sunday, the 11th of July, special sermons were preached by the pastor, Rev. J. Cruickshank; and on Tuesday, the 13th, Rev. J. Trafford, M.A., of Weymouth, preached in the afternoon, after which a memorial stone was laid in the new wing by R. Southcombe, Esq. Preceding the ceremony the pastor gave a brief outline of the church from its formation in 1820. After tea Mr. Southcombe presided at the public meeting, which was addressed by Revs. R. James, J. Trafford, J. Cruickshank, H. Hardin, and T. Prentice. The whole of the chapel is to be reseatd, which, together with the extension, will cost £700, towards which £440 have been raised.

After two years of anxious uncertainty, the friends connected with Worship-street Church have secured in Bethnal-green-road, a few yards from Shoreditch High-street, a capital freehold site for their new chapel, at a cost of £2,500. It is proposed to expend a further sum of £5,000 on the building, which will be commenced at once. The church is now worshipping at 11, Worship-street, under the pastoral care of the Rev. W. Harvey Smith.

At Lockerley-green, Hants, a new chapel—the second connected with the denomination in the parish of 600 persons—has just been opened for public worship.

RECOGNITION SERVICES.

RECOGNITION services connected with the settlement of the Rev. F. J. Steward, as pastor of the church at Castle-street Chapel, Calne, have been held. A meeting was held, at which it was stated that the church existed a century without a pastor. Rev. J. Wall, now in Rome, was there from 1859 to 1863. Rev. J. Birt, B.A., offered prayer; after which Rev. W. Anderson delivered the charge to the minister, and

Rev. W. H. J. Page, former pastor to the church, followed by other addresses. Rev. W. Anderson preached in the evening.

The recognition service in connection with the settlement of Rev. R. Finch as pastor of the church, East Finchley, was held on Tuesday evening, July 13th, at the Congregational Lecture Hall, Finchley. Rev. Francis Tucker, of Camden-road Chapel, presided. Rev. Samuel McAll, of the Congregational Church, gave Mr. Finch a warm welcome as a fellow-labourer. Rev. J. Batey, of Barnet, spoke "On the Best Means of succouring the Pastor;" Rev. J. H. Barnard, of Highgate, on "The Church and the Sunday School;" Rev. J. Fellowes on "Christian Giving;" Rev. J. R. Wood, of Holloway, on "The Church and the Outsiders;" Rev. G. Stevens, of Stoke Newington, on "Sympathy with the Pastor essential to Success."

Recognition services connected with the settlement of Rev. J. Harrington as pastor of the church at Boscombe, Bournemouth, were held on July 28th. Rev. R. Colman presided; and addresses by the Revs. J. B. Birt, H. C. Leonard, A. F. Gurney, J. H. Osborne, T. Evans, and J. Thompson, were delivered.

On July 28th services were held in connection with the settlement of Rev. James Pugh, late of Woodgreen, as pastor of the church at Stratford-on-Avon. Rev. F. Pugh (Swindon) preached in the afternoon. The tea, which was largely attended, was provided by the lady friends. W. Stephenson, Esq., presided at the public meeting.

MISCELLANEOUS.

SARRATT SUNDAY SCHOOL Anniversary took place on the 18th and 19th ult. The sermons were preached by Mr. C. Henwood. On the Monday following the children had their tea on the common. A large number of people met in the chapel for tea. The people were flocking into the chapel to a public service held there.

The chair was taken by J. Chapman (of Harrow). The children took their part, and the speakers were J. Chapman, C. Henwood, pastor, H. Channer.

On Tuesday, Aug. 3, new Sunday School and class-rooms in connection with the Baptist Tabernacle, Winslow, Bucks, were opened. Rev. Chas. Spurgeon (Greenwich) preached to a large congregation in the afternoon, at three o'clock. At five o'clock there was a tea meeting, and in the evening a public meeting was held. John Neal, Esq. (London), presided, and the following ministers and friends took part:—Revs. C. Spurgeon, A. Walker, T. L. Smith, W. J. Tomkins, — Mote; Messrs. C. Madder, John Rose, John Small, the pastor (F. J. Feltham), &c. The collections during the day towards the school fund amounted to over £51.

LYNDHURST.—The cause in this village dates back some two centuries. The pastor, the Rev. W. H. Payne, has recently delivered a bicentenary memorial. The chapel has been completely renovated, and on July 21 the anniversary was held, Revs. J. W. Wilson, G. Read, W. Power, the pastor, and other friends, delivering appropriate addresses. On the 28th the scholars of the Sunday school united with the neighbouring Sunday Schools in the Baikes memorial celebration.

RECENT DEATHS.

ON Saturday, July 31st, at the early age of 35 years, Sarah, the affectionate wife of David Mace, Baptist Minister, Stotfold, Beds, suddenly passed from this scene of sin, strife, and sorrow to be for ever with the Lord. At a tender age she was brought to a saving knowledge of Christ through the instrumentality of her dear friend Miss Anne Cairncross, of London, and under the instructive ministry of the late Rev. Thomas Alexander, of Chelsea, was well founded in that simple faith which characterized her after life. Listen-

ing to a discussion on the subject of believers' baptism — between two friends—she was led to consider the subject for herself, and was baptized at Clapham, by the late Rev. J. E. Giles. In 1866 she married, and came with her husband to settle in Stotfold, full of hope and expectation of being able actively to serve in the Lord's vineyard. This, however, was not her Master's will, for she was soon laid aside by a distressing illness, from the effects of which she never recovered. This was a great grief to her gentle, loving heart; often did she lament that she was useless, but the great day will declare in how many ways she strove to make up for the lack of active service by seeking to benefit and bless those who surrounded her. The painful malady from which she suffered was of a most depressing character, yet in the darkest hour, even when she could not appropriate for her own comfort, she firmly grasped the precious Word of life. For years she had constantly used Mr. Spurgeon's almanack; the text, "The Spirit and the Bride say Come," had been often repeated during the day. In the evening whilst talking to her husband of the precious blood which cleanseth us from all sin, without the slightest intimation, and without a single struggle, the happy spirit was released from the poor weak suffering body, to join the blood-washed before the throne.

"One gentle sigh the fetter broke,
We scarce could say, 'She's gone,'
Before the willing spirit took
Her mansion near the throne."

On Friday, August 6th, her remains were conveyed to Eastcote, in Northamptonshire, where devout men carried them to their resting-place in the little chapel graveyard to await the resurrection morning. The services in the chapel and at the grave were conducted by the Revs. J. E. Jones, of Pattishall, Alfred Walker, of Houghton Regis, and A. P. Mackenzie, of Biggleswade.

On the evening of July the 20th,

while Mr. Thomas Wiles, aged 70, was crossing the London and North-Western Railway, from a hayfield beyond Blunham station, the last train to Bedford struck him, throwing him against a fence on the other side of the rail, and he was killed instantly. He had been a member at the Old Meeting, Blunham, sixteen years. From a child he had been under the religious teaching and influence of a pious mother, at whose cottage the Baptist cause at Ravensden originated. When a young man he attended the ministry of the Rev. T. Matthews, who seceded from the Established Church, and was baptized by him in the river at Bedford. He was a hard-working, honest, kindly disposed man. He lived a life of simple trust in the Saviour, of delight in His service, and of cheerful, patient endurance of the cares of life. He was able to read but little, but possessed a thinking mind, and often spoke a word in season to his neighbours. The sick also availed themselves of his friendly visits; as a plain man he was able to put the way of salvation before them so that they could understand it; and to pray in an humble, earnest way that reached their hearts. His religion was real, exemplified in a quiet and consistent life. The circumstances of his death were sad, yet attended with mercy.

As a tired labourer having finished his life's work, he quickly passed the valley of the shadow of death to the rest in heaven. He said in the afternoon of the day he died that he was not afraid to die. "For him to live was Christ, and to die was gain." A funeral sermon was preached on Sunday evening, the 25th, at the Old Meeting, by the Rev. W. Abbott, from Gen. v. 12: "For Enoch walked with God: and he was not; for God took him."

BAPTISMS.

Abercarn, Mon.—July 25, One, by E. E. Probert.
Aberdare.—July 25, Three, by T. Jones.
Aberdeen.—August 1, Academy-street, One, by R. E. Towler.
Aberlillery.—July 18, Four, by L. Jones.
Ashford, Kent.—July 28, Four; August 1, One, by E. Roberts.
Bargoed.—August 8, Seven, by J. Parrish.
Barnard Town, Newport, Mon.—July 25, One, by A. T. Jones.
Belton, Rutland.—July 25, One, by W. R. Parker.
Bildestone, Suffolk.—July 25, Six, by J. Easter.
Birmingham.—July 18, Thirteen, at Hope-street, by J. Stanley.
Blakeney.—July 28, Seven, by T. James.
Bradfield, Suffolk.—August 1, Three, by W. Dixon.
Bradford, Yorkshire.—July 25, Walton-street, Two, by J. Oatey.
Brighton: Hove.—July 15, Nine, by W. M. Compton.
Brookland Keysoe, Beds.—July 18, Six, by W. G. Coote.
Creckkerne.—July 7, Two, by J. Cruickshank.
Cuarnock.—July 12, Eight, by J. F. Houstoun.
Derby.—August 4, St. Mary's Gate, Eight, by J. W. Williams.
Deesbury.—July 25, Four, by G. Eales, M.A.
Dundee, Long Wynd.—July 25, Three, by R. Steel.
Ducyfed.—July 18, Eight, by J. Evans.
Fulmouth.—July 21, Two, by J. Douglas.
Franksbridge, Radnor.—June 18, Three, by T. D. Jones.

Glusbury, Breconshire.—July 18, Two, by D. Howell.
Grantham.—July 25, George-street, Two, by W. E. Davies.
Griplithstown, Pontypool.—July 25, Three, by J. Tucker.
Great Yarmouth.—July 18, Wellesley-road, Four, by D. Hagen.
Gravesend.—July 21, Peacock-sreet, Two, by H. Shaw.
Heaton, Bradford.—July 25, One, by R. Howarth.
Hill Cliffe, Warrington.—August 1, One, by Wm. Pilling.
Hill Top, Notts.—August 1, Five, by W. Myers.
Kerry, Mont.—August 1, One, by J. Nicholas.
Lincoln.—July 14, Mint-lane, One, by G. P. Mackay.
Llanvihangel, Ystrad.—August 1, One, by T. C. Powell.
Leeds.—July 25, Hunslet, Four, by A. E. Greening.
Lechlade.—July 25, Two, by C. Tester.
Luton.—Park-street, July 29, One, by J. H. Blake.
Macclesfield.—August 1, Four, by J. Maden.
Merthyr.—July 28, High-street, One; August 1, Two, by T. W. Davis, B.A.
Middlesbrough.—July 25, Boundary-road, Two, by R. H. Roberts.
Mirfield, Yorks.—August 1, Zion Chapel, Six, by J. P. Cushing.
Modbury.—July 18, Six, by J. W. Spear.
Metropolitan Districts:—
Brentford Park Chapel.—August 15, Three, by W. A. Blake.
Borough-road.—July 15, Four, by G. W. McCree.
Metropolitan Tabernacle.—July 29, Twelve.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from July 15th to August 14th, 1880.

	£	s.	d.		£	s.	d.		£	s.	d.
Mr. John Hosie	1	0	0	Mr. and Mrs. J. E. Pasmore	5	0	0	Mr. Blundstone	1	0	0
Mr. T. Coop	50	0	0	Miss E. Stringer ...	10	0	0	Mr. Spriggs	0	5	0
Mr. Robert Hanbury	25	0	0	A Thank-offering				Mr. Bowker's Class...	14	0	0
T. B. P., per Pastor,				from W. M.	2	0	0	Annual Subscription:			
C. Spurgeon	0	10	0	Mr. B. Buckmaster	2	2	0	Mrs. Bathbone			
Dr. Bellby	3	0	0	Mr. Alexander Laing	0	2	0	Taylor	2	10	0
Collection at Tile-				Mr. A. H. Scard	0	2	6	Weekly offerings at			
house - street				W. T., Birmingham	0	10	0	Metropolitan Ta-			
Chapel, Hitchin,				Mr. Thomas R.	10	0	0	bernacle:—			
per Rev. F. G.				Mrs. Samuel Barrow	2	2	0	July 18	34	9	4
Marchant	9	15	0	from her mothers'				„ 25	32	0	10
Rev. J. A. Spurgeon	5	0	0	meeting	2	2	0	August 1	27	1	3
Mr. J. G. Hall	1	1	0	Mr. S. Barrow, jun.	2	2	0	„ 8	20	0	1
A Worker	2	2	0	Mr. C. E. Webb	10	0	0				
Collection at Baptist				Mr. Cleeve Hooper...	3	3	0				
Chapel, Ulverston	1	17	0								
N. Y.	0	16	3								
									£280	13	3

Subscriptions will be thankfully received by C. H. SPURGEON, Nightingale-lane, Balham.

A MIRACLE OF MERCY.*

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

"He hath opened mine eyes."—JOHN ix. 30.

PROPHECY had specified this as a mark by which men were to recognise the Messiah when He appeared—that He should open the eyes of the blind. Jesus of Nazareth wrought this kind of miracle in several instances, and thus a seal was set upon His Messiahship. But the work of opening the eye of the body is of small account in comparison with the work of opening the eye of the soul, for that physical infirmity pertains only to a brief life in this world. We have no reason to believe that blindness would continue in the future state. Not so spiritual blindness. The peril of such a privation extends beyond the narrow bounds of time and space. Those who live and die spiritually blind will never see light. They will remain blind to all the beauties of God for ever. Darkness is their terrible doom. Nor is there anything we know of to alleviate the misery of their condition. Every avenue to happiness is closed. But because it is an eternal blessing which is bestowed upon the human mind when the eyes of the understanding are opened, and because the scene unfolded before the vision is an inheritance of unfading glory, this is the greater and the better miracle of the two. I trust there are many of you who can say in this sense, "He hath opened mine eyes;" and that your grateful hearts will echo the extraordinary gratification with which this poor man exclaimed, "One thing I know, that whereas I was blind, now I see." With the interesting narrative of the man born blind, who hailed the newly bestowed sense of vision with so much thankfulness, I shall not occupy your attention this evening. It is a model history; and many of you can magnify the Lord for experience of like mercy of a more excellent order. In a sublime sense you can say, "*He hath opened mine eyes.*" Living witnesses of this wonderful deliverance from the power of darkness, I shall bring you up one by one. To your personal testimony we will all listen. Albeit I am about to avail myself of the rightful liberty of the pulpit to speak on your behalf, and tell the tale you have told me of the way in which your blind eyes were opened.

Not long ago some of you were in a pitiable plight. I am heartily glad to see you here now among the disciples of Christ, for your confession was a very sad one when you said, "Alas, sir, I doubted the inspiration of the Bible, and discredited the authenticity of Sacred Scripture. I had no faith in the existence of God, nor yet in the immortality of the soul; I was a victim of scepticism, and cast in my lot with freethinkers; for I found it convenient to be incredulous about everything, because it eased my conscience. I knew that if there were a God I offered Him no homage, and if sin were to be punished, I could not escape His judgment. So I

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refused instruction because I hated reproof. I cavilled at Christianity because I dreaded the consequence if it were true ; till I came at length to profess a creed which corresponded with my own inclinations. I resolved to cut out my own course of life, and then I shaped my opinions to defend it. When I wanted to break the Sabbath I sneered at the idea of any obligation to observe it, and I silenced all my scruples by flattering myself that I was not superstitious. What with doubt upon doubt, the atmosphere grew more dense, and my perception became more and more dull, until I was shrouded in darkness and stone blind." And so you are here to-night, my friend, are you ? "Yes," you say, "for I doubt no longer ; I want no arguments now to prove to me the inspiration of Scripture, for the truth of it at once commends itself to my inward consciousness. Like light, it is self-evidential. I require no proof that there is a God, for I have daily communion with Him ; when I tell Him my wants I receive assistance and supplies from His hand ; when I confess my sins He gives me a sense of pardon, and fills my soul with gratitude and joy. This blessed Bible is to me the very voice and word of God ; it awakens every faculty of my nature, and it stirs the nobler passions of my soul. My heart is lively, my ears are unstopod, my eyes are opened. What once I could not believe, now I cannot doubt ; what seemed incredible before, now seems to me to be reasonable enough ; and whereas I felt or looked amazed that men could be such fools as to believe in the reality of things invisible, I now live in a world of spirits, and I act myself under the influence of things unseen and eternal. I discern them clearly, for 'He hath opened mine eyes.'" Yes, it has been our joy as a church to receive many such at various times into fellowship with us, and we have often sung together of the Great Illuminator's power, as we have heard our dear brethren tell us that He has opened their eyes. I do trust that many more may be led to see in the same manner.

Listen, I pray you, to another witness whom I little expected to see among us. Her name used to be *Mistress Prejudice*. She declared that she did not know, and she did not want to know, what such fellows preached. She and her husband were both of opinion that all places of worship were so many traps for catching money, that the preaching of the gospel was a mere trade, and that the whole proceeding was absurd and ridiculous. As for her, she would never go to hear ; she did not want to be converted ; she had heard of people who had gone crazy, but she had no wish to mingle with the crowd. It is true, she had never read a gospel sermon, she had not pondered the distress of a sin-sick soul, or the deliverance of a mighty Saviour, but she was certain it must be all wrong before she knew anything about it. She had not read the Bible, but she could afford a sneer for those who were always poring over its pages. She had not heard the preacher, but she was positive that he was a bad man. She had made up her mind, and she vowed that nothing would turn her. As for Sunday, it was a proper day to take one's pleasure. She was weary at the very mention of worship. She hated the name of Christians ; they were all canting hypocrites. Well, now, I have had the pleasure of baptizing this friend ! I have seen her sit and weep under a sermon scores of times ! I have caught her voice singing as loudly as any when we have been joining to celebrate the love of Jesus. Her name is no longer *Mistress Prejudice*, nor is her husband's name *Prejudice* now. They

both have a new name. They sat in darkness, but they have seen a great light. They have heard the gospel, and they have believed it. They have tried religion, and they find it to be their joy and comfort. They have cast in their lot with the people of God, and they delight to claim kindred with them. If you ask Mistress Prejudice the reason of this change, she will tell you, "He hath opened mine eyes." "The eyes of her understanding are opened." She tried; she searched; she proved; she tested; and she received the unspeakable boon.

Another case is here. There came amongst us—and it is the same in all Christian churches—persons whose idea was that religion consisted in being thrifty and temperate, honest and chaste; abstaining from popular vices, and attending to outward ceremonies. My friend, Mr. Formalist, had been baptized in his infancy. His godfathers and godmother had answered for his propriety; they stood surety on bail, or whatever you like to call it, for his belief and his behaviour. He had been confirmed, and taken upon himself all the consequences. He had partaken of the sacrament, and been solemnly initiated into full membership of the National Church. What more could he require? Ask him, Is it all right with you? What an intolerable piece of impertinence to question of the rightness of such an excellent man and such a precise Christian as he is! His idea was that when he had gone through the form of prayer he had prayed, that when he had said the Confession he had made a confession, and that when the priest pronounced the absolution he was absolved. He had played the dummy at church for years, standing, rising, sitting, or kneeling, as the Book of Common Prayer by Parliament authorized had duly and dutifully prescribed. The motions of his body, notwithstanding the bewilderment of his mind, contented him well. Oh, what a different man he is now! His eyes are opened. I heard him say the other day that he had seen the emptiness of all that was eternal; that he had been the victim of vanities, that he cannot any longer be content with ceremonies, he wants Christ. His former pretensions, even his prayers, he casts to the dogs. As a ground of confidence they are worthless. I heard him quoting the words of Paul—"Those things which were gain to me I counted loss for Christ; yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." My friend does not care much now about fine music or choirs in churches; for vestments and surplices he has no taste; to holy days and ecclesiastical rubrics he attaches no importance. He is weary of all such trash and trifles. If I ask him why, he tells me that he has come to a knowledge of the truth, he has learned to glory in the cross of Christ, and that knowing God to be a Spirit, he perceives that He must be worshipped in spirit. He says that now he has heart-communion with God; that by the Holy Spirit's power his soul is brought into fellowship with the invisible Father. Ecclesiastical rites and canonical rules can no longer impose on his imagination; nor can he be induced to render blind obedience to any forms or customs. Joyful in the liberty wherewith Christ has made him free, he will tell you, "He hath opened mine eyes." And fervently do I wish that many more who are now formalists might have their eyes opened in like manner.

A similar miracle has also been wrought upon another friend of yours. I dare say you know him. His original name was Mr. Self-righteous. He lived in the town of Deceit. He deceived himself, and thought that his own good

works would be sufficient to carry him to heaven. He trusted in himself with the Pharisee that he was righteous. I remember hearing him say once, "Look at me ; I have brought up a large family of children. I never had any assistance from the parish ; nobody ever saw me the worse for liquor ; I do not ever swear or use bad language ; I never mix in gay company ; I am an honest, sober, industrious man, and if I do not get to heaven I wonder who will ?" But were I to bring him here as he is now, changed and renewed in the spirit of his mind, I can tell you what he would say ; he would say,—

"I am a poor sinner, and nothing at all,
But Jesus Christ is my all in all."

He would assure you that he rests upon the blood and wounds of Jesus. In the merits and the finished sacrifice of the Lord Christ he finds full satisfaction, and as for his own good works, he binds them up in a bundle and casts them away, ashamed even to own them, because he knows how marred and defiled by sin they are. Ask him how he comes to talk so differently, and he will tell you, "He hath opened mine eyes."

Then there is another friend whom I am glad to see here. He used to say, "Give me the pleasures of this life, and you may have your religion all to yourselves ! Let me have my swing, and go ahead, and indulge myself ; give me my fill of good living and a full share of mirth and gaiety, you may have heaven and that sort of happiness for yourselves, you that like it. As for me, I hate your psalm-singing ; give me a good old song." Well, he has changed his note now, and he says that after having tried the world he finds it all hollow ; where he looked for comfort he only found misery ; and the choicest pleasures of sin are as bitter to him now as they once were sweet. He wonders at himself, and his companions wonder at him too, for he finds pleasure in that very psalm-singing which he used to scoff at ; now he takes his swing of pleasure, not in the haunts of vice, but in communion with heaven. He is not a sham Christian ; he does not put on his religion as though he would be very glad to get rid of it if he dared. No, he is an honest, earnest, hearty fellow. You can tell it by his very look, for his whole soul is in it, and he is all on fire. How is it, do you ask, that he is so happy ? He will tell you, "He hath opened mine eyes. I had no idea that the things of God were what they are ; I thought I should be gloomy if I were a Christian ; but I find it makes my eyes to sparkle, and my heart to beat high with gladness ; I find I have no lack of dancing, for my heart, it doth dance at the sound of His name ; I find I have no lack of song in singing, for I sing the songs of Zion, and they are very sweet to me ; I find I have no lack of mirth, for when I come to God's house I can join with His people in approaching Him with solemn awe and sacred joy. I bless and magnify God that I have been brought to know what true pleasure really is. Whereas before I tried to warm my hands before a painted fire, now it is true warmth and heat which my soul enjoys. 'He hath opened mine eyes.'" I wish He would open the eyes of some young spark who has dropped in here to-night, to let him see that if he wants pleasure it is to be found at the foot of the cross. So you have come up to London, have you ? You have come up for a week's pleasure and a week's amusement, and you mean not to finish the week till you have plunged pretty deeply into sin. Oh, my poor friend, you are

indeed a simpleton if you must also sin for satisfaction. You might as well mistake poison for healthful medicine. You might as well mistake a foul miasma for wholesome air. Sin is not pleasure. There may be the froth upon the top, but depend upon it, young man, you will never get out of the devil's tavern without having to pay dear for all that you buy there.' You will have to pay for it in this world perhaps, in your very flesh and bones. Certainly, however, in the world to come you will reap a terrible retribution. Sin is too dear, its mirth costs too much. If you would be happy, seek Christ; may God open your eyes that you may find Him.

I have known several of our friends *who, when they first heard the doctrines of grace, grew very, very angry.* I think it is often rather a good sign when my hearers get enraged at the testimony of the gospel. If they go out and say, "Well, I liked the sermon very much," I feel rather concerned that sinners should express their satisfaction. Is their conscience utterly callous, or have I failed to make the truth clear to their understanding? Surely the trumpet call to repent and believe ought either to make a sinner out of conceit with himself or else to stir up his passion against the ministry. But if the truth takes hold of him, and he gets it between his teeth as the viper did the file, it is very likely to break his teeth, and so to keep him out of mischief for the future. There is oftentimes no way of getting into a man's heart except through the valves of his passion. Not till he gets really indignant will he look at the matter earnestly and think about it seriously. Then it keeps on haunting him, and he says, "What a fool I am to be angry with the preacher! he has only told me the truth; in vain I resist it; the light is streaming into my mind, I cannot shut the windows or bar up the door of my heart against its entrance." Some of you when you came here first were dreadfully incensed, and resolved you would never come again. But you did come again, and you could not stay away. The attraction of the gospel was more powerful than the revulsion of your nature. The love of God has constrained you to love Him. The doctrines of distinguishing grace have become specially dear to you: those very doctrines from which some of our friends shrink, and profess to think them demoralizing, charm you with their melody and cheer you with their fragrance. They are savoury meat, butter in a lordly dish to your taste. Now how is this? It is because the Lord has opened your eyes; and may many more have their eyes opened to receive the full truth as it is in Jesus.

There are several persons here, well known to me, who, if they could preach, might put the matter before you far more forcibly than I can. They would tell you that they have seen the Lord Jesus Christ. In a simple way, perhaps, they would tell you how they have beheld Him as it were evidently set forth before their eyes, and what an ardent love He has kindled in their hearts; and that He is such a good Friend, so tender, so kind, withal so fair to look upon, that He has engrossed their warmest affections. No earthly charms have power to move them. They say that to have ten minutes with Christ is better than to reign for a century upon the throne of the Cæsar; that a glimpse, a single glimpse of Him doth more delight afford than all that the world besides could render. They rejoice in Him. He is their Star by night and their Sun by day. Oh, brethren and sisters, I am not speaking now of matters that I merely take on the

testimony of others, for truly it is so to me. Many cares and many sorrows fall to my lot, but many joys and many comforts spring up in my path; and I find in that dear name of Christ all my salvation and all my desire. Had He not been my light mine eyes had long since slept in darkness. If He were not my rock and my fortress I had long since gone down to the grave; but He does uphold and defend me, and He is the portion of my soul. And if you ask us how it is that we did not think so much and so well of Christ in years gone by, we who once despised Him and lived for years without Him, we can only tell you that then we were blind, stone blind, or else we must have loved Him; we did not know what He was, or else we must have flown into His arms. But now He hath opened our eyes, and our soul is enraptured with Him. Oh that these eyes might never be taken off Him till we "should see the King in His beauty, in the land that is very far off!"

Thus have I tried to set forth some cases in which Christ has opened men's eyes. If it be your case, then tell it out to the praise of His dear name, and to the profit of your fellow-sinners.

This is my second point. IF CHRIST HAS OPENED YOUR EYES, TAKE CARE TO ASCRIBE THE MIRACLE TO THE RIGHT AUTHOR.

It is well to have the light which education and reading can supply you with; and it is good to have the light of nature, and to be guided thereby into the fields that science has opened up to our observation. But if ye know Christ, who is the light of the world, a far wider domain will spread out before you.

Spiritual enlightenment is the work of the Holy Spirit. This is the gift of Christ, and must never be ascribed to man; and yet, although I do think that we ought to cherish love for any one who has been made the instrument of our salvation, I feel that some of the sharpest cuts I have ever had have been from such as came in here godless and careless, and traced their conversion to my ministry. They soon left the fold into which they were first gathered, and forgot the spiritual parent to whom they owed, by God's grace, their quickening. Albeit they were good people, gracious people, they have been trapped by other teachers who vaunted themselves a little higher in doctrine, or counted themselves a little stricter in discipline. So they grow out of conceit with their first pastor, and pour volleys of contempt on the preacher who was the means of their conversion. This has always seemed to me to be unkind, harsh, and cruel. If God benefits and blesses me by the agency of a particular man, I ought to feel towards that man a reciprocity of love. Imperfections I shall see in him, but still, let my right hand forget her cunning rather than forget him through whom God has blessed my soul; it is only common gratitude. Still, brethren, let us take care that we ascribe it all to God. If we are merely men's converts there is no stability in the change: being converted by one man we may be unconverted by another man. Somebody said to Mr. Rowland Hill, when a man was seen staggering in a gutter, "Mr. Hill, there is one of your converts." I think the man said so himself, "Mr. Hill, I am one of your converts." "Yes," said Rowland, "I have no doubt that is all you are; for had you been one of God's converts you would not have been in this state." Poor joy shall I ever get from any of you who are merely my converts; but you who are God's converts are His precious jewels. The grace of our Lord Jesus

Christ works effectually in all that believe in His name. This is the work of God, and what God does the devil cannot undo. If Christ has opened your eyes your eyes are opened ; there is no mistake about it, and there is no fear of their being closed again. If your religion is less than a miracle of grace it is not up to the mark, or like to the model of Christianity. Unless a supernatural work has been wrought on your soul you have no part in the regeneration now, and you will have no part in the resurrection of the just hereafter. But if you have been quickened into life, and endowed with spiritual intelligence, then praise the name of THE LORD, for His name alone is excellent, His glory is above the earth and heaven.

Let me yet further entreat those whose eyes Christ has opened to draw a proper inference from the benefit they have received. And what inference, do you ask me, is meet and proper ? Surely, dear friends, the mercy you have obtained should inspire you with confidence in His good-will. Since He has opened your eyes to discern the evil of sin, and the peril to which it exposes you, and since He has given you to see Himself as a Saviour, and to seek to become His followers, you may depend upon it HE HAS NOT OPENED YOUR EYES WITH THE INTENTION OF *leaving you to perish*.

If your understanding is sufficiently illuminated to make you bewail your transgressions, and to admire His infinite perfections, then you are on the lines of reconciliation to God, and the fears and forebodings you feel that you will be presently deserted and ultimately destroyed are rash and inconsistent.

He that has wrought one miracle in you will not refrain His miraculous power, but He will repeat His interpositions on your behalf, giving you grace for grace, and grace upon grace, till He presents you faultless before the presence of His Father with exceeding great joy. That was a sound argument of Manoah's wife. Manoah said, "We shall surely die, because we have seen God." "Nay," said she, "had the Lord meant to destroy us He would not have shown us such things and told us such things as these." Well, if God had meant to cut you off in your sin He would not have expostulated with you thus tenderly, nor revealed Himself to you so graciously. He would not have broken your heart with contrition, if He did not mean to heal it with consolation. He is not cruel. God does not reveal His truth to men for the sake of tormenting them. I wonder that some of you should think so hardly of God. Do you think that He makes you hate sin, and yearn for purity, that you may feel the sting of remorse and sigh in vain for propitiation? Oh no; if He had meant to destroy you He would have left you alone. You who never tremble may well begin to tremble, for God has no designs of love towards you. If you never have any sense of sin, nor any terror for its consequences, it is time that you were aroused from your lethargy, and alarmed at the judgment that awaits you. Who knows but God has given you up, thrown the reins upon your neck, and said, "He is given unto idols ; let him alone" ? Yet as for you, dear broken-hearted sinner, tormented by conscience and vexed with many tears, had the Lord meant to destroy thee He would not have shown thee such things as these. Draw, then, the comfortable inference that He calls thee by His love, and do thou come.

How simple this is ! You hear the call ; you rise at once and obey the call. There can be no blame for answering at the sound of such a call. This thought brought peace into the soul of a sister who was speaking to

me just now. Jesus calls you just as God called Samuel, and you may go to Him; you may go to Him now, just as Samuel went to Eli, and say,—‘Here am I, for Thou didst call me.’ Now Eli could not blame Samuel for coming when Samuel could say, ‘Here am I, for Thou didst call me.’ Sinner, Jesus calls thee; He calls thee to come to Him. ‘Come unto Me, all ye that labour and are heavy laden, and I will give you rest,’ saith He. Now He cannot blame you for coming to Him, for trusting in Him, because you can say, ‘Lord, here am I, for Thou didst call me.’ Let this cheer you, and cause you to comply at once. ‘I will go to Jesus, for He calleth me.’

In closing, let me say, friends, IF CHRIST HAS OPENED YOUR EYES LET YOUR CONDUCT BE CONSISTENT WITH YOUR PRESENT CONDITION.

When a man’s eyes are opened he ought not to be so ignorant as the blind man. You ought to be able to give a reason for the hope that is in you. And now that your eyes are opened, instruct others, and show that you have received instruction yourself. A blind man stumbles over obstacles which ought not to obstruct you. Temptations far too strong for you when you were a sinner, ought not to stagger you now that you are a child of God. Do you say, ‘He hath opened mine eyes; before He had opened my eyes I could go into the gin-palace, or the public-house, with my fellow-workmen, but I cannot now, for He hath opened mine eyes. When I was blind I could have played a trick or two in business, but I cannot now, for He hath opened mine eyes. When I was a carnal man I could attend places of amusement which were lascivious in their tendency, but I cannot now, for He hath opened mine eyes. To the solicitation of my former comrades I could not say ‘No’ when I was blind; I dared not say ‘No’; I was led like a child, and lured on like a victim. It is otherwise now, thank God. I can say ‘No,’ I must say ‘No’; for what was a temptation to me then is no temptation to me now. I am not blind any longer, therefore I am not led about by dogs, and conducted where everybody pleases; I take my own way, and choose my own course, and the way I choose is, by God’s grace, the way of His commandments, and if anybody asks me to go another way, I say, ‘As for you, you may do as you will; as for me and my house, we will serve the Lord; go, you that like, to husks, and feed on them; they are fit food for swine; as for me, ever since I have tasted of the things of God, I cannot go back to the beggarly pleasures of the world.’”

There is a story told in the old books of the waters of Arabia being brackish and bitter. Now if you or I were to go there we should not like to drink; we should loathe the water; but the little Arab children drink freely of it, and so do their parents likewise. One of the Arabians, an ambassador, once went to Bagdad, where the waters were remarkably sweet and pure, but as soon as the caliph knew what kind of water the ambassador had been accustomed to drink he sent him back at once, before he had tasted the waters of Bagdad, because he said, “If he once drinks the sweet waters of my city he will never be able to put up with the brackish waters of the desert again.” So, out of mercy to him, he packed him off home for fear he should get too keen a sense of what good water was, and thus be spoiled for life. Now it is good policy on the devil’s part to keep you from tasting the things of God; but I am sure, if you have ever known the sweetness of them, if you have had communion with Christ, you cannot drink the sinful pleasures of the world. If they were

put before you it would not be self-denial to refuse them, any more than it would be self-denial to you or to me to refuse to drink the brackish waters of the desert. The taste is altered, the flavour is changed, and we cannot do what once we did, because He hath opened our eyes.

I should like it to be true of us all who profess to be Christians, that everybody should know us by our conversation. It was enough for a man to say in the olden times, "*Romanus sum*," "I am a Roman;" and men dared not oppress him. Oh that it were as grand a thing to say, "*Christianus sum*," "I am a Christian," that no man might think it possible to lead us into sin! Oh! the mischief is when men who stand high in the Christian world can cheat and do dirty actions, and when professors of religion can be found to be as loose in their talk and as ill-savoury in their conversation as others. I would sooner have twenty of you sound at heart than twenty thousand hypocrites. Better to have twenty sternly honest men than to have twenty thousand whose balances are not right, whose scales want a little adjusting, men of perverse temper, passionate and resentful; men who would wrong their fellows, being oppressive and tyrannical. God send us living Christianity, for nothing short of that is genuine Christianity. If your religion is not good on Monday, it is rotten on Sunday. Never mind what we are elsewhere, if we do not act like Christians at the fireside, or in the shop, or wherever may be our vocation. So, when put into the big scales at last, we shall not kick the beam, and be cast out as light weight, and cast into the fire. God give us to say when tempted—"He hath opened our eyes." Since electing love has chosen us, and effectual grace has changed us, let us not live as do others, but may we live to Christ.

Oh that Christ would open some eyes to-night, that sinners might see that He is the only Saviour, and come and trust Him! for he that believeth on the Son of God hath everlasting life.

Portion of Scripture read before sermon:—John ix.

Essays and Papers on Religious Subjects.

DAVID BRAINERD, THE INDIAN MISSIONARY.

CHAPTER X.—MORE PENTECOSTAL SCENES.

WITH the view of inducing many of the Indians in the Forks of Delaware who were obstinately set against Christianity to listen to its claims, David Brainerd adopts an ingenious plan. In times past some of them had gone so far as to refuse to hear him preach, and for aught he knew they might still award him

the same rude reception if he ventured to address them singly again. He thought, however, it was possible that if he took with him some half-dozen of the converted Indians of Crossweeksung to converse with them about religious matters, as they belonged to their own nation, they might at least then be inclined to give him and them a fair hearing. Should this be the case he earnestly hoped that it might be a means of convincing them of the truth and importance of Christianity, inas-

much as they would, by personal contact with the new converts, see and hear them for themselves, observe the blessed change that Christianity had wrought within them, and also be touched with their manifest desires to promote their own spiritual well-being. This plan he accordingly carries out. Some of the Indians in Delaware, who probably could not have been prevailed upon to attend the meeting had he not been accompanied by the religious Indians, are induced to come to listen to him on an appointed Lord's day. The experiment turns out to be at first a partial success. Some of them who formerly were extremely averse to Christianity now behaved soberly, while others laughed and mocked. "However," he adds, "the word of God fell with such weight and power that several seemed to be stunned, and expressed a willingness to hear me again of these matters."

The next day, after spending much time in discoursing to them in their respective homes, he is enabled again to get them together, repeats and inculcates what he had said the day before, and then preaches to them a sermon from Acts viii. 5—8. A divine influence on this occasion seemed to attend the word. Some of the Indians appeared to be somewhat awakened, and manifested concern of mind by their earnest attention, tears, and sobs. Now the time had come for the converted Indians from Crosweeksung to endeavour to consolidate the work. They accordingly continued with these impressed ones day and night, teaching them, praying with them, and singing psalms among them. But what appeared to take most effect upon them was *their own personal relation of the great things that God had wrought for themselves, and for the Indians*

from whence they came. Subsequent services proved that several of the Indians not only had their prejudices and aversion to Christianity removed, but they also gave the missionary a promise, in response to his earnest invitation, that they would speedily pay him a visit to Crosweeksung, in order that they might be free from the scoffs and temptations of opposing pagans, and likewise receive further instruction. It is pleasing to know that by a few at least this promise was faithfully kept.

On returning to Crosweeksung on Lord's day, March 2, 1746, David Brainerd makes the following entry:—

"Discoursed to the Indians again in the afternoon, and observed among them some liveliness and engagement in divine service, though not equal to what has often appeared here. I know of no assembly of Christians where there seems to be so much of the presence of God, where brotherly love so much prevails, and where I should take so much delight in public worship in the general as in my *own congregation*; although not more than nine months ago they were worshipping devils and dumb idols under the power of pagan darkness and superstition. Amazing change this, effected by nothing less than divine power and grace! This is the Lord's doing, and it is marvellous in our eyes."

In speaking of these public services he tells us that he thinks it would have refreshed the heart of any who truly loved Zion's interests to have witnessed the glorious effects both upon saints and sinners. So solemn and sweet appeared the place of worship to be, and so endeared was it by a display of the divine presence and grace, that those who had any relish of divine

things could not but cry, "How amiable are Thy tabernacles, O Lord of hosts!" As soon as public worship was over numbers of his hearers would come to his house, in which amid the sensible presence of God they sang and discoursed. On one of these occasions he informs us that while they were singing there was one woman present who was, if he might be allowed to say so much of any person he ever saw, "filled with joy unspeakable, and full of glory." He then gives the narrative in these words:—

"She could not but burst forth in prayer and praises to God before us all, with many tears, crying, 'Oh blessed Lord, do come, do come! Oh, do take me away! do let me die and go to Jesus Christ! I am afraid if I live I shall sin again! Oh, do let me die now! Oh, dear Jesus, do come! I cannot stay; I cannot stay! Oh, how can I live in this world? do take my soul away from this sinful place! Oh, let me never sin any more! Oh, what shall I do? what shall I do? dear Jesus! oh, dear Jesus!' &c. In this ecstasy she continued some time, uttering these and such like expressions incessantly; and the grand argument she used with God to take her away immediately was that '*if she lived she should sin against Him.*' When she had a little recovered herself, I asked her whether Christ was not now sweet to her soul. Turning to me with tears in her eyes, and with all the tokens of deep humility I ever saw in any person, she said, 'I have many times heard you speak of the goodness and preciousness of Christ, that He was better than all the world, but oh! I knew nothing of what you meant, I never believed you. But now I know it is true,' or words to that effect. I answered, 'And do you see enough in Christ

for the greatest sinners?' She replied, 'Oh, enough, enough for all the sinners in the world if they would but come.' And when I asked her if she could not tell them of the goodness of Christ, turning herself round to some poor Christless souls who stood by and were much affected, she said, 'Oh! there is enough in Christ for you if you would but come. Oh! strive, strive to give up your hearts to Him.' On hearing something of the glory of heaven mentioned, that there was no sin in that world, she again fell into the same ecstasy of joy and desire of Christ's coming, repeating her former expressions, 'Oh, dear Lord, do let me go! Oh, what shall I do? what shall I do? I want to go to Christ; I cannot live; oh! do let me die.' She continued in this frame of mind for more than two hours before she was able to get home."

The reader will be gratified to learn that this was the same Indian woman whom the missionary refers to in his journal on February 9th, as having been led to acknowledge the divine sovereignty, and to cast herself on Christ for salvation. On March 24th, David Brainerd numbers the Indians to see how many souls God had gathered together since he had come in Crosweeksung, and finds that they amount to about one hundred and thirty, old and young. This he considers to be very remarkable, inasmuch as on first coming into those parts the whole number did not amount to ten persons. On Lord's day, April 21st, he administered the Lord's Supper to twenty-three of them, the number of men and women being nearly equal. The manner in which it was observed by them is thus recorded:—

"The ordinance was attended with great solemnity, and with a

most desirable tenderness and affection. It was remarkable that during the sacramental actions, especially in the distribution of the bread, they seemed to be affected in a most lively manner, as if 'Christ had been really crucified before them.' And the words of the institution; when repeated and enlarged upon in the administration, seemed to meet with the same reception, to be entertained with the same full and firm belief and affectionate engagement of soul as if the Lord Jesus Christ himself had been present, and had personally spoken to them. The affections of the communicants, though considerably raised, were notwithstanding agreeably regulated and kept within proper bounds. There was a sweet, gentle and affectionate melting without any boisterous commotion of the passions. Having rested some time after the administration of the sacrament, I walked from house to house and conversed particularly with most of the communicants, and found they had been almost universally refreshed at the Lord's table 'as with new wine.' Never did I see such an appearance of Christian love among any people in all my life. It was so remarkable that one might well have cried with an agreeable surprise, 'Behold how they love one another!' I think there could be no greater tokens of mutual affection among the people of God in the early days of Christianity than what now appeared here. The sight was so desirable and so well becoming the gospel that nothing less could be said of it than that it was 'the doing of the Lord,' the genuine operation of Him who is love itself."

On June 19th he visits his people with two of the ministerial correspondents who had come to see the Indians and look after their secular

affairs. He then draws his public diary to a close thus:—

"This day makes up a complete year from the first of my preaching to these Indians in New Jersey. What amazing things has God wrought in this space of time for these poor people! What a surprising change appears in their tempers and behaviour! How are morose and savage pagans in this short space of time transformed into agreeable, affectionate, and humble Christians; and their drunken, pagan howlings turned into devout and fervent prayers and praises to God! They 'who were sometimes darkness are now become light in the Lord.' May they 'walk as children of the light and of the day.' And now to Him that is of power to establish them according to the Gospel and the preaching of Christ, to God only wise, be glory through Jesus Christ for ever and ever. Amen."

(To be continued.)

THE KINDNESS OF LOVE.

BY REV. W. ABBOTT.

"How excellent is Thy lovingkindness, O God! therefore the children of men put their trust under the shadow of Thy wings. They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures. For with Thee is the fountain of life: in Thy light shall we see light. O continue Thy lovingkindness unto them that know Thee; and Thy righteousness to the upright in heart." —PSA. xxxvi. 7—10.

A SINGLE verse of this psalm arrested our attention; when we came to examine the psalm itself, we found the subject of the verse continued through several verses, and felt it would spoil it to make a selection. We therefore give a long text for a short paper.

It is not generally in the Psalms that a subject is treated so continuously as the present one. A single verse often suffices. The Bible is not a book of long and difficult reasoning, but chiefly of simple statement, brief narrative, pertinent appeal, earnest exhortation. Well, here we have four verses on one subject, and that a happy one, and happily treated.

The subject is that of lovingkindness—the kindness of love. Love is a subject often repeated in the Bible, and its repetition is not vain, but interesting and effective. It is presented to us in various aspects, as pity, benevolence, complacency; and in various modes, as gifts, manifestations, and influences.

The lovingkindness of God is here said to be “excellent.” It abounds in excellences, as is plain from the text. Those interested in it are very privileged. It forms the shadow of wings to trust in, and ensures safety in danger; the delicacies of a feast, satisfying its guests; the river of pleasures, the fulness, freeness, continuance of joy to its recipients; the fountain of life, the source of health, vigour, and activity so essential to happiness; the sunlight that makes the spiritual day; the sunshine of quickened souls.

The continuance of lovingkindness is sought for: “O continue Thy lovingkindness unto them that know Thee, and Thy righteousness to the upright in heart.” The continuance of this privilege rests on God’s righteousness or faithfulness. There is the sure hope of this, because there is stability about the great Giver. His lovingkindness is “like the great mountains.” The mountains continue—not yielding like sand, not shaken like reeds, not cut down like grass, not driven away like chaff. So God’s kindness

remains as something sure on which to rest our hearts and hopes.

The knowledge of God’s lovingkindness is the best and happiest of knowledge. It is experimental knowledge, a consciousness of the kindness of love, and is taught us by the Spirit of God. Growth in this knowledge is sought for in Scripture reading, interested hearing, and sweet meditation. Beginning with this knowledge, we desire its continuance because the subject is increasingly precious to us. God’s love is a sweet privilege for our hearts, and a chief law for our lives; its tendency is to make our hearts happy and our lives holy. Let our daily prayer be as suggested by this writer: “O continue Thy lovingkindness unto us.”

Admiration of the lovingkindness of God is here expressed: “How excellent is Thy lovingkindness, O God!” We speak of all Bible subjects as being important, but even these have their relative value, and, as rightly understood, will produce their corresponding emotions and appreciations. It is an intelligent, loving, joyous, grateful admiration. It is produced by the Spirit of God acting on the faculties of the mind and the affections of the heart. When God’s love is thus shed abroad in the heart, it fills it with admiring wonder and joyous expectation. Some persons admire everything, wonder at everything, and so admire nothing; admire everything seemingly, but nothing really.

All this commends the subject. The subject itself—its several advantages depicted—these advantages continued—the present satisfaction enjoyed, with the future realization anticipated,—all these commend the subject to every anxious seeker. But why commend it? Because it tends to happiness—

to lead men to seek, find, and enjoy real and lasting happiness in the alone source of it, the loving kindness of God.

Blunham.

MY DEAR FRIEND.

A MISSIONARY among the red Indians tells of going to see a poor Indian boy who was dying of consumption. He found him in great poverty in a wretched hut, with only an old blanket over him. The missionary said, "My poor boy, I am very sorry to see you in this state; had you let me know you should not have been left in this way."

The dying lad replied, "It's very little I want now, but I should like something softer to lay on, my bones are very sore."

The missionary questioned the dying lad, and found him very happy in Jesus. He could see there was a little Bible under the blanket, and so said, "Jack, you have a friend there."

Weak as the lad was he raised himself on his elbow, held the Bible in his poor thin hand, and with a smile said, "This, sir, is MY DEAR FRIEND. Last year I went to see my sister at Lake Winnipeg, and when I was half way back found that I had forgotten it. I turned back and was *nine days* tossing about before I could reach the house; but I found my friend, and said I would never part with it again, and ever since it has been near my breast."

He then sunk down exhausted. That poor Indian boy, dying away from his friends in that lonely hut, with his poor bones worn through the skin, lying on the ground, found the Bible to be like the *invalid's lamp*, cheering by its rays and giving gentle light as he neared the dark valley.

"This lamp through all the tedious night

Of life shall guide our way,
Till we behold the clearer light
Of an eternal day."

Portsmouth.

T. W. M.

LOST IN THE FOREST.

BY REV. W. H. PAYNE.

A PIOUS carter was recently leading his horse and cart through the romantic glens of the New Forest; as he passed on he observed a very little boy walking in the same direction. He wondered what the little fellow could want in that part of the forest, as it was not a road usually travelled.

The carter was engaged in reading a book, and being interested in its contents he did not take much notice, but passed the child and went on his way. Having ascended a hill he made a halt to give the horse a rest; the boy came up and also stopped, when the following colloquy took place:—

"Well, my little man, where are you going?"

"I'm going to the beer-shop to get some beer for my father."

"But there is no beer-shop on this road, my little man; you're lost."

He looked down on his feet and said, "I am quite lost, and don't know what to do."

"Well, what would you have done if you had not seen me?"

"I don't know what I should do. My father is cutting turf in the forest, and sent me to the shop, and I've lost my way."

The carter replied, "Come with me, and I will put you in a narrow path, and if you will follow that path to the end it will take you into the right road. Keep in that road, and after you have gone in that way for some time turn again to the right, and you will be able to find what you want."

This little incident affords a striking illustration of our natural condition and the means of our recovery. We are like the child, lost; we have erred and strayed; the further we go the more we wander from the right way. We are helpless, bewildered, lost. Like this child, left to ourselves there is no hope of our recovery. But God does not leave us to ourselves. This child found an unexpected friend when most needed. God comes to us by His Spirit through His ministers, by His word, by the voice of conscience. The first step in the child's recovery was the knowledge that he was lost: "What shall I do? I've lost my way." So a true sense of our condition leads us to cry, "What must I do to be saved?"

God is always ready to direct and save those who feel themselves to be lost, and as the child placed in the narrow way, told to follow it to the end, to keep to the right, so Jesus says, I am the way, the truth, and the life; no man cometh unto the Father but by Me. The narrow way; strait is the gate and narrow is the way that leadeth unto life. "Follow it to the end." "Follow thou Me" was Christ's charge, and the direction is as plain and emphatic still. "There is none other name under heaven given amongst men whereby we must be saved" (Acts iv. 12). Follow that path to the right, you will find all you want at the end. "Ye that have followed Me in the regeneration, when the Son of man shall sit upon the throne of His glory ye also shall sit upon thrones, and shall receive a hundredfold, and shall inherit everlasting life" (Matt. xix. 28, 29). As we learn and thus receive that we may after instruct, so may the reader learn of Christ, receive Him into the heart, then instruct others, and lead them into the way of peace.

Lyndhurst.

CHRIST'S SECOND COMING.

A MEDITATION ON JOHN XIV. 3.

BY A JUDGE'S DAUGHTER.

"GOOD-BYE!" This is one of the saddest words we use, even though we breathe it as a prayer. In this changing world we are often called upon to part with our dearest friends. Tears of sorrow fall, and we are very lonely. All below is so uncertain; yet the thought of meeting them again is like a bright star going on before us. And oh, how our hearts are cheered when we have some such assurance as this—"I will come again!" Jesus used these words when He was about to leave His disciples. The thought of parting with Him seemed more than they could bear. How tenderly these words must have fallen upon their ears! Their hearts were "troubled," and they were "afraid." Their Master was leaving them, for aught they knew, alone in the world. Would they ever see Him again? and when? or where? would be the natural questions to ask of one another. But they were not left long in doubt or uncertainty. There is authority and power in the voice that says, "I will come again." We know how the hope of our Lord's return cheered the early Christians. Amid all their work and trials they looked forward not so much to death, as to Christ's second coming. They looked forward to the time when He should "appear the second time without sin unto salvation." In all their letters to the churches the apostles keep this steadily in view. Peter, with all his old religious ardour glowing through his later knowledge and experience, exclaims, "What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto

the coming of the day of God?" James bids us "be patient; for the coming of the Lord draweth nigh." Paul reminds us that "our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." John, likewise, keeps this same bright prospect before his mind, and he writes: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is." And yet, notwithstanding all this, and more that might be added, we seem to have lost this intense longing which the early disciples had. We look more to death to put an end to our troubles and warfare; but with them it was the promise, "I will come again," which made their light afflictions seem to be but for a moment. No coming into this world was ever so wonderful on the one hand and sad on the other as Christ's was. "He came unto His own, and His own received Him not." He was King of heaven and earth, but the nations would not own Him. He made the world, yet had no resting place beneath the stars. How touching and how vivid is the Saviour's description of His poverty and homelessness!—"Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay His head!" But when He comes again how vast will be the difference! Every knee shall bow to Him, and every tongue confess that He is Lord. He will come "in the glory of His Father with His angels." Who would not rather live and be caught up to meet Him?

He did not say *when* He would return—only "I *will* come again." Are we looking for Him in this way? Will He find us watching, find us faithful? Is He not even now sending His messengers before

Him? Famine, war, pestilence, and great distress among the nations—what are these but advance guards in the march of the great King! Ah, we need not strain our eyes to catch the first faint streaks of dawn.

"He is coming, coming surely,
Toil and pain will soon be past
On His word I rest securely,
I shall see His face at last."

Our King, our Elder Brother, are we making preparation to meet Him? or does He see us so cast down by the troubles of the way that we cannot even look for His appearing? This *should* not, *must* not be. Our King is "the chief among ten thousand; yea, He is altogether lovely." We shall shortly see Him; for He "shall come to be glorified in His saints, and to be admired in all them that believe." We shall be with Him. Thus reads the promise: "When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory." Do not let our eyes be so blinded with tears that we lose the first glimpse of His face. *He* has said it; *JESUS* has said it; our KING has said it: "I WILL COME AGAIN." Oh, shout the words, that all may hear, and make ready for His coming. Our own tired hearts receive a fresh impulse, and we gain new life as we think on these precious words. Every sunset brings Him nearer, and every storm but hastens His coming. Look up! He is almost here. See Him coming; not crowned with thorns, but with "many crowns" of infinite beauty and splendour. He wears no purple robe; but He is clothed with light as with a garment; yea, He is clothed with majesty and strength. No look of sorrow upon His countenance, but ineffable brightness and glory.

"Even so come, Lord Jesus."

Listen, and you will hear the answer, borne on every breath of wind: "I WILL COME AGAIN."

"Thou art coming, O my Saviour!
 Thou art coming, O my King!
 In Thy beauty all resplendent,
 In Thy glory all transcendent;
 Well may we rejoice and sing.
 Coming! In the opening east,
 Herald brightness slowly swells!
 Coming! O my glorious Priest,
 Hear we not Thy golden bells?
 Thou art coming, Thou art coming!
 We shall meet Thee on Thy way;
 We shall see Thee, we shall know
 Thee,
 We shall bless Thee, we shall show
 Thee
 All our hearts could never say!
 What an anthem that will be,
 Ringing out our home to Thee,
 Pouring out our rapture sweet
 At Thine own all-glorious feet!
 O the joy to see Thee reigning,—
 Thee, my own beloved Lord!
 Every tongue Thy name confessing;
 Worship, honour, glory, blessing,
 Brought to Thee with glad accord!
 Thee, my Master and my Friend,
 Vindicated and enthroned!
 Unto earth's remotest end,
 Glorified, adored, and owned!"

F. R. HAVERGAL.

THE HOPE THAT MAKETH NOT ASHAMED.

BY THE REV. W. FRITH.

He who has "a good hope through grace" has a hope of which he will never have any occasion to be ashamed, neither in this world nor in that which is to come. His hope is well grounded. He knows that

"He builds too low who builds beneath the skies."

His hope is based upon better promises than the world can give: upon

promises ratified by an oath; promises made by Him "Who cannot lie," and whose immutable fidelity will ensure a perfect fulfilment.

Hope is more or less valuable as the object hoped for is more or less likely to be realized. For if we compare the hopes of the ungodly with those who have "a lively hope," how insubstantial, shadowy, and uncertain are the expectations of the Christless! as good Watts beautifully expresses it,—

"Vain are the hopes the sons of men

On their own works have built,"—

compared with "that blessed hope" of the true believer, trusting only in the meritorious and substitutionary work of our precious Jesus! The object of the worldling's hope is "of the earth, earthy," and the "goodliness thereof passeth away." It is often but a creature of a deluded imagination, a something much wished for, and painted in lively colours on the retina of his eye, but has no real existence; and instead of issuing in a pleasing realization, and affording lasting felicity, it totally disappoints the sanguine expectant, and involves him in inexpressible despair. Such are all the hopes of "life everlasting" which are not based upon the work of Jesus Christ, for "He is the *only hope* set before us in the Gospel;" for "there is none other name under heaven given among men whereby we must be saved but the name of Jesus." His "name is above every name," and "as ointment poured forth" to them that know Him. Those who know Him in fellowship and communion "will put their trust in Him," and their hopes and expectations shall be fully realized when "He shall come a second time." They are now hoping for "the rest that remaineth for the

people of God,"—they shall then realize it. They are now "travailing in pain together," but they shall then "sit in heavenly places with Christ." Oh, my dear reader, is Christ your only hope? is your treasure in heaven? Jesus is the only refuge of the returning prodigal, the home of the pilgrim, and the haven of eternal rest.

Gunnersbury.

HAVE I CHILDREN ?

THEN how heavy is my responsibility! I have precious souls committed to my trust. How much of my children's future welfare depends upon me! I must consider they are but *lent* me, and endeavour to train them up for *eternity*. While I am watching with a parent's deep-felt anxiety over their *bodies* I must never forget that they have *souls*—souls of infinite value. See Matt. xvi. 26; xxv. 46.

Let me not give them up, more than is absolutely necessary, into the hands of others. A mother, in particular, should be the superintendent of both her nursery and school-room. If any other employment (however charitable) interfere with this, that engagement is unlawful. God has given me children,—He expects me to spend and be spent for them. If I neglect them that I may benefit others, I am stepping out of the path He has appointed for me.

In infancy I must be ready to watch my baby's opening mind, in order that, while Satan is at hand to make it go astray betimes, I may anticipate him in instilling Christian principles, so soon as it shall be able to bear them. I must tell my child of a Saviour Who loves it, of a heaven above, and of a hell beneath; of its naughty heart, &c., and its need of grace; and all this in words so

simple and tender as to be suited to its infant comprehension.

Are my children growing up? Then I need prayer for much wisdom to know how to guide them. I must continue to instruct. I must store their minds with Bible truth, history, facts, doctrines, precepts. I must, moreover, warn, admonish, and correct. To chastise is scriptural, but let me beware how I chastise; not in anger. Let my child see that it grieves me to punish, but that I do it in love. Let me, above all, remember that by far the most important teaching is that of *example*; all my instruction, all my correction, will come to nothing if I fail here. My example will educate them in one way or other, whether I will or no,—daily, hourly; if it does not correspond with my teaching, they will act not as I *say*, but as I *do*. It matters not what I teach,—if I am worldly, or proud, or ill-tempered, or neglectful of my Bible, or the means of grace, I must expect that they will be ready and willing imitators.

Finally, let me secure the confidence and friendship of my children. This, indeed, will generally follow from judicious Christian training. They may leave the parental roof, but they cannot escape from a parent's heart. So long as I can help them temporally or spiritually, I must not fail to do so: I must show my children that I am ever ready to be resorted to in cases of difficulty, anxiety, or trouble.

But all this cannot be accomplished without much "prayer and supplication." Who is sufficient for these things? I need the grace of Christ to be made perfect in my weakness. Who can change my children's heart? Not I, but He who hath said, "I will pour My Spirit upon thy seed, and My blessing upon thine offspring." For these

things He will be inquired of. I must pray fervently, ceaselessly, perseveringly, and confidently too, "for He is faithful that hath promised."

PARENTAL RESPONSIBILITY.—The salvation of our children depends in a large measure upon us. Their future course will be determined, under God, by the method of their training, by the associations in which we place them, by the books and teachers and companions that we provide for them. We sometimes hear it said that our country's future depends upon the doings of our statesmen, or upon the opinions of our thinkers, or upon the fidelity of our preachers, or upon the purity of our Churches. It depends far more upon the *character of the mothers and fathers of England*. In ten years they can do irreparable damage, or bring immortal glory to England. The progress of pure religion depends on the nature of our home life.—S. PEARSON, M.A.

A WONDERFUL ANSWER TO PRAYER.

WE meet sometimes with amazing instances where prayer is heard at last. I have read of a woman who prayed long for her husband. She used to attend a certain meeting-house in the north of England, but her husband never went with her.

He was a drinking, swearing man, and she had much anguish of heart about him. She never ceased to pray, and yet she never saw any result. She went to the meeting-house quite alone, with this exception—that a dog always went with her, and this faithful animal would curl himself up under the seat and lie quiet during the service. When she was dead her husband was still unsaved, but doggie went to the meeting-house. His master wondered whatever the faithful animal did at the service. Curiosity made him follow the good creature. The dog led him down the aisle to his dear old mistress's seat. The man sat on that seat, and the dog curled himself up as usual. God guided the minister that day; the Word came with power, and that man wept till he found the Saviour. Never give up your husbands, good women, for the Lord may even use a dog to bring them to Christ when you are dead and gone. Never give up hoping, praying, and expecting. Fear not, believe only, and you shall have your heart's desire. Pray for them as long as there is breath in your body and theirs. It is of no use praying for them when they are dead; but as long as they are here never cease to plead with God on their account.

C. H. SPURGEON.

IN THEE I HAVE PUT MY TRUST.

"A WISE MAN is one and steadfast as the sun. He builds his house upon a rock, and that rock is Jesus Christ, the Son of God. Therefore his house is never shaken down. Be the storm or tempest ever so rough, yet it shall stand fast like Mount Zion, because his trust is in the name of the Lord. He knows that his name is written in the book of life;

he knows that he belongs to the Lord's sheepfold, and that no man can take him away out of the Lord's hand. In this boldness David saith, "Though I should 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."—*Bp. Jewell.*

RULES FOR DOMESTIC HAPPINESS.

BY THE REV. BASIL WOOD.

1st. EVERY day let your eye be fixed on God through the Lord Jesus Christ, that by the influence of His Holy Spirit you may receive your mercies as coming from Him, and that you may use them to His glory (Jas. i. 17).

2nd. Always remember, if you are happy in each other, it is the favour and blessing of God that makes you so; if you are tired and disappointed, God does thereby invite you to seek your happiness more in Him (Prov. x. 22; Rom. viii. 28).

3rd. In every duty act from a regard to God, because it is His will and your duty. "Do all in the name of the Lord Jesus," and look to Him to bless you and your partner, and that you may abide in His love (1 Cor. x. 31; Col. iii. 17).

4th. Never suffer your regard for each other's society to rob God of your heart, or of the time which you owe to God and your own soul (Luke xiv. 26; Matt. vi. 33).

5th. Recollect often that the state of marriage was designed to be an emblem of the love of Christ and His Church, a state of mutual guardianship for God, and a nursery for the Church and the skies (Ephes. v. 22—32).

6th. Remember that your solemn covenant with each other was made in the temple of the Lord, in the presence of His Church, and that the most high God was called upon as a witness (Matt. xix. 6).

7th. Be careful that custom and habit do not lessen your attentions to each other, or the pleasing satisfaction with which they were once both shown and received (1 Pet. i. 22).

8th. Whenever you perceive a languor in your affections, always make it a rule to suspect yourself. The object which once inspired regard may, perhaps, be still the same, and the blame only attaches to you (Heb. xii. 15).

9th. Be sure to avoid unkind and irritating language. Always conciliate. It is your interest and your duty. Recollect this very day what God has borne with in you.

10th. Study your partner's character and disposition. Many little nice adjustments are requisite for happiness. You must both accommodate, or you will be both unhappy (Rom. xv. 1).

11th. Do not expect too much. You are not always the same, no more is your partner. Sensibility must be watched over, or it will soon become its own tormentor (Ephes. iv. 2—4).

12th. When you discover failings which you did not suspect (and this you may be assured will be the case), think on the opposite excellence, and make it your prayer that your regard may not be diminished. If you are heirs of the grace of life, your failings will shortly be over; you will hereafter both be perfect in the divine image. Esteem and love each other now, as you certainly will then. Forbearance is the trial and grace of this life only (Col. iii. 12, 13; 1 Pet. iv. 8).

13th. Time is short, the way of life is too short to fall out in, and the comfort of life too uncertain to be ensnared by. Pray for the wisdom of the serpent and the harmlessness of the dove (1 Cor. vii. 29; Ephes. v. 15, 16).

14th. Forget not that one of you must die first—one of you must feel the pang and chasm of separation. A thousand little errors may then wound the survivor's heart. It is policy to anticipate it. O that when you meet again, the deceased may say in heaven, 'I am, under God, indebted to you that I am here!' (1 Cor. vii. 16).

15th. Pray constantly. You need much prayer. Prayer will engage

God on your behalf. His blessing only can make you happy in the midst of your mercies. His blessing can make even the bitterness of life wonderfully sweet. He can suspend all our joys. Blessed be His holy name! He can, and often does sus-

pend all our sorrows. Never pass a day without praising Him for all that is past; glorify Him with your present mercies, and trust Him for all that is to come (Phil. iv. 6-8; Prov. iii. 33; Josh. xxiv. 15).

THE EARNEST MINISTRY.

COULD I but preach as if I saw the woe,
Which like a sea spreads over all below;
As if I heard earth's weeping millions cry,
"Give us *the Light*, before we faint and die;"
With eloquence of words and tears, I then
Would rouse *the Church* to *pity* dying men.

Oh! could I preach as if my heart was fired
By gazing on the cross where Christ expired;
As if I *felt the mighty love*, that He,
By dying pangs, proved His own love to be;
How soon would guilty, stubborn souls embrace
The joyful tidings of *redeeming* grace!

Oh! could I preach as Christ would have me do,
With heaven and hell immediately in view;
With heart inflamed with pure seraphic love,
Like those that wait and minister above;
What *victories* then would from my labours spring,
To honour Christ, my blessed Lord and King!

Oh! could I preach as if I saw the day,
Dark day of doom, of sorrow, and dismay;
When weeping mercy shall in tears retire,
And burning justice wrap the world in fire;
How would the thoughtless and the giddy hear,
And apathy give way to anxious fear!

Oh! could I preach as I could wish at last,
When days and months and rolling years are past;
And just before me in deep mystery lies
The world, as yet unseen by mortal eyes;
How would I *agonize* in love to bring
Mankind in sweet submission to their King!

Reviews.

Golden Gleams from Rev. Henry Ward Beecher's Words and Works. Tyne Publishing Company, Limited. London: 28, Budge-row, E.C.

A CHOICE collection of over 350 extracts from the latest writings, sermons, and lectures of the celebrated preacher and author. To wit, we get a fine likeness of Mr. Beecher, with his thoughtful, artistic face beautifully engraved. It will please all his admirers. The book itself reminds us of a similar work called "Life Thoughts," published some twenty-eight years ago, but in this you have the riper experience and the deeper judgment belonging to wisdom and age. The book has really no author, but we are very much indebted to the industry, taste, and good judgment of the compiler in making such worthy extracts, and presenting us with so suggestive and useful a book. He has selected his flowers, made up his bouquet, and bound it together with great skill. It is of vast service to the reader of a book of extracts to have them arranged under headings. This is done here. We have chapters upon God, Christ, the Holy Spirit, Human Life, the Bible, the Church, &c., &c., and each chapter contains a casket of gems, and is a repository of valuable thoughts. Mr. Beecher seems to have a horror of being thought a theologian; still, for all that, he is one, as all earnest men are. But his fault is, in avoiding the old way of putting some things he occasionally becomes misty. Take the following extract:—"Men ask me, Why do you not preach atonement? Have I not preached about God's love? What atonement is there greater than God's love? Atonement is God. Do you suppose God shoved out of Himself a little historic drama, which was mightier and better than He? &c., &c. Now we have great love for the Bible

way of putting it, which says, "In Christ we have redemption THROUGH HIS BLOOD, the forgiveness of sins, according to the riches of His grace." We believe the work will be largely read, and will be deservedly popular.

Popery and Puseyism, Twin Demons with one Soul; or, Ritualism unmasked. By R. M. GURNALL. F. Southwell, 19, Paternoster Row.

THIS shilling book makes a most furious onslaught upon Ritualism and Popery. It calls things by their right names. In this book a spade is a spade, and the author does not condescend to use mincing words with two systems which he believes to be opposed to man and God. We are sorry that such a book is needed in this nineteenth century, but suppose such will continue to be the case all the while in this so-called Protestant Church. A large number of the clergy are zealously endeavouring to lead their hearers back to Rome. Let all concerned in the vital question, mark, learn, read and inwardly digest this book.

WE have received of the Religious Tract Society's publications *The Sunday at Home, The Leisure Hour, The Boy's Own, The Girl's Own, Friendly Greetings, The Cottager, The Tract Magazine, and The Child's Companion.* We repeat all we said last month of these welcome and worthy magazines. Their illustrations, tale biographies, and histories, all blend powerfully in seeking to reach one good end. We specially call the attention of Loan Tract distributors to the *Friendly Greetings.* Sure to be read. Sure to do good.

The Voice of Warning, The British Flag, and Kvangetical Christendom have reached us. The latter contains interesting news of the churches in

France, Italy, Germany, and America, besides all the important matters connected with home work. *House and Home* will be an indispensable companion at all working men's clubs, &c.

BAPTIST LITERATURE.

Our *Baptist Magazine* has a trenchant article upon that blot on England's glory, the vile opium traffic. We have read with great interest the chapter in the *Sword and Trowel* by that earnest Christian worker, J. Gilson Gregson, "From Cabul to Kandy" (Mr. Gregson devotes his energies to the spiritual interest of the British soldier in India, as

an agent of the Army Scripture Readers' Society). The *General Baptist* gives a report of the laying of memorial stones of the Association chapel at Ealing, under the presidency of the Rev. J. Clifford. The *Truth and Progress and South Australian Monthly* has an address by our Brother Howieson, delivered at the annual meeting at Walworth-road Chapel. The paper also contains a good report of our last Union meetings. The *Baptist* and *Freeman* are still our worthy representatives, and we always rejoice to see them together in our members' houses. Let brotherly love continue.

Poetry.

COME TO JESUS NOW.

To Jesus come, ye sinners all,
He's waiting now;
To rescue you from Satan's thrall,
He's waiting now.
Though you have done Him such despite,
E'en you He kindly doth invite,
His love no longer ill requite,
He's waiting now.
To Jesus come, He'll give you peace,
He's waiting now;
Your burdened soul He will release,
He's waiting now.
You need no longer troubled be,
His mercy is so full and free,
He kindly says, "Come unto Me,
He's waiting now.
To Jesus come, for He has died,
He's waiting now;
No longer halt, at once decide,
He's waiting now.
Your soul to cleanse from every stain,
That you may life eternal gain—
With Him in glory ever reign,
He's waiting now.
To Jesus come this very day,
He's waiting now
Your soul to save, do not delay,
He's waiting now;
To-morrow you may find too late,
For then He may cease to wait,
O come at once, ere 'tis too late,
He's waiting now.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. L. NUTTALL has resigned the pastorate of the church at Houghton-street, Southport, and accepted a call to the church at Grahamstown, South Africa.

Rev. T. Watts has resigned the pastorate of the Dagnal-street Church, St. Albans, after labouring there for nearly fifteen years.

Rev. G. Hirst, of Rawdon College, has accepted a call to the pastorate of the church at King's Sutton.

The church at Every-street, Manchester, have invited Rev. H. L. Overbury, late of West Gorton, to become their pastor.

Rev. J. Knox has accepted a call to the church at Lochgilphead.

A very cordial invitation has been given to Rev. T. C. Manton to resume the pastorate of Mount Pleasant Chapel, Northampton (he was compelled to resign through vocal paralysis three years ago).

Rev. J. Young, of the Pastors' College, has accepted the pastorate of the church at Ilford.

Rev. W. Johns, of Swansea, has accepted a call to the pastorate of the church at Clydash.

Rev. C. Macalpine, M.A., B.D., has accepted a call to the pastorate of the church in Long Wynd, Dundee. Mr. Macalpine was educated at Glasgow University.

Rev. G. D. Cox, of Sittingbourne, has accepted an invitation to become pastor of the church at Melton Mowbray.

DALSTON.—Rev. J. H. Dearsly intends, in March, to resign the pastorate at Forest-road, after fifteen years' service. He has remained to see the chapel free from debt.

Rev. W. Jones has resigned the pastorate of the English Baptist church at Beaufort.

Rev. J. Maden has resigned the

pastorate at Macclesfield, and accepted a call to the pastorate of the Cemetery-road Church, Sheffield.

MAIDENHEAD, BERKSHIRE.—Rev. John J. Irving, late of Swadlincote, Derbyshire, has accepted an invitation to the pastorate of the church in this town.

NOTTINGHAM.—Rev. H. E. Stone, of Arthur-street, King's Cross-road, has accepted the pastorate of the Nottingham Tabernacle (late Exeter Hall).

COUNTSETHORPE.—WEM, SHROPSHIRE.—Rev. H. Hughes has accepted an invitation to return to his former sphere of labour at Wem.

Mr. W. Gillard, of the Pastors' College, has accepted an invitation to the pastorate of the church at Appledore.

Mr. John Griffiths, of Siloam, Mount Stuart-square Docks, Cardiff, has received a most cordial invitation to become the pastor of the Welsh Baptist Church, Maudlin-street, Bristol.

RECOGNITIONS.

INDUCTION services connected with the settlement of Rev. W. Sidey as pastor of the church at Cupar, Fife, have been held. Rev. Dr. Landels preached on the Sunday to large congregations. On the Monday following a public *soirée* was held, when addresses were delivered by the pastor, who presided, Revs. Dr. Landels, J. Urquhart, and others.

Recognition services in connection with the settlement of the Rev. M. H. Whetnall, of Ulverstone, as pastor of the church at Montague-street, Blackburn, have been held. Following a tea meeting, addresses were delivered by the Revs. Dr. Grosart, C. Williams, J. M'Ewan Stott, J. Blake, and Mr. W. Snape, of Over Darwen.

Rev. Thomas Williams (Asaph Glan

Ebwy) has just been ordained at South Stockton, when the Revs. T. Morgan, of Dowlais, and L. Williams, of Stockton, preached.

Rev. W. Hewlett, of the Pastors' College, has been inducted into the pastorate of the church at Pultneytown, Wick, N.B.

Recognition services in connection with the settlement of Rev. W. R. Golding, as pastor of the Burley-road Baptist Church, Leeds, were held on August 31. In the afternoon a sermon was preached by Mr. W. P. Lockhart. Tea was provided in the schoolroom, when about 300 friends sat down; and this was followed by a public meeting, over which Mr. W. Illingworth presided. The secretary of the church gave a brief outline of the circumstances which had led to the union of pastor and people, after which the meeting was addressed by the pastor, Revs. Daniel Jones, Samuel Hawkes, Joseph Harvey, W. T. Adey, J. W. Butcher, A. E. Greening, and W. P. Lockhart.

MISCELLANEOUS.

At the Centenary Meetings of the Free Will Baptists of America just held, and attended by the Revs. Dawson Burns and Thomas Goadby as a deputation from the General Baptists of England, it was reported that the community is now spread over twenty States. There are 41 yearly meetings held, 170 quarterly meetings, 1,446 churches, 1,280 ordained ministers, 162 licensed preachers, and 77,644 church members. The Rev. O. B. Cheney, president of Bates' College, Lewiston, Maine, was elected moderator; and the services included one conducted by aged pastors, in which seventeen took part, whose ages averaged over 70 years, the eldest being 87. The Revs. Dawson Burns and Thomas Goadby preached to audiences of about 4,000 persons.

For some time past services have been conducted in the Assembly-rooms, Alton, Hants, by students from the Pastors' College, and several

persons have been baptized. On Sunday, August 22nd, two sermons were preached by Rev. Philip Gast, of Islington, in connection with the anniversary of the opening of the place. In the afternoon eighteen persons were formed into a church by Mr. Gast. On Monday, August 23rd, a tea meeting was held, after which a sermon was preached by Rev. James Dann, of Greenock, N.B., concluding a very successful and encouraging series of services.

Special services have been held in Cobden Hall, Lower Broughton, Manchester, on the occasion of the formation of the church. For some months services have been regularly conducted in the hall, and those engaged in the work have now formally constituted themselves a church. The Rev. C. Williams, of Accrington, preached morning and evening, his subject in the morning being "The nature and objects of a Christian church." In the afternoon the service was conducted by the Rev. C. Williams. The Rev. J. W. Thomason delivered an address to the newly-formed church, and the Revs. E. K. Everett and J. Seager offered prayer. The attendance at all the services was very good.

SOHAM, CAMBS.—The anniversary of the Sunday school was held on Sunday, July 25th, when the Rev. J. Porter, pastor, preached to large congregations, in the morning from Isa. lx. 2: "A little one shall become a thousand;" and in the evening preached his sixth annual sermon to the young, from Prov. xxiii. 11: "He that loveth pureness of heart, for the grace of his lips, the king shall be his friend." On the following Wednesday the children, 200 in number, led by the Soham brass band, marched through the town to a large orchard, where they had their annual treat; the procession attracted greater attention this year from the fact that there were a number of new flags and banners, and each child wore a new centenary medal, the gift of Mr. Crisp, treasurer, and Mr. Fyson,

superintendent. In a large building a public tea was provided, at which 300 sat down, the total proceeds amounting to £18.

LUTON.—A special meeting was held in the Park-street Chapel on Tuesday evening, September 7th, to commemorate the Rev. J. H. Blake's entrance upon the fifth year of his ministry in that place. There was a tea-meeting in the afternoon, and the after proceedings consisted of addresses by Mr. W. R. Marsh, the Rev. A. Walker, the Rev. J. Tuckwell, and the Rev. M. Wilson, interspersed with music by the organist (Miss Blake), and the choir assisted by Mr. and Mrs. Fraser and Miss Kidman. In reviewing the past four years of his ministry Mr. Blake said they had had various difficulties to grapple with, not the least of which had arisen through the dulness of the staple trade, and the change in the mode of producing straw goods, owing to which numbers of young people and families had migrated from the town, and it had in a measure reduced their church roll. Then in the past four years he had buried 140 from their congregations. Some of them were from the village chapels, but the great majority from amongst themselves. Under these circumstances it was cause for thankfulness that the church stood so well. During his ministry 173 had been added to the church; many were from the Sunday school, some were those who had fallen away but had been reclaimed, and others had previously attended no place of worship regularly. These additions showed God's blessing on the pastor and his co-workers. The village stations were in a healthy state, and they were enlarging the chapel at Limbury. The Tract Society had been reconstructed with Miss How as its head. In conclusion he testified to the unbroken harmony between them and the other religious bodies of the town. The speeches of the ministers were congratulatory and stimulating. The musical selections were particularly successful,

so much of them as there was time for, but speechifying was the great feature.

On Lord's day afternoon, September 12th, a Flower Service was held in the chapel. The sermon was preached by the Rev. J. H. Blake. A collection was made for the sick fund of the Sabbath school. The flowers were most beautifully arranged, the chapel crowded; all seemed pleased, many said profited. The flowers were afterwards sent to the infirmary and hospital, and to the various sick, young and old, of our congregation.

BAPTISMS.

- Aberavon*.—August 22, English Chapel, One, by T. Richards.
Abertillery.—September 12, at Ebenezer, One, by L. Jones.
Alton, Hants.—August 11, Six, by G. J. Dann.
Ashford, Kent.—September 2, Three, by E. Roberts.
Bacup.—September 5, at Ebenezer, Three, by W. Gay.
Barnard Town.—August 29, Two, by A. Thomas Jones.
Barrow-in-Furness.—August 29, Six, by J. Hughes.
Bedminster, Bristol.—August 29, at Philip-street, Eight, by J. J. Ellis.
Beithel.—Lower Chapel, July 18, Four, by J. L. Evans.
Birmingham.—August 26, Constitution Hill, Eight, by J. Burton.
Birmingham.—September 1, Latimer-street, Five, by Mr. Fiddington.
Blackburn.—August 23, Three, by M. H. Whetnall.
Bradford.—August 29, Walton-street, Two, by J. Oatey.
Bury.—September 12, Rochdale-road, Three, by H. D. Brown.
Bramley.—September 5, Five, by M. G. Coker.
Cardigan.—August 3, at English Chapel, One, by Mr. Hussey.
Cefnpole.—July 18, Two; August 15, Two, by David Davies.
Chester.—August 22, Two, by W. Durban, B.A.
Clay Cross.—September 5, Nine, by J. Watmough.
Corsham, Wilts.—September 2, Three, by J. Hurlstone.
Crickhowell, Brecknock.—September 5, Five, by J. Jenkins.
Dundee.—August 26, Two, by W. Milligan, jun.
Farsley.—September 5, Two, by J. Naylor.

Franksbridge, Radnor.—August 8, Two, by T. D. Jones.

Gamingay.—August 23, Four, by W. Edgerton.

Glasgow.—September 12, Frederick-street, Three, by A. F. Mills.

Great Marlow.—September 5, One, by C. A. Wood.

Great Missenden.—September 5, One, by A. Sowerby.

Griffithstown, Pontypool. — August 29, Fourteen, by J. Tucker.

Guidford.—August 23, Two, by J. Bankine.

Hulstead, Essex.—September 1, Five, by E. Morley.

Hill Top, Eastwood.—August 23, Eight, by W. Myers.

Hull.—August 30, George-street, Three, by J. O'Dell.

Hunslet, Leeds.—August 26, Two, and August 29, Two, by A. E. Greening.

Idle, near Leeds.—August 29, Four, by J. Lee.

Jamaica West Indies.—Mount Lebanon, July 6, Six, by the pastor, S. V. Robinson.

Launceston.—August 23, Three, by F. A. Jones.

Lifton.—September 5, One, by G. Parker.

Liverpool.—August 29, Soho Chapel, Three, by Eli E. Walter.

Llandyfan.—July 10, Three, by M. Jones.

Maesteg, Glamorgan.—September 12, at Bethel, One, by T. A. Pryce.

Maesyrhelem, Radnorshire.—July 4, One, by David Davies.

Maidstone.—August 30, Two, by G. Walker.

Metropolitan District :—

Borough-road.—August 11, Twelve ; August 18, Twelve ; August 25, Ten ; September 1, Eleven, by G. W. McCre.

Cornwall-road, Brixton.—July 25, Three, by E. P. Barrett.

John-street : Trinity Chapel—July 1, Five, by J. O. Fellowes. August 26, Five, by M. Davidge.

Nutford-place, Edgware-road.—August 26, Seven, by J. Chapman.

Ponders' End.—June 27, Two ; July 25, Two, by A. F. Cotton.

Pitney.—July 25, Three ; July 29, One, by W. Thomas.

Streatham.—July 28, Lewin-road, Three, by A. McCaig.

Woolwich.—August 18, at Queen-street, One ; September 1, Five, by T. Jones.

Metropolitan Tabernacle.—August 19, Fifteen ; August 30, Eighteen ; September 3, Thirteen.

Michaelston Vedw, Cardiff.—September 5, Two, by Rev. W. Maurice.

Monkwearmouth.—September 12, at Enon, Six, by M. Morris.

Nantyglo, Mon.—August 8, English Chapel, Two, by W. M. Thomas.

Newport, Mon.—July 25, Stowhill, Four, by J. Douglas.

Nottingham, Old Basford. — July 25, Eighteen, by J. Alcorn.

Oranbessu.—July 23, Twenty, by the pastor, S. V. Robinson.

Plymouth.—August 4, at George-street Chapel, Two ; August 23, Eight, by J. W. Ashworth.

Pole Moor, near Huddersfield.—September 5, One, by E. Evans.

Port Maria.—July 16, Forty-five, by the pastor, S. V. Robinson.

Portsmouth.—September 1, at Lake-road, Four, by T. W. Medhurst.

Portsea.—August 29, Kent-street, Five, by J. W. Genders.

Found Abouvs branch of Mdesyrhelem.—July 23, One, by David Davies.

Radnorshire.—August 8, at Moriah, Two, by J. Phillips.

Rattlesden, Suffolk.—September 5, Two, by J. Hollinshead.

Rochdale.—September 5, Newbold Chapel, Two, by P. Parker.

Rochdale.—September 5, Drake-street, Seven, by D. Lewis.

Rugby.—July 4, Six, by H. T. Peach.

Rugby.—August 15, Three, by H. T. Peach.

Scappogot Hill, Golcar.—August 1, One, by A. Harrison.

Sarewton.—August 8, Two, by T. J. Hazzard.

Skipton, Yorkshire.—August 1, Two, by W. Judge.

Smethwick, Birmingham. — August 29, Three, by G. T. Bailey.

Southampton. — August 22, East-street, Six, by H. C. Lake.

Southampton.—August 29, Carlton Chapel, Two, by E. Osborne.

South Shields.—July 23, Tabernacle, Ten, by G. West.

South Shields.—September 1, the Tabernacle, Five, by G. West.

Spezia, Italy.—July 11, Two, by E. Clarke.

Skaincliffe, Yorkshire.—July 25, One, by J. Kendall.

Sutton St. James.—July 24, Five, by C. G. Croome.

Swansea.—July 23, at Bethesda, Two, by A. J. Parry.

Tindragee, Ireland.—August 23, One, by J. Taylor.

Totmorden.—August 25, Three, by W. March.

Torrington, North Devon.—August 1, Two, by R. J. Middleton.

Wutchet, Somerset.—September 3, Four, by R. B. Clare.

Waterhouses.—July 12, Two, by J. Hopes ; 30, Two, by J. Hope.

Waterhouses.—August 31, Two, by C. W. Townsend.

Wincanton.—July 15, Two, by G. Hider.

Westbury Leigh.—September 2, Three, by T. J. Hazzard.

West Hurtlepool.—August 8, One, by H. Gray.

Widcombe, Bath.—September 5, Nine, by J. Huntley.

Velindre.—August 1, Two, by T. Rowson.

Ystrad, Pontypridd.—July 1, Three, by J. Griffiths.

Zoar, Breconshire.—June 27, Five, by J. L. Evans.

THE MASTER'S CALL.

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

"The Master is come, and calleth for thee."—JOHN xi. 28.

THAT is a sweet name of our Lord—"the Master." Among men it may sometimes have rather a harsh sound; and the word "servant" is not always agreeable to our ears; but when applied to *Him* Who is the fountain of all grace, the common metal is forthwith transmuted into fine gold; and that which was but as a lump of clay becomes so richly perfumed, that we may sing with George Herbert,—

"How sweetly doth *My Master* sound! My Master!
As ambergris leaves a rich scent
Unto the taster:
So do these words a sweet content,
An Oriental fragranty,—*My Master*."

Thus, then, I am *His servant*, pleased and proud to call Him my Master. He bought me with His precious blood; He changed my heart and took me into His service. My soul doth therefore willingly cling to Him, and my desire is to be completely at His beck and call, that I may do His commandments, hearkening unto the voice of His word. Is not this the expression of your feelings, dear brethren and sisters in Christ? Will not such words flow fittingly from your lips? Do you not wish to be exclusively His servants, and to have Him only and for ever as your Master? Will ye not acknowledge Him your Master, to teach you, while you sit humbly at His feet to learn of Him? Is He not your Master, to whose bidding you hearken, constantly ready to obey His precepts? Because He is your Master He will pay you your wages. Be patient; for ye shall find Him not only just, but generous. Let your loins be girded, and while He sits at the table, watch with eager eye, and wait to do His directions. Let it suffice you now that the servant should be as the Master. What higher satisfaction need ye crave at this present than the smile of His countenance and the recognition of your labours? Your full recompense awaits the resurrection; there is a hope laid up for you in heaven; the servants of our Saviour shall share His honour when they see His face. My Master! I would that the number of Thy servants were greatly multiplied. O my friends, I would that we were every one of us servants of Christ; for His service is perfect freedom. We never get the yoke of slavery from our necks till we take His yoke of sanctity in its place. In our selfishness, hankering to be our own masters, we are perpetually harassed with a serfdom to mammon. Not till we have surrendered our souls to the sovereign sway of Christ as our Master can we ever enjoy the blessed liberty which emancipates every faculty of the mind, and endows every sense of our nature with purity and power. Surely, dear friends, you

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could never be so infatuated as to think that by gratifying the flesh you can gain any true felicity. The man who claims for himself a freedom to indulge sensual appetites and sinful passions has only to get his desire to find out how deadly it is. Such sweets cause sickness, and such delights produce disease. Ah! that is but a specious liberty which bids defiance to law; you know what speedily comes of it. The truly free are held fast in fetters that never trouble them. Can a patriot break the bonds that bind him to his country? If fortune should smile and favour him on alien soil, yet for his fatherland he will never cease to sigh. I have heard that men swear oaths of allegiance when they are raised to high ranks, where they enjoy special immunities and coveted privileges. And does not the affianced bride, with simple vows, not less sacred than solemn oaths, enter on a career of freedom when her strong chains of matrimony are forged? But what shall I say of consecration to Christ? How it rivets us for ever! The love that links us to our Lord binds us to own Him, Him only, for our Master; and Him to serve is a sweet thralldom, that gives full scope and free play to all the noblest aspirations we can cherish.

Now Martha spake of Jesus as "*the Master.*" Very reverently and very affectionately did she thus speak of Him. The matter of which she spoke was His message to her sister Mary: "The Master is come, and calleth for thee." That summons she speedily obeyed. But I shall not take up your time with further reference to the family at Bethany. I am going now to use the words as an appropriate motto in addressing many—indeed, all of you under various circumstances. First, to each of you who as yet are not converted let me say, "The Master is come, and calleth for thee." Then to such of the Lord's people as are bowed down with trouble, "The Master is come, and calleth for thee." And then those of you who, being His on earth, are soon to be with Him in heaven, shall receive this message,— "The Master is come, and calleth for thee."

I. First, then, to those of you who know not as yet your election by God, and redemption by Jesus Christ, here comes a message for you,— "The Master is come, and calleth for thee."

This is welcome news. He has come—the Saviour promised long. Hail ye His advent with lively satisfaction. The King of heaven, whose glorious garments once dazzled the eyes of angels, has stripped Himself of all His rich array, and He has come down to earth. Say ye as said the shepherds of old, "Let us now go even unto Bethlehem, and see this thing which has come to pass, which the Lord hath made known unto us." Low in a manger the babe is sleeping; on His mother's breast He hangs. Coming as a babe, the child grows and waxes strong in spirit till He becomes a man; He dwells with his parents and is subject to them, discharging and fulfilling the duties and obligations of daily life as we have to do. Of its toil and weariness, of its shame and poverty, He is a partaker. The Master is come; come really into your humanity; become bone of your bone, and flesh of your flesh. He is come; come to sojourn in the midst of the world; come to move about among men, and to show His sympathy with them; come to seek and to save that which was lost. This is no myth. He has come, not in shadow, and in a dreamy vision to deceive the senses, but He has come in substance. "The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." He tabernacles in the midst of the

sons of men, and abides among them in His flesh, even as the shekinah of old dwelt in the wilderness. Do you ask wherefore has He come? Why, Jesus Christ came to visit us for the very reason that He came to visit Mary. He heard concerning Mary that her heart was sad, that her soul was bowed down with trouble. This is why He came to us. He heard concerning us that we were broken in heart and ruined in nature, and that there was no hope for us. He heard that mischief had been done by Adam's transgressions, and that by our own faults we had ruined ourselves beyond all hope. He heard that there awaited us nothing but the blackness of darkness for ever, and He came on the swift wings of love, because He could not bear that His chosen ones should perish. It was love that made Him leave His starry home; it was love that emptied His Father's halls of their chief attraction, and brought Him down to be born of the Virgin. The Master is come, soul, because he knows that you are sinful, because He understands that your heart is hard, that your nature is at enmity with God, that you are perishing through your iniquity, and that you are under the curse of God's law. The Master is come, because love to sinners brings Him from on high. He came to Mary to stand by her and show His sympathy with her in her time of sorrow. We are told that "Jesus wept." Sinner, Jesus comes to you to exercise His compassion and redress your grievances. It was said of Him, you know, while He was on earth, "This Man receiveth sinners, and eateth with them." Do you weep for sin? He wept for it. Do you feel as if your heart would bleed on account of iniquity? His heart did bleed for it.

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

And if sin be upon you, so was sin laid upon Him; for though in Him was no sin, yet was He made sin for us, that we might be made the righteousness of God in Him. Jesus is come, sinner. The Master is come, not as a harsh, domineering judge, but as a kind, tender, loving, helping friend. "Neither do I condemn thee," said He to the woman taken in adultery; "go, and sin no more." Not that He did not condemn her sin, not that He would not condemn her if He were acting as a judge, but because just then He was not a judge, but the Friend of sinners, and it was not His office to condemn, but to endeavour to win to repentance; therefore He said to the woman, "Neither do I condemn thee; go, and sin no more." The Master is come, sinner, and He is just such a one as you want. There you lie in the Slough of Despond, and He holds out His hand to draw you out of the horrible pit. He is come, feeling for you, intent on delivering you; weeping over you as He once wept over Jerusalem, and lamenting that you have not regarded the things that make for your peace.

Nor is He come merely to pity, but He has infinite power to help. He came to Mary to give her back her brother Lazarus, and now her wounds are stanchd, now is the fountain of her grief sealed up; nay, instead thereof it floweth with the wine of consolation. Now she puts away her ashes; she takes the oil of joy for mourning, and the garment of praise for the spirit of heaviness. And so shall it be with you. The Master is come, and He is a Master who can help you. The Lord hath laid help upon One that is mighty, and He is able to save unto the uttermost al

them that come unto God by Him. He calleth for *thee*; wilt thou not come to the strong One for help? Wilt thou not look to the mighty One for strength? Turn thee, turn thee from thy broken cisterns. Leave thou those deceitful brooks, and come thou to the fountain whose eternal fulness shall satisfy all thy wants, countless, boundless though they may be. Haste thou to Him, then, for He is a living Saviour, a sympathizing Saviour, One who is able to help. The Master being come, and having called for thee, come thou to Him without delay.

He comes to give life. Lazarus was dead, but Jesus Christ could raise him. Thou, too, art dead, but knowest thou not the saying—"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light"? There is life in a look at Christ. Thou hast but to turn thine eye to Him, and life comes to thee at once; nay, it is life that makes thee look. It is a life-look from Him that begets the life-look in thee.

Sinner, if such a Saviour, able and willing to cleanse thee and to cheer thee, and to lift thee even to His own throne in heaven, is come, and calleth for thee, wilt thou turn a deaf ear to His voice? wilt thou be disobedient to the heavenly vision?

How personal the sound of this gospel call!—"He calleth for *thee*." Says the sinner, "How do I know that He calls for me?" Well, we can only know it by Scriptural authority. Who does Jesus call? Let us hear one of His calls. Here it is: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." So, then, a call is given to those who labour. Now take the words literally, for I do not find any authority for reading "You that spiritually labour." We need put no distinction where the Holy Ghost puts none. Do you labour? Many of you toil with your hands. You have a hard struggle to earn the bread that feeds your bodies. You have to rise early, and sit up late, and eat the bread of carefulness. Full often you wipe the hot sweat from your brow, and you thank God when the day of rest comes round. Ah, ye sons of toil, and ye daughters of industry, whose lot is too often hard and stern; ye that labour, come ye to Jesus, for He will give you rest. Others of you, whose labour is not so much physical as mental, and the sore strain knows little or no respite day after day, your ambition involves anxieties. Some are seeking riches, others panting for fame, and many cherishing some fond object of desire. You have all of you a purpose that you are labouring to promote. Man was made to labour, and labour he must, though oftentimes he laboureth as in the very fire, and putteth his money into a bag that is full of holes. O ye who hunt after any scheme, be it what it may, ye who with hot haste pursue some phantom that attracts your mind, "Come unto Me," says Jesus, "and I will give you rest." Anxious woman, does not this description of character suit you? Have not you run in here to-night from the place of your toil? and have you not, while here, been busy with troubled thoughts, concerned with many cares, and distracted with a sense of difficulties that you know not how to solve? Look away, then, from your labours, and lister to this loving invitation,—*"The Master is come, and calleth for thee."*

To the heavy laden there is likewise a special appeal. The burden that oppresses them, I suppose, weighs more heavily on their spirits than on their shoulders. There is a kind of depression that devours one's strength. You lag on till it produces a fatigue with which you cannot grapple. The very

sinews of a man's soul seem to be relaxed when he has espoused a struggle that makes him stagger, and he pines for succour when he ought to be certain of success. Some men, when laden, can stand upright under the load; they are not so heavy laden but they can labour, and in the freshness and force of their muscular strength easily endure the strain upon them; while there are others to whom life itself is a burden, so faint and prostrate do they become. What with pains and aches of body, and sinkings of spirit, they get to be so heavily weighted and so awfully depressed that they could fain imagine that death would be their only relief. Their troubles are multiplied, and they go mourning without the light of the sun. They groan when the day arises, "Would God it were night!" and when the night falls, "Would God it were morning!" It seems as though God had made them drunken with wormwood, and filled their mouth with gravel stones. Now to such, to all heavy-laden ones, whether they are bowed down with sins or sorrows, with temptations of Satan or with earth-born cares, we may say to-night, "The Master is come, and calleth for thee." Where art thou, weeper? Where art thou, heavy-laden one? Cannot these eyes of mine discern thee? If not, my Master's eyes can, and with a glance more quick and piercing than man could give, He can interpret all thy griefs. Look thou to Him, and thou shalt hear Him say, in tones more sweet than music, "Come unto Me, and I will give thee rest."

Not that these are all the characters to whom the Master sends a gracious call. We know, according to God's Word, that he calls "*whosoever will.*" Is it not written in the Revelation, "And *whosoever will*, let him take of the water of life freely"? And is not this the cry of both the Spirit and the bride?

Well, now, is there one here who is willing to be saved? Are you willing now to be washed from sin through the precious blood? Are you ready to proclaim a divorce between yourself and your own righteousness? Can you say in your heart, "Lord, Thou knowest all things, Thou knowest that I am willing to be made whole, and to be saved from sin"? Then "the Master is come, and calleth for thee." Why dost thou tarry any longer, thou willing one? See what Mary did. She arose up quickly, and came unto Him. Do thou in like manner arise; rise up immediately; let there be no misgiving, consultation, or delay. Time past might suffice thee to have pursued the inclinations of the flesh; arise quickly. Do not wait for any preparation. Mary is all in dishabille; she has been weeping and lamenting; yet soon as the Master is come and calleth for her she hasteneth to Him. She does not retire to her chamber and attend to her toilet, as if it were important to robe herself in a fitting dress to receive the Master. No, she goeth to Him as she is. The Master had seen her before this with her hair dishevelled. Well He remembered when she unbound her luxuriant tresses, and wiped His feet with the hairs of her head. She goes to Him now as she went then; she goes, in fact, just as she is. Just as she is when the message comes she flies at once to meet her loving Master. Sinner, so do thou. It is wisdom's voice that prompts thee; may the Spirit of wisdom now compel thee to arise up quickly, and go to meet the Master Who is come, and Who calleth for thee.

Do I hear any one of you say, "I would go to Christ and trust Him with my soul to-night if I were sure that He really did call me"? Now, dear friend, do be reasonable; try to exercise a little common sense. You

are not like a young child who cannot think. Have not I given a description of characters to whom the call is undoubtedly addressed. Surely you can find a description of yourself among them. If not amongst those that labour or amongst those that are heavy laden, yet you can come in with the "whosoever will." If the invitation came to you in a soft whisper, you might hesitate then. But when it comes to you with a loud trumpet call, what cause have you to demur? The Gospel is to be preached to every creature; Jesus Christ came into the world to seek and to save that which was lost. You are lost. Christ Jesus came to save sinners, and you are sinners. If there were a notice put up that any person from twenty years of age upwards, would be carried from this place to Brighton to-morrow, on an excursion, for two shillings, should not I consider that I was invited to go to Brighton? I am over twenty years of age, so I answer the description upon the placards. Why should not I make application for a ticket if I wished to take the journey? You would perhaps wait outside the office, and hope to be specially invited; and long enough you might wait if you could not read the plain direction. Would you like to have a Bible with the names of all the people who will be saved put down in the Chronicles? Why, what a big register it would be! and how expensive to purchase! You would never be able to get a copy of it. And then, you know, perhaps there might be a mistake in the translation of it. You might fancy that though it said "John Smith" it might mean another John Smith, and not you. There would have to be a precise description of you given; and then I will be bound to say that if it described the number of hairs on your head (for it would almost have to do that to suit some of you), you would puzzle yourselves about the precise number till that kind of proof failed to please you. It is folly on your part to expect full assurance if you will not espouse the first elements of faith. Paltry excuses are near akin to palpable evasions. Your conscientious scruples are too often like the cavilling of sceptics. We can confront you with evidence, but we cannot confer on you faith to embrace it. You may as well doubt the promise of His word as the people of His choice. I suppose that I was without the circle when I found pardon and peace. May be you were never so far afield as I was. This was the message that I received,—“Look unto Me, and be ye saved all ye ends of the earth.” From that extreme district I came; and from the moment I accepted it. I could never doubt that it was special to me. We should have no occasion to issue a special invitation to every poor person in this neighbourhood were we to announce that there would be a dinner provided here on Christmas Day for the poor. We should not have to write out the name of each individual for miles round, and send them a special invitation, but they would know that they were included; and if they were hungry they would all come flocking in. The difficulty would rather be to keep them out than to get them in. But oh! when the Gospel feast is spread Satan goes round and tempts people to say, “It does not mean me it is not an invitation for me.” Sinner, I tell thee that if thou art a sinner, “the Master is come, and calleth for thee.”

II. Having spoken at such length upon our first head, the Gospel call, I must be more brief on our second head, the communion call. It is addressed to God's people who are bowed down with trouble. To each of these we say, “The Master is come, and calleth for thee.”

I know thee, Mary ; I know how thou hast been sitting still in the house to-day, dull and lonely, pensive and sad, seeming to have hardly spirit enough for anything. Bowed down to the very earth, thou wast saying, "I have lost all now ; the world has no joy left for me." Yours has been a great trial, Mary ; it was very heavy ; it could not well have been heavier. Ah ! Lazarus was all that you say. He was one of the best of men, the kindest of friends, and the tenderest of relatives. Yes ; yours was a happy home, I know, and now that his place is empty I marvel not that there is an aching void in your heart. Well may you miss him ; you will miss him in the future even more than you do at the present. The familiar tread of his foot that was wont to cheer you when he returned from business you hear no more ; and his voice can no longer lead you at the family altar. I know you will miss him. It is a sad bereavement, and perhaps it has overtaken you very suddenly. Your thoughts have been very troubled at his departure. You have been saying, "Lord, if Thou hadst been here, my brother had not died." You cannot see that Christ appointed it. You seem to think that surely that could not consist with the will of the loving Jesus Who walked on that sea, and quelled that storm, and comforted you so often in your little troubles. It seems impossible. You know it is so ; faith constrains you to be patient ; but you cannot grip His purpose because you do not greet His presence. You thought you could bear any trial better than you find you can endure this. You used to say that at His command you could yield up the dearest object of your earthly love ; but now, while with breaking heart you say, "Thy will be done," you can hardly stifle that repining, and murmuring creeps over. Well, now, I would whisper a word in your ears. As Martha spoke to her sister secretly, so would I say to you, The Master is come ; He has come dressed in His black robes ; He has come to call you nearer to Himself. Will you not, like Mary, arise quickly and come to Him ?

We need not limit ourselves to one picture. There are many of you here, and manifold no doubt are your troubles. Vainly might I attempt to sketch your circumstances, or the sorrows that, so to speak, sicken your souls. Losses in business often leave ungrateful reflections, especially when you are conscious of your own integrity, or when you smart bitterly for a kindness that was shown benevolently. Then cares come upon you that produce cankers—such as the sore sickness of a child, the sudden death of a relative, or the serious delinquencies of some friend. Alas ! time would fail me to enumerate the ills that flesh is heir to, or the trials that beset the faith of believers. You might easily excite my pity with the tale of your distresses. But it seems to me that you are like Mary in this respect. Your neighbours may come into your house as the Jews came into her house to comfort her. Your grief, however, is not assuaged by their goodwill. It availeth nothing. Hark ! a messenger has arrived. A glance might tell that the tidings are grateful. "The Master is come, and calleth for thee." His presence is always refreshing ; and it often happens that the Master comes nearer to us in our troubles than He does at any other time. "I will make all thy bed in thy sickness," saith He ; but He doth not say that He will do it when we are well. "When thou passest through the rivers, I will be with thee." Yes, He will be with us anywhere, but He will manifest Himself to us most graciously when we are most in need of His present mercy, passing through the rivers. In the

fires He will not forsake us. "The Master is come," and He has come with this sharp visitation because He "calleth for thee." Do you see how it is, dear friends? He saw that you were getting too worldly; you were thinking that your nest was well feathered, and you imagined that you had found a home to rest in here below; so He is calling for you. "Up to the skies, up to the skies," saith He; "come, leave thy nest, and fly and mount up with Me." He calls you to Him in special humiliation and repentance; search your heart, therefore, while you are in the furnace; let the furnace light show you your dross, and let the furnace fire consume that dross. This time of affliction is a fit opportunity for you to try your ways and search your hearts, as Jacob searched the tents of his family to see if there were any idols hidden there. Search and see whether all be right between God and your soul. The Master calls you to nearer and closer fellowship than you have ever yet enjoyed. Be from this time more earnest in prayer. Endeavour to get nearer to Him in all your private devotion. If you have lost a friend you may find Christ to be more than a friend. The balloon can never ascend till the ropes are cut, and you will never go up far till you have loosed these ties which keep you to the earth. The little plant beneath the tree will not flourish though it loves the shadow. The tree must be cut down to let the sunlight and the showers get in, then the plant will grow; and so must it be with you. In your trouble, then, Jesus calls you to nearer fellowship with Him.

Or peradventure He calls you to work more for Him. He has given you this trial that you may get experience, and that your experience may qualify you for teaching others. Anyhow, always look upon these visitations of God in trial as a call to you, as a voice out of the excellent glory, saying, "Come up hither." "They feared as they entered into the cloud," it is said of the disciples upon Tabor; but they would not have seen Christ transfigured, nor Moses and Elias talking with Him, had it not been for the cloud. Somehow or other the cloudy atmosphere of troubles seems the most fitting medium through which we can see the bright light of our Lord. Perhaps our sorrows have an influence upon our spiritual eye, enabling us to see better than we could do at any other time. This message is doubtless meant for you if you have had any sharp trials, or any strange afflictions of late,—*"The Master is come, and calleth for thee."*

III. Well, we have spoken of the Gospel call and the communion call, and now we have to consider the glory call. In a very little time we shall hear it addressed to ourselves, *"The Master is come, and calleth for thee."*

The Master is coming. Have you forgotten that, Christian? "Ye know not what hour your Lord doth come; for in such an hour as ye think not the Son of man cometh." It may have been given to some of our brethren to unlock the book of Revelation, to understand all the mysteries of Daniel, and to think they know the times and seasons which the Father hath put in His own power; but it certainly has not been given to us. We can get on pretty well when we are talking of John's Gospel, but into John's Revelation we have never pretended that we are able to dive. Blessed, no doubt, is he that reads, and blessed are they that hear the words of this prophecy, and blessed are they that keep those things which are written therein; but the faculty has not been bestowed on us to understand or to appreciate the various theories of interpretation that have been

propounded. We have sometimes thought that some of our brethren who are everlastingly foretelling great tribulation are themselves a "great tribulation" to the Church. They delight in teasing us with fresh volumes which try our patience, because they volunteer to instruct us about matters of which they themselves are ignorant. Would they but persevere in preaching the Gospel to perishing sinners it would be infinitely preferable. When the veil of mystery is removed, the vision will be as clear to us as it will be to them. Meanwhile this is a fact that challenges the faith of every saint, the Lord will come. The coming of Christ is the Christian's brightest hope. At His advent our sighs and sorrows shall cease, and death shall have no more dominion. When He comes He shall deliver this world from bondage, and creation, which travaileth and groaneth together in pain until now, shall be released from its thralldom to vanity. Our ransomed souls shall receive the full redemption for which we yearn, to wit, the resurrection of the body. Those of us who are alive and remain shall be transformed and translated. We shall be suddenly changed, and then caught up together with the sleeping saints called from their sepulchres to meet the Lord in the air, and so shall we be for ever with the Lord, reigning in His reign, triumphing in His triumph, immortal in His immortality, blessed with all the fulness of God in Him. Look for the Second Advent, Christians, but do not get speculating about when it will be. Look for the personal appearing of our Lord and Saviour. Hold the doctrine firmly, that this same Jesus shall so come from heaven as He was seen to go into heaven. Hold it all the more tenaciously because certain fanatical brethren would pour ridicule on the prospect. Cling to it with your whole heart; wait for it with strong desire; and watch for the advent of your Lord with eager expectancy. The precepts of the New Testament are so often linked with the promise of the coming of the Lord, that it ought to be one of the most practical truths on which we could hinge our exhortations. Be ready to receive your Lord; always on the alert, with your loins girt about and your lamps trimmed.

But the call which will most probably greet our ears will reach us in some chamber where we are shut away from the bustle and business of the world. The Master will come for us by-and-by. There will be heard the knock of a pale courier who tells you that your course is run. You doubt at first what it means; perhaps it startles you. Is it death? you ask,—the summons to depart? Behind the messenger there comes the Master. Your faith quickens the faculty of hearing. It is the voice of the Beloved that calls you hence.

"It is not death to die,
To leave this weary road,
And 'midst the brotherhood on high
To be at home with God."

The Master has come. Jesus Christ Himself stands there at the door, and methinks our souls will joyfully go and meet Him. When He calls for us thus, there will be no mistake about it. It will be a personal call, and one which we cannot avoid,—nay, I trust we would not disobey if we could, for we are willing to be absent from the body that we may be present with the Lord. We cannot tell how the Master will come, or in what particular form His mandate will be couched which calls us away

Perhaps the swift, red-hot wheels of fever will carry us off, or else the slow, lumbering waggon of consumption, but we shall be taken to Him. By the means best suited to us and to Him, most fitted to prepare us for the other world, and to help us to glorify Him here even to the last, we shall take our farewell of this world. Beloved, it will be the Master, we say, who will come. His angels shall be as a convoy to bear us up to Himself; and there shall be no long and weary passage between the departure of the spirit and the entrance into glory.

“One gentle sigh, the fetter breaks,
We scarce can say, ‘He’s gone,’
Before the ransomed spirit takes
Her mansion near the throne.

“In vain the fancy strives to paint
The moment after death,
The glories that surround the saints
When yielding up their breath.

“This much (and this is all) we know,
They are completely blest;
Have done with sin, and care, and woe,
And with their Saviour rest.”

Well, I care not how soon the Master calls for me. Christian will be called, and Christiana, and Mercy, and the boys; they must all go across the river, and Greatheart too. We must all in due time pass the river to see our Master's face and be with Him for ever. The golden bowl shall be broken, the silver cord shall be loosed, and the wheel shall be broken at the fountain. But what mattereth this? The breaking up of this is but the building up of that; the pulling down of the tent is but the piling up of the temple; the rending of the veil here is but to admit us into the inner court of the holy of holies; this dashing in pieces of earthly joy shall but clear away the rubbish, that the New Jerusalem may be built up, and that our eyes may see it and rejoice without fear and trembling. Come, happy day! Come, happy day!

Now, just notice, we have gone through three calls. We have had the Gospel call, and the communion call, and the glory call. I wonder whether there will be a miracle wrought here to-night? There is a story told of good old Guttrey among the Covenanters in years gone by. He was out riding with a friend, and he stopped and went into a farmhouse. He rode on hard, and when he overtook his friend he said he had seen a great miracle while he was there. He had gone into the house, and found a woman there on a sick bed in a state of nature; he had prayed with her, and she had believed on Christ, and had thus entered a state of grace; and then he said he had waited a little while, and seen her enter into a state of glory, and all within a few minutes. Well, we will not think that any will enter into a state of glory in this house to-night, but oh that some here might be brought from a state of nature into a state of grace! and then, remember, you can never go back. If you once get into a state of grace you cannot go back again into a state of condemnation, for the ministry of the truth is ever a savour of—what? Of life unto life, and never of life unto death. Never; such a thing was never known in the Gospel economy. It is death unto death, but it must

always be life unto life ; and if you have got into a state of grace, and a state of life, you shall rise into higher life. The immortal principle shall forbid you to sin, restrain you from going back to your old lives ; you shall not die, but you shall live, and shall bud and blossom, and bring forth fruit unto life eternal. The Lord grant it for His name's sake. Amen.

OUR DEBT TO GOD.

“THE heart of man,” says God, by the prophet, ‘is deceitful above all things, and desperately wicked : who can know it ?’ ‘In me,’ said the apostle, ‘that is, in my flesh,’ abstracted from supernatural grace, ‘dwelleth no good thing ;’ and, said a greater than both, ‘From within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness, all these evil things come from within, and defile the man.’ When shall we be able to pay off this immense debt?

Never. Eternity itself, so far from clearing us of the dreadful arrear, would only add to the score by plunging us deeper and deeper, even to infinity. Hence the damned will never be able to satisfy the justice of the almighty Creditor.”—*Toplady's Meditations.*

“THERE are many who look at the promise and want the realized possession of the promise, and long to have it written out in their experience ; but they forget that the promise has a resting-place, and that resting-place is the character of Jesus.”—*J. H. Evans.*

Poetry.

A GOSPEL INVITATION.

COME, O thou trembling sinner, come,
 Apart from Christ no longer roam,
 No longer go unblest ;
 He's waiting to receive thy soul,
 Pardon thy sin and make thee whole ;
 He gives the weary rest.

Just as you are—He asks no price,
 He bids thee bring no sacrifice,
 Except a broken heart.
 He says “He will not cast you out ;”
 Then why should you His mercy doubt,
 Or from the promise start ?

Though helpless in thyself, and lost,
 And goodness thou hast none to boast
 For such the Saviour came,
 To bear a life of toil and loss,
 And then to die on Calvary's cross,
 Despising all the shame.

Then since the Saviour paid thy debt,
 Who shall condemn the Lord's elect,
 Or sever from His love ?
 Trusting in Him thou art complete,
 And for the inheritance made meet,
 With happy saints above.

E. S.

Essays and Papers on Religious Subjects.

DAVID BRAINERD, THE INDIAN MISSIONARY.

CHAPTER XI.—REVIEW OF THE WORK.

WHEN we contemplated writing a few "sketches of consecrated lives," it was our original intention to devote about six chapters only to the career of David Brainerd. But as the narrative progressed we were led to entertain the belief that a more detailed account of his preparatory conflicts and subsequent triumphs, combined with a brief summary of his underlying principles and methods of action, would prove more profitable than merely skimming the surface. On this ground alone we have sought the reader's kind indulgence in tracing so much of his religious history and life-work; and now all that remains to be done is briefly to review the whole for practical purposes.

In these times we hear a great deal about the necessity that exists for evangelistic work, and a revival of religion in the churches. That both are greatly needed there can be no question. But it is to be feared that the urgent necessity thus frankly admitted induces many to adopt sensational methods which are neither warranted by the Word of God, nor are likely to produce the desired ends. That we are not speaking without proof is manifest by the numerous so-called "revivals," which during past years have occurred in many districts and which have either suddenly collapsed like pricked bladders, or have left no more behind them than do blazing

fireworks, which, when spent, deposit their ashes alone upon the earth. Concerning this spurious class of revivals a thoughtful and talented Methodist minister—the Rev. J. H. Lord—thus writes :—

"There is another gospel too popular in the present day, which seems to exclude conviction of sin and repentance from the scheme of salvation; which demands from the sinner a mere *intellectual assent* to the fact of his guilt and sinfulness, and a like intellectual assent to the fact and sufficiency of Christ's atonement; and such assent yielded, tells him to go in peace, and be happy in the assurance that the Lord Jesus has made all right between his soul and God; thus crying, 'Peace, peace, where there is no peace.' Flimsy and false conversions of this sort may be one reason why so many who assume the Christian profession dishonour God and bring reproach on the Church by their inconsistent lives, and by their ultimate relapse into worldliness and sin. As in the olden time, it may still be said, 'They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us.'"

That Mr. Lord is correct in his view with regard to the baneful effects produced by the promulgation of this "too popular gospel," is evident by the after-fruit which it has borne in many districts. Our space will only serve us to give one or two samples by way of illustration.

The Secretary of an Association in the year 1879 makes the following remarks in reference to certain statistical returns:—

“A church reports, in four successive years, a *wonderful revival* of religion, fitted to gladden the hearts of all who read the statements. During these years 207 are added to the church by baptism. In 1877 there is no report, so the figures are entered in the Minutes the same as in the previous year. In 1878 there is a loss of 34 members, but the figures of the former return are so altered as to represent a gain of two. The Secretary of course retains the original figures, and debits the church with the loss. This year the church acknowledges the erasure of 89 names; but an examination of the figures shows that even this large number is too small by 60, so that 149 names have dropped off the list this year alone. The church numbers about as many to-day as it did *eight years ago*; and has 73 fewer members than the number of those baptized in the four years of so-called revival,—not to mention those who composed its fellowship before that period of excitement commenced. May the sorely tried residue continue faithful, and receive ere long a sounder kind of success!”

In the Secretary's fervent and sympathetic prayer every true Christian will no doubt heartily join. But what says the greatly bereaved church itself about the matter? In the report referred to, it tells us that “a party of *numerical strength* had left them, and commenced another cause,” and that “the erasures included many who were brought into the church during the sensational revivals of past years, who had been long pronounced unfit for membership.”

The Secretary's statements being

thus corroborated, we may turn to other testimony. In the year 1877 a popular Liverpool minister delivers an address at the laying of a memorial stone of a new Baptist chapel. Very wisely he counsels the friends present who were connected with the cause to avoid in a religious sense “jerry building,”—a term used in Lancashire for slop work. He then goes on to say that “he had seen great spurts at revivals, for instance, but in the course of a short time these revivals had died out, and left the thing pretty much as it was before. Therefore he counselled steady church building which left enduring results, and not that which lasted only so long as the fever excitement lasted. He had known in Liverpool, as the result of one of these periods of excitement, one hundred members added to a church, but in the course of six months every one of them had gone back into the world. Therefore he would urge them to avoid mere show work.”

The kind of revival that the churches need is certainly of a different stamp to this. What is wanted is not highly wrought fleshly excitement, but real spiritual fervour, which, by being both beneficial and lasting, proves itself to be of God. Such a revival as that which was aptly and reasonably described by Dr. Theodore Cuyler, when welcoming Mr. Moody back to America on his return from this country, is the one which we should rejoice to behold. In the course of his remarks Dr. Cuyler said,

“The revival we need is not only a revival of sounder Scriptural teaching, but a true revival of Christian *living*. We have had quite a surfeit of the religion which luxuriates in the devout fervours of the prayer meeting, and the camp ground, which sings sweet hymns and

applauds sweet sermons, and then goes straight off to its money grasping and its pleasure-seeking, and its pandering to self and sin. The Christianity which Christ demands is something deeper than a song, or a sermon, or a sacrament. It is the holy and humble imitation of Himself. The revival which we need is a revival of religion which keeps God's commandments; which tells the truth and sticks to its promises; which pays twenty shillings to the pound; which cares more for a good character than a fine coat; which votes at the ballot-box in the same direction that it prays; which denies ungodly lusts; and which can be trusted in every stress of temptation. A revival which will sweeten our homes, and chasten our press, and purify our politics, and cleanse our business and commerce from roguery and rottenness, would be a boon from heaven. A revival which will bring not only a Bible knowledge, but a *Bible conscience* to all is what the world is dying for. The world's sorest want to-day is more Christ-like men and women. The preaching it needs is—more *sermons in shoes.*"

It was—if it may be called a revival—such a revival as this that David Brainerd was made the instrument of promoting among the wild Indians of North America. From being classed as low savages they were made through real conversion "Christ-like men and women." But how was it brought about? By the adoption of principles and methods which were as far removed from the sensational as the east is from the west. This may be easily seen from the following facts.

1. Previous to entering on his life-work, David Brainerd made a full and complete surrender of himself to the Lord. He surrendered to Him his body, soul, talents, worldly

prospects, time, and property. He kept nothing back. He could say with the apostle, that for Christ he had "suffered the loss of all things." Thus he acted in accordance with Rom. xii. 1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, wholly acceptable unto God, which is your reasonable service."

2. Before attempting to engage in any enterprise, he invariably sought to ascertain the Lord's will in the matter. Recognising the Lord as being his sole Master, and himself as being wholly His servant, he sought to learn His mind, and did not stir until he had good reason to believe that he knew it. Thus he obeyed the injunction in Ephes. v. 17: "Wherefore be ye not unwise, but understanding what the will of the Lord is;" and made Prov. iii. 5, 6, his daily motto: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy patha."

3. The Divine will having been as far as possible ascertained, he sought at once to walk according to it, irrespective of all risks, losses, sufferings, labours, and results that such obedience might entail. In this respect he followed Paul, who in Gal. i. 15, 16, says, "But when it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, immediately I conferred not with flesh and blood;" and he obeyed the command of Christ in Matt. xvi. 24, 25: "Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it." In fact, he could go as far as Peter, when he said to Christ with

regard to himself and fellow-apostles, in Mark x. 28, "Lo we have left all, and followed Thee;" and therefore he came in for the Saviour's commendation and promised reward: "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the Gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

4. He entered upon his work and continued in it under the influence of living faith in the living God. To him God was not some great Being, far, far away, who, having made the world and fashioned it, then left it, according to the unscientific theories of some modern scientists, to the working of certain natural inexorable and irreversible laws, to go on as it would; but an almighty, omniscient, omnipresent, infinitely wise, loving, good, and faithful Father, who was ever near at hand to listen to the feeblest cry, supply the slightest want, render the most efficient help, and even work the greatest wonders according to the counsel of His own will. Nothing short of a creed like this would have led him to undertake such a work as the one that he accomplished. His language was (Psa. lxii. 5), "My soul, wait thou only upon God; for my expectation is from Him." He knew and felt that he had no other hope. Linking, therefore, his own feebleness to the arm of God's omnipotence, he faced the most formidable difficulties, found his "strength to be according to his day," and achieved ultimate success, at which the world marvelled. His whole career shows that his greatest underlying principle was Heb. xi. 6: "But with-

out faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

5. He laid the foundation of a good, great, and lasting work, by paying great attention to "the day of small things." Never do we find him "despising" that day. At Kaunaumeeek he spends twelve months with comparatively few Indians, and after all his arduous labours cannot count amongst them a single convert. At the Forks of Delaware he ministers the word of life for nearly the same length of time, to small groups, as often as he could get at them, but with little more success. At Crosweeksung his first audience is composed of about eight persons, and these women and children. But "in season and out of season" he works with the few, and ever feels devoutly thankful if he can but observe a single heathen hearer impressed. To save individual souls was from the commencement to the end his aim; and to him it mattered very little, therefore, whether his congregation was large or small. To the latter he felt he was sent of God as much as to the former, and it was because he was inspired by that belief that no tempting offers from large and influential churches were powerful enough ever to make him swerve from continuance in the more lowly and painful path of duty. It was with him as it was with his Lord and Master. We find Jesus Himself when on earth labouring most among the small congregation of twelve apostles, and preaching two of His noblest sermons by night in a cottage to one man, and by a well at noonday to one woman. This illustrious example David Brainerd rejoiced to follow. "Seeking not great things for himself," but content to do any humble work, or to

occupy any obscure post that the Holy Spirit assigned him, he honoured God in labouring in his limited sphere, as much as if he had been daily preaching to thousands of the human race. It was on this account chiefly that God in return honoured him; and from that fact all lowly labourers in any department in the Lord's vineyard may take encouragement, not to be "weary in well doing," but still to toil on, with the assurance that in His own good time a faithful God will show that "He is not unrighteous to forget their work and labour of love," however small and insignificant in man's eyes that laborious work may seem to be.

(To be continued.)

A VISIT TO CALVARY.

LET us turn aside from scenes of every-day life, and wrapped in holy meditation by the Spirit's influence, visit in imagination "lovely, mournful Calvary," and picture to our minds in vivid colours the thrilling, mournful scenes there enacted. Methinks it is early morning. Bathed in rosy light, reposing in serenest peace beneath a cloudless sky, is that eminence, so soon to be the arena of a matchless tragedy; and yet from the serenity that prevails we should hardly think that "only man is vile."

In the distance beautiful Mount Zion, the joy of the whole earth, rises in proud pre-eminence; and afar off, like a palace of light, is seen the beautiful temple. The day advances, a confused murmur of sounds is heard. Hark! it is the buzz of human voices, and a mingled multitude of Jerusalem's sons and daughters appear slowly ascending the hill; they come nearer, and rend the air with curses and execrations, while gleams of fiendish fire shoot

forth from their eyes, while they cry, "Crucify Him, crucify Him."

But where is the object of their hatred? See that sorrow-stricken Man. Let us draw near and gaze on Him. This is my Jesus. They are leading Him as a lamb to the slaughter; but all the taunts and execrations cannot disturb the calm peace of His soul. And were there none among all the thousands His liberal hand had fed, and healed, and blessed, and who cried "Hosanna," or exclaimed, "Never man spake like this Man?" Alas they all forsook Him! "and fled." Truly did the holy prophet exclaim, "He trod the wine-press alone, and of the people there were none with Him."

"No helm or mortal armour

He wore into the fight,

But took with Him omnipotence,

His own eternal right."

But all, we presume, who have joined this mass of human beings are not equally rancorous in their hatred or vociferous in their execrations. Many are attracted by curiosity, many have seen His miracles, have witnessed His blameless life, and probably have a vague notion that He will escape out of their hands. There are several women, too, who have joined the crowd. O woman, self-sacrificing woman, how glorious and heroic have been thy achievements in the cause of religion and humanity! And in this, the crowning instance, how beautiful is the sight, and how touching is the benevolence of the Divine Sufferer, as He condescends to notice and comfort them!

But the toilsome journey is over, the cross-bearer deposits the detestable burden on the ground, and the meek and quiet Jesus quietly surrenders Himself to their profane hands. First they offer Him a stupefying potion, which

He rejects. Next, with indecent hands, they strip Him of His upper garments, stretch His limbs on the accursed tree, and oh, agony of agonies ! how they lacerate and tear those blessed hands, whose fingers dropped balm into the grateful hearts of those adoring mothers, whose tender infants He once held in His loving embrace ! And those feet, which were ever ready to perform errands of mercy, are pierced and torn, while the barbarous cruelty is aggravated by insults and reproaches. Now suddenly they lift the ponderous cross, and with a jerk that makes every nerve tingle and quiver with the most intense agony, drop it in the excavation prepared for it. Yes, there He hangs, the harmless, undefiled Jesus, with no eye to pity, no hand to save ; but legions of angels are there to do His bidding. With wondering awe—

“ Around the bloody tree
They press, with strong desire
The wondrous sight to see,
The Lord of life expire.
And could their eyes
Have known a tear,
Had dropped it there
In sad surprise.”

And do thou, my soul, draw near also ; thou hast more interest in this glorious sight than angels ; turn not away thine eyes from this suffering Saviour. The contemplation of His dying agonies will make sin more bitter to thy palate, and the world more distasteful. Sit at the foot of the cross, and mingle thy tears with the still faithful John and the weeping Mary. Yes, weep fresh tears of bitter reproach, because—

“ Thy sins, thy cruel sins,
His chief tormentors were ;
Each of thy crimes became a nail,
And unbelief the spear.”

But oh ! those nails have rent the

rock of salvation for us. But listen, the Saviour speaks ; audible words are trembling on His lips, and those dying eyes are irradiated with fresh love. Are His words words of comfort to the stricken mourners ? No, it is “ Father, forgive them ; for they know not what they do.”

N. B.

TWO WONDERFUL CONVERSIONS.

PERSONS have been converted to God under very extraordinary circumstances. Two base fellows thought to rob the house of a godly man, the vicar of the parish, who was accustomed on Sunday evening to gather his poor people together in his parlour, and preach the Gospel to them. This was a little extra work after the day's services. The thieves thought that if they could get into the house with the people during the evening, and hide themselves away, they could rob the house easily during the night ; and so they got into the next room to that in which the word was preached. But they never robbed that house, for through the godly vicar's address the Lord Jesus Christ stole away their hearts, and they came forth to confess their sin, and to become followers of the Saviour. You do not know how far the arrows of the conquering Saviour may fly. Never despair. Jesus Christ comforts you in reference to the souls of those for whom you are anxious by saying, “ Fear not ; believe only, and they shall be made whole.” Labour for them, pray for them, and believe that Jesus Christ can save them.

C. H. SPURGEON.

THE DOMESTIC CONSTITUTION.

THE domestic constitution is a divine institute. God formed it

Himself. "He setteth the solitary in families" (Psa. lxxviii. 6); and like all the rest of His works, it is well and wisely done. It is, as a system of government, quite unique: neither below the heavens, nor above them, is there anything precisely like it. In some respects it resembles the civil government of a state, in others the ecclesiastical rule of a church; and it is there that the Church and the State may be said to meet. This meeting, however, is only on a very small scale, and under very peculiar circumstances. When directed as it should be, every family has a *sacred* character, inasmuch as the head of it acts the part of both the prophet and the priest of the household, by instructing in the knowledge and leading in the worship of God; while at the same time he discharges the duty of a king by supporting a system of order, subordination, and discipline.

Conformably with its nature is its design: beyond the benefit of the individuals which compose it, and which is its first and immediate object, it is intended to promote the welfare of the national community to which it belongs, and of which it is a part. Well-instructed, well-ordered, and well-governed families are the springs which, from their retirements, send forth the tributary streams that make up, by their confluence, the majestic flow of national greatness and prosperity: nor can any state be prosperous where family order and subordination are generally neglected; nor otherwise than prosperous, whatever be its political forms, where these are generally maintained. It is certainly under the wise instruction and the impartial sceptre of a father, and within the little family circle, that the son becomes a good citizen: it is by the fireside, and

upon the family hearth, that loyalty and patriotism and every public virtue grow, as it is in disordered families that factious demagogues, and turbulent rebels, and tyrannical oppressors are trained up to be their neighbours' torment or their country's scourge. It is there that the thorn and the briar—to use the elegant simile of the prophet—or the myrtle and the fir tree are reared, which are in future time to be the ornament and defence, or the deformity and misery of the land.

But has the domestic constitution a reference only to the present world and its perishable interests? By no means. All God's arrangements for man view him, and are chiefly intended for him, in his relation to eternity. "Every family has, in fact, a sacred character belonging to it, which may indeed be forgotten or disdained; but the family is constituted, and ought therefore to be conducted, with the prospect of the rising generation following that which precedes it, not only to the grave, *but to eternity.*" Now, since all the ordinances of God look to another world as their chief and ultimate reference, surely, surely that institute which is the most powerful of all in the formation of character must be considered as set up with a special intention to prepare the subjects of it for "glory, honour, immortality, and eternal life."

No one judges aright of this household compact, nor can any be in a capacity rightly to perform its duties, who does not consider this double relation which it bears to the State and to the Church, and who does not view it as a preparatory system for training up the good citizen and the real Christian. And for these objects how great is the power which it really possesses! how con-

siderable is the mutual influence of husbands and wives in moulding each other's tastes, or modifying each other's dispositions; of parents, in forming the character of their children and servants; and of brothers and sisters, in stimulating and guiding each other's pursuits! The power of other constitutions is remote, occasional, and feeble; but this is close, constant, and mighty. With other systems the character is only casually brought into contact, but this always touches us: we live, and move, and have our being in the very centre of it. So powerful is the influence of this association on its members, that it has preserved them, by the blessing of God, in the possession of piety and morality in times and places of the greatest corruption of manners. "On what vantage-ground does the conscientious Christian parent here stand! The springs of public and social life may be greatly corrupted; the nation in which he dwells may degenerate into licentiousness, into idolatry, or into the most daring infidelity. Retiring, then, to this sacred enclosure, he may entrench himself; and there lifting up a standard for God, either wait the approach of better days, or leave a few behind him on whom the best blessings of those days will certainly descend. Though the heavens be shut up, and there be no dew, the little enclosure which he cultivates, like the fleece of Gideon, will discover evident marks of the divine favour. It actually seems as though in the wide scene, where the vices of the age may and can reign triumphantly, this were some secure and sacred retreat into which they cannot, dare not enter."

It must be evident, however, that the great ends of the domestic economy cannot be kept in view, nor the moral power of it displayed,

unless the heads of it rightly understand their duty, and have a disposition properly to perform it. They must be Christians in reality, or no Christian government can be maintained. Where religion is wanting as the basis of their union, these happy fruits of it cannot be expected. The inferior and secondary object may be accomplished in the absence of parental piety, though neither so certainly nor so effectually; but as to the more sublime and permanent end of the family constitution, which connects its members with the Church of God on earth and with the company of the redeemed in heaven, this cannot be looked for where the father and the mother are destitute of true religion. (See Mal. ii. 15.)

Happy, then, would it be for all who stand related by these household ties, if the bonds of nature were hallowed and rendered permanent by divine grace. To found our union on any basis which does not contain religion in its formation, is to erect it on a quicksand, and to expose it to the fury of a thousand billows, each of which may overturn the fabric of our comfort in a moment: but to build it upon religion is to found it upon a rock, where we shall individually still find a refuge when the nearest and the dearest relations are swept away by the tide of dissolution.

J. A. JAMES.

LOVE FOR ETERNITY.

WORDS OF LOVING COUNSEL TO
PARENTS.

BY THE LATE REV. JOHN COX.

To professing Christian parents we tender this advice,—*Love your children for eternity.* If you are living for eternity yourselves, having been so led to Jesus and so united to Him as to set your affections on

things above, then manifest it in that important relationship you sustain. You will only really and wisely love your children *as you love them for eternity*. It is assumed that you really love them; and we want you so to love them that they may, ages and ages hence, have to bless God for your wise and holy love which regarded first and most their ETERNAL concerns.

Many persons, who are very *fond* parents, do not even love their children for the future of *this life*. They pet them, spoil them, and please themselves with them, making them mere playthings and sources of self-gratification, but do not even train them aright for time, with its cares and responsibilities. Their bodies are fed and clothed, but their minds and morals are neglected to a sad extent.

Some love their children for the future of *time* only. They care for and educate them, making every provision for their getting on in the world, and getting *up* also as high as possible: but that is all. There is no training for eternity, no rule and discipline as regards God. They grow up irreligious and careless as regards eternal things. They are left very much to their own choice of things in which a parent's judgment and authority should interfere. The professing parent sees them, day after day, devouring trashy novels, and permits it; it may be does the same thing. The young people want to learn to dance, to go to concerts, and various places of amusement, as others do, and they have their wish. It may be there are some misgivings as the wholesome restrictions of their own childhood are called to mind; but the importunity of the loved ones, and the spirit of the age, prevail, and such things are yielded to. Is this loving for eternity?

In this way seeds are sown which cannot be rooted up; habits are formed which grow stronger every day; cravings are nourished which ought to have been nipped, and which become more and more voracious. There is not much hope for those advancing toward maturity who have been thus dealt with in early life. Most likely they will finish and perpetuate such an education as this, and crops of mischief will grow for succeeding generations.

We turn to those whose children are yet young, and entreat them to take warning by such sad cases, so common in the present age of prevailing worldliness and easy profession. Parents with olive plants round your table, as you look at them with fond pleasure, *love them for eternity*. "Train them in the way they *should go*." "Bring them up in the nurture and admonition of the Lord." Get first a deep and abiding sense of eternity yourself. See to it that *you* live for eternity, or else you will not honestly and heartily make the attempt to train your children for it. If you *LIVE* before your children for time—live as professedly worldly people do, and yet *talk* to them about eternity, they will soon see through all this; and you must not wonder if your *words* are wholly lost. Education has been defined as "habit derived from example." You know the poet's beautiful illustration of what a true pastor's life should be; and it should be as true of a parent's life:—
 "E'en as a bird each fond endearment tries
 To tempt her new-fledged offspring
 to the skies;
 He tried each art, reproved each dull delay,
 Allured to brighter worlds, and led the way."

You must count upon having to

cross your children's wills, and refusing their earnest wishes, especially if you move among worldly families. This may be painful for a time, but it will be profitable in the end. Better to do anything of this kind *now*, than that your conscience should have, in an after day, to thunder out the words of Reuben, "Spake I not unto you, Do not sin against the child, and ye would not hear? Therefore, behold, also his blood is required." Or that your breaking heart should take up the lament of a too fond parent,—“O Absalom, my son, my son !”*

If conscience even now says, “I have sinned; I am even *now* sinning against the child, by worldly conformity, by unwise indulgence, by neglect of persevering instruction,” then let confession follow on conviction, and concern, deep and practical, succeed confession. If you have been, as yet, too much like Eli, it may be your children are yet young—*stop in time*. Carry your failure and their frowardness to God. Call out for wisdom, help, and blessing. Parents, your work for your children's souls cannot be devolved on any one. It is of all work most urgent, most serious, and prolific in result. If you love God,

* See Gen. xviii. 19; Deut. vi. 6, 7; 1 Kings i. 5, 6; Prov. xiii. 24; xix. 18; xxii. 6, 15; Jas. i. 5.

love truth, love your own souls, then *love your children for eternity*.

Do you want motives? Think of the possibility of your loved ones being for ever lost. Think of the blessedness of their sharing an eternity of glory along with you, and of your being, through the Almighty Spirit, the instruments used for their salvation. Think of the happy influence you may exert on others around you, by showing that you are really seeking to train your children for God; and think how your neglect may strengthen others in a wrong course. Ah! it is so easy to let children *drift on with the stream*; but it is a noble though arduous thing to say, “As for me and my house, we will serve the Lord.”

Do you ask for encouragement? You have promises to cheer you, and examples to animate you, in God's word. Search out these promises, and plead them. Ask for strength to act out the precepts. Study the examples of success, and study also the examples of failure. The character of God, and His conduct towards godly parents, in all ages, are full of encouragement. He who loves His children with “an everlasting love,” regarding their *profit* rather than their ease, the wise, the holy, the loving Father of our spirits will surely bless those parents who truly *love their offspring FOR ETERNITY*.

PROGRESS OF SIN.—It is in the motions of a tempted soul to sin, as in the motions of a stone falling from the brow of a hill; it is easily stopped at first, but when once it is set going, who shall stay it? and, therefore, it is the greatest wisdom in the world to observe the first motions of the heart, to check and stop sin there. The motions of sin are weakest at first; a little care and watchfulness may prevent much mischief now, which the careless heart, not heeding, is presently brought within the power of temptation, as the Syrians were brought blindfold into the midst of Samaria before they knew where they were.—*Flavel*.

Reviews.

How to read the Bible. A series of Bible Readings, embracing the whole of the Scriptures arranged in chronological order, with the Spiritual Lessons. Compiled by JOHN T. BAISCOE. Baptist Tract Society, Castle Street, London.

It is all that its title-page professes it to be, and our friend the writer has done his work well, and has contributed a very excellent and valuable volume to our Biblical literature. Commencing with "In the beginning God created the heaven and the earth," and finishing with "Whosoever will, let him take the water of life freely," it will be found most useful as a class-book, and the teacher cannot fail of finding help here. The writer is so comprehensive, concise, and suggestive, we say to all our teachers and village preachers, Obtain a copy.

Health Studies. A third course of Lectures delivered in the Lecture Hall of the Young Men's Christian Association. By H. SINCLAIR PATERSON, M.D., author of "Studies of Life," "The Human Body," &c., &c. Hodder and Stoughton, Paternoster Row.

We had the pleasure and profit of reading the two preceding companion volumes, and of writing a few hearty approving words about them. Dr. Paterson's work for the Young Men's Christian Association is beyond praise, and he must be classed with George Williams, Esq., to whom he has dedicated his work, as the friend of young men, and the association which had the privilege of listening to these valuable lectures will doubtless feel that they owe to the doctor a lasting debt of gratitude. The lectures divide themselves into eight sections—Food and Appetite; Exer-

tion, Muscular and Mental; Worry, Production and Prevention; Rest and Sleep; Fastness; A Merry Heart; Disease Germs; Rational Principles of Medicine;—all treated in the spirit of one who shows himself to be a Christian philosopher. The chapter upon Fastness is worth more than the entire cost of the book.

Studies in Genesis. By the Rev. STANLEY LEATHES, D.D., Rector of Cliff, Prebendary of St. Paul's, &c. Elliot Stock, Paternoster Row.

THE work is arranged in twelve chapters, embracing the most important facts and events recorded in the Book of Genesis. The first four chapters—upon the Creation of the World and Man, the Order of the Creation, Paradise, and the Fall of Man and the Effects of Man's First Sin—are written by one who writes with vigour, and can use sound reasoning. Keeping his eye on being useful, there is a grip and a freeness of manner which makes the book valuable and deeply interesting. The closing chapters, upon the affliction of Joseph, and the glory and greatness of Joseph, are exceedingly beautiful.

The Preacher's Analyst. A monthly homiletical magazine and help in preparation for the pulpit. Conducted by Rev. J. J. S. BRID, B.A. Elliot Stock.—The sketches are respectable, and some of them specially good; and the lives of the apostles contain some worthy and thoughtful lines.

Attention! Keep in Line, Boys! A pamphlet for the times. Elliot Stock.

A BOOK of wise directions and happy hits. Easy references to certain chapters in the Bible, showing plainly the true religion. A very ready way

of putting the foundation truths before the mind.

NEW tracts of a good readable kind, and the Register of the Baptist Tract Society.

THE Religious Tract Society's *Friendly Greetings*, *The Boy's and Girl's Own Papers*, *The Leisure Hour*, and *The Sunday at Home*, *The Child's Companion*, *The Cottager*, and *The Tract Magazine*. We would send them far and wide; they will do the reader good, and no evil. We are gratified that the older of these publications maintains all the vigour and excellency of its youngest day. The *Leisure Hour* and the *Sunday at Home* are as good as ever.

Brook's Popular Botany, with Coloured Plates.—A good work, and well illustrated. We have also received, and wish all good things to the *Evangelical Christendom*, *The Ragged School Quarterly*, *The Voice of Warn-*

ing, *Life and Light*, *Regions Beyond*, *The Soldier's Newspaper*, *The British Flag*, &c., &c.

OF our own literature we have to speak with satisfaction. *The Baptist Magazine* continues to be enriched with articles from the Rev. Richard Glover, of Bristol. *Sword and Trowel* shows its usual amount of skill and tact in doing good, and the *General Baptist* is a more than average number. We are reminded again, in connection with our autumnal meetings, of our indebtedness to the *Freeman* and *Baptist* for valuable reports of the proceedings.

The Penny Testament.—We understand that the sale of this, the cheapest edition ever published, has already reached nearly 400,000, and that the publisher, Mr. Elliot Stock, confidently expects that a million copies will be disseminated in the course of twelve months.

A CHRISTIAN'S PRAYER.

My God, in me Thy mighty power exert,
 Enlighten, comfort, sanctify my heart;
 Sweeten my temper and subdue my will;
 Make me like Jesus; with Thy Spirit fill.
 I want to live on earth a life of faith;
 I want to credit all the Bible saith.
 I want to imitate my Saviour's life,
 Avoiding lightness, gloom, and sinful strife.
 I want to bring poor sinners to Thy throne;
 I want to love and honour Christ alone.
 I want to feel the Spirit's inward power,
 And stand prepared for death's important hour.
 I want a meek, a gentle, quiet frame,
 A heart that glows with love to Jesu's name;
 I want a living sacrifice to be
 To Him who died a sacrifice for me.
 I want to do whatever God requires;
 I want my heart to burn with pure desires;
 I want to be what Christ my Lord commend,
 And leave myself, my all, in His dear hands.
 O Lord, pour out Thy Spirit on my soul,
 My will, my temper, and my tongue control;
 Lead me through life to glorify Thy grace,
 And after death to see Thee face to face.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. JAMES MADEN, of Macclesfield, has accepted a unanimous invitation to become the pastor of the church in Cemetery Road, Sheffield.

KETTERING.—Rev. H. B. Robinson, of Wisbech, has accepted an invitation from the church meeting in Fuller Chapel to the pastorate.

Mr. J. L. Bennett, of the "Pastors' College," has accepted an invitation to the pastorate of the church at Wood Green.

Mr. G. H. Kemp has accepted the pastorate of the church at Alford.

Rev. J. Charter, late of Brough, has accepted a call to the church at Middleton in Teesdale.

Rev. R. Herries, after a pastorate of nearly four years at Consett, has accepted a call to the pastorate of the church in North Shields.

Rev. James Stuart, having concluded his ministry at Edge Lane, Stretford, has accepted the pastorate of the church at Watford.

Rev. W. Lewis, after a pastorate of three years, has resigned his charge at Whitland, and accepted a call to Briton Ferry.

Rev. J. Stubbs, late of Eythorne, Kent, who last autumn left England to accept the pastorate of the English church at Allahabad, has been compelled to return home through ill-health.

PRESENTATIONS.

REV. W. JONES, of Cetynen Chapel, Abercarne, was presented by his congregation with a number of valuable books as a token of esteem.

Rev. T. A. Fryce, upon resigning the pastorate at Maesteg, which he has held for the last three years and upwards, was last week presented with a purse of money as a token of esteem.

Rev. J. Charter was on Monday last at a public meeting presented with a purse containing £30 and some books, as a farewell testimonial on his resigning the pastorate of the church at Brough, Westmoreland.

On Friday, October 8, the friends at Bildeston, Suffolk, held a tea meeting, to welcome home their pastor, Rev. James Easter, and his wife from their wedding tour. The pastor was presented, in the name of the church and congregation, with a purse containing £11, and other valuable presents.

An address and purse of gold was last week presented to Mr. W. Sutchbury by Rev. J. Tetley, on behalf of the church and school at Taunton, in connection with which that gentleman has of late years laboured, upon the occasion of his leaving England.

Rev. L. Nuttall, of Stockport, has accepted the pastorate of the English Baptist Chapel, Grahamstown, Cape Colony. At a meeting recently held at Southport, for the purpose of bidding Mr. Nuttall farewell, that gentleman was presented with an illuminated address, a silver tea and coffee service, a case of cutlery, and a box of linen for his family. Mrs. Nuttall was also presented with a purse containing £25.

RECOGNITIONS.

REV. E. BALMFORD, late of Oldham, having received a hearty and unanimous call to become the pastor of the church at Minehead, a recognition service was held on the 16th of September. Several neighbouring ministers were present to give Mr. Balmford a hearty welcome.

Rev. A. Tovey has been recognised pastor of the church at Bourton, Dorset.

Recognition services connected with the settlement of the Rev. J. H. Moore, of Regent's Park College, as pastor of the church at Chalk Farm, lately presided over by the deceased Rev. Edward Leach, have been held. The Revs. W. Brock and Dr. Angus preached on Sunday; and on Tuesday Mr. H. Moore presided at a public meeting, at which addresses were delivered by the Revs. J. T. Wigner, Dr. Landels, and S. W. Green, M.A.

On Wednesday, October 6th, ordination services connected with the settlement of Rev. G. M. Coker were held at Zion Chapel, Bramley, from which the Rev. A. Ashworth seceded about two years since, and formed a new church. Since that time there has been no pastor, though the number of members now reaches 146. Rev. E. Parker, of Manchester, delivered the charge to the new minister, and the Rev. J. Macmaster that to the church. At the evening meeting Alderman Watson presided, and several ministers delivered addresses.

On Friday, October 1, interesting services were held in connection with the public recognition of Rev. J. G. Raws, as minister of the church at Ulverston. In the afternoon Rev. T. G. Rooke, B.A., professor of Rawdon College, preached. Rev. Geo. Howells read the Scripture and offered prayer. After tea the public meeting was largely attended; Rev. T. Taylor in the chair. After prayer by Rev. J. B. Bell, the senior deacon made the usual statement, to which Mr. Raws responded. After the chairman had spoken a few words, Revs. J. Baxendall, W. Troughton, Chas. Williams, and J. Hughes gave addresses.

The recognition service in connection with the settlement of Rev. T. Cavit Manton as pastor of Mount Pleasant Chapel, Northampton, was held on Thursday evening, October 7th; Rev. J. T. Brown presided. Rev. T. Arnold, Rev. G. Nicholson, Rev. J. B. Charles, Rev. J. S. Beamish, Rev. J. Spanswick, Rev.

G. J. Moore, and Rev. G. Phillips took part in the proceedings.

A meeting to recognise the Rev. James Seager as minister of the church meeting in Great George Street Chapel, Salford, was held on Monday evening, September 13th. Addresses were delivered by the Revs. Dr. Green, Prof. Craig, M.A., Henry Wright, and J. Reid, M.A.

Recognition services connected with the settlement of Rev. T. Richards as pastor of the church at Bethel Chapel, Pontlottyn have been held under the presidency of the Rev. J. P. Williams, LL.D., who for some time past has had the care of the church in conjunction with that at Zoar. Addresses were delivered by Revs. R. Herbert, T. T. Jones, and W. J. Williams.

NEW CHAPELS.

At Hereford, the foundation stones of a new chapel have been laid. Mrs. Reid, wife of the junior M.P. for the city, laid the first stone, Mr. Reid following with an address, in which he remarked that, though a Churchman, he would never refuse to assist those who used one common Bible. Mrs. Blake, wife of the ex-M.P. for Leominster, laid the next stone, and spoke well in favour of the movement.

A meeting of the Richmond congregation was held on September 30, to receive a report on the building of the church. The pastor, Rev. J. Hunt Cooke, presided. The progress of the work is considered highly satisfactory. The financial account showed in round figures an expenditure of rather over £6,000, of which nearly £3,000 had been raised. A mortgage of £2,500 has been effected, a portion of the interest of which is met by the rental of a warehouse standing on a portion of the land. The sum of £620 is needed, and a committee was appointed to make a special effort to raise this before the opening, which is expected to be in about three months' time.

MISCELLANEOUS.

SURREY AND MIDDLESEX ASSOCIATION.—The autumnal meeting of this association was held on September 27, at Park Chapel, Brentford. The churches of these two counties beyond the London district are for the most part isolated among the scattered villages, and until recently there has been no basis of union. The association strives to supply this lack, and also to carry on evangelistic work and denominational extension. Eighteen churches have already joined, two-thirds of which were represented at the meeting. At eleven o'clock the delegates met for prayer, and business commenced at noon. After the minutes had been confirmed, and treasurer's account presented, a debate was produced by the secretary (Rev. E. W. Tarbox), suggesting a complete alteration in the plan of the winter series of evangelistic services. He maintained that the unsaved had not been gathered in at previous meetings, and advocated services in halls or rooms instead of in the chapels. In the discussion, E. H. Brown, G. Webb, H. Bayley, G. Haydon, W. Lewis, J. C. Woolacott, and W. A. Blake took part. At the afternoon meeting Rev. E. H. Brown, of Twickenham, was elected moderator; W. A. Blake, of Brentford, vice-moderator; E. W. Tarbox, of Addlestone, was re-elected secretary; and Mr. J. Cowdy was re-elected treasurer; and votes of thanks were passed to the retiring moderator, Rev. J. H. Cooke. A public tea meeting was then held, and an evening service was conducted at seven o'clock by Rev. W. A. Blake. Rev. E. W. Tarbox gave an address on "Incentives to Earnestness found in the History and Nature of the Gospel," and Rev. J. H. Cooke followed with remarks on "The Baptist's Position defined, and its Obligations enforced." Revs. A. F. Brown, H. Beddow, and A. Smith took part. The eighteen churches of the association have twenty-four

places of worship, affording 7,000 sittings. They comprise 1,500 members and 3,500 scholars.

The anniversary of the Sunday school connected with Trinity Chapel, John Street, Edgware Road, W., has just been held. Sermons were preached on the Sunday—morning, afternoon, and evening—by Revs. G. Brooke, Bevill Allen, and Herbert Hoare. A tea and public meeting was held on Monday evening, when an encouraging report was read by Mr. Exton, acting superintendent, and cheery words of counsel followed from several speakers. An interesting feature on all these occasions was the effective singing of the children. The school now numbers about 330 children, with 30 or 40 officers.

ALPERTON CHAPEL (near Sudbury, Middlesex).—The Sunday school anniversary services were held on Sunday, September 26th; Rev. W. A. Blake, of Brentford, preached morning and evening. A special service for the young was held in the afternoon. On the following Thursday a tea and public meeting was held; A. H. Baynes, Esq., F.R.A.S. (Secretary of the Baptist Missionary Society), presided. Revs. C. Kirtland, F. Brown, C. B. Chapman, and Mr. W. Rawlings addressed the meeting.

The autumnal session of the Baptist Union, held this year in the metropolis, was all that could be desired. Notwithstanding the unfavourable state of the weather, the attendance kept up, and an earnest spirit pervaded it. Excellent reports of the proceedings are given in the *Freeman and Baptist*.

LIMBURY-CUM-BISNOT, BEDS.—Sept. 24, memorial stones were laid in connection with the enlargement of the Baptist Chapel (a branch of Park Street Chapel, Luton). The sum of £71 was raised towards the £92 required. In the evening several stirring addresses were delivered by the pastor, Rev. James H. Blake, and others.

THE Weekly Tract Society (62,

Paternoster Row, E.C.) propose, we understand, to send out half-price grants in parcels of not less than 500 at a time. These parcels, which are of the value of 7s. 6d., will, for a few weeks, be charged 2s. 6d. each. Each parcel will contain 500 tracts, assorted, and will only be sold at this rate to those engaged in Christian work.

RECENT DEATHS.

DEPARTED this life, on the 10th of October, in the faith and hope of the Gospel, in the 85th year of her age, at Preston Farm, Middlesex, Grace Sneezum. Her death was improved at Alpertown Chapel, on Sunday, October the 17th, by the Rev. W. A. Blake, of Brentford, from Phil. i. 21.

The death is announced of the Rev. Wm. Mortimer Lewis, M.A., Principal of Pontypool Baptist College, which occurred at Lavos Plaz, Switzerland. The deceased, who was a native of Carmarthenshire, entered Glasgow University at the age of 22, where he took his M.A. degree. Five years ago he became Principal of Pontypool College.

BAPTISMS.

Aberdare.—September 19, Three, by T. Jones.
Arnley, Leeds.—September 12, Two, by A. P. Fayers.
Attleborough, Nuneaton.—October 3, One, by J. T. Felce.
Barnard Town, Newport, Mon.—September 26, Two, by A. T. Jones.
Bessels Green, Kent.—August 29, Two, by J. Cattell.
Bethesda, Carnarvonshire.—September 26, Four, by T. P. Davies.
Blackburn.—September 26, Three, by M. H. Whetnall.
Blaenavon.—September 29, King-street, Seven, by O. Tidman.
Bildeston, Suffolk.—September 30, Seven, by J. Easter.
Bristol.—September 19, Philip-street, Bedminster, Eight, by J. J. Ellis.
Bury, Lancashire.—September 16, Four, by G. M. Harvey.
Carshalton.—September 22, Six, by K. Jasper.
Cwmifor.—October 7, Four, by M. Jones.
Chester.—September 13, Grosvenor-road, Three, by J. Harvey.

Cinderford.—September 5, Seven, C. Grif fiths.
Conlig, Ireland.—October 10, One, by J. Harris.
Coseley.—September 16, Ebenezer Chapel, Three, by G. Dunnett.
Crickhowell.—September 5, Five, by J. Jenkins.
Denbigh.—September 27, Two, by T. Thomas.
Ercey.—September 19, Bartholomew-street, Three, by E. S. Neale.
Falmouth.—September 29, Six, by J. Douglas, M.A.
Fortrose, Scotland.—September 20, One, by F. Dunn.
Franksbridge, Radnorshire.—September 18, One; October 3, Ten, by T. D. Jones.
Frimley.—September 26, Two, by G. D. Thomas.
Great Grimsby.—September 26, Victoria-street, Six, by E. Lauderdale.
Hay.—September 26, Four, by J. Mathias.
Heaton, Bradford.—September 26, Three, by R. Howarth.
Hanley.—September 12, New-street, Six, by A. E. Johnson.
Halwill, Devon.—October 10, One, by T. B. Field.
Kegworth.—September 29, Two, by W. A. Davies.
Kenninghall.—September 12, One, by T. J. Ewing.
Llandyrnog, Denbigh.—September 24, One, by T. Thomas.
Ledbury.—October 6, Zion Chapel, One, by T. Field.
Leeds: Beeston Hill.—September 30, Two, by H. Windsor.
Liverpool.—September 26, Soho-street, Four, by E. E. Walter.
Loose.—September 28, at Maidstone Chapel, Five, by W. Thorn.
Langton.—September 26, Thirteen, by C. T. Johnson.
Loughwood, Devon.—September 12, Three, by R. Bastable.
Lymington, Hants.—September 26, Five, by J. Collins.
Moriah, Radnorshire.—September 5, Two, by J. Phillips.
Macclesfield.—September 29, Three, by J. Maden.
Merthyr Tydfil.—October 3, High-street, Two, by T. W. Davies, B.A.
Milton, Oxon.—September 26, Two, by A. H. Collins.
Milnsbridge, Yorkshire.—One, by M. Speed.
Mochdre, Montgomery.—October 3, Four, by R. Jones.
Metropolitan District:—
Battersea Park.—September 29, Eight, by T. Lardner.
Brixton.—September 26, at Cornwall-road, Six, by E. P. Barrett.
Hendon.—September 2, Eleven, by G. D. Hooper.
Laytonstone.—September 26, Two, by J. Bradford.
Patney.—September 26, One; September 29, Two, by W. Thomas.

Metropolitan Tabernacle.—September 30, Seventeen.
Woolwich.—September 30, Eleven, by J. Wilson.
Pembroke Dock.—October 10, Bush-street, One, by R. C. Roberts.
Pentre Ystrad, Rhondda.—September 26, Two, by W. Mayo.
Penypark, Cardigan.—September 12, One, by J. Richards.
Piddletrenthide, Dorset.—September 24, Four, by J. Davis.
Plymouth.—September 22, George-street, Four, by J. W. Ashworth.
Port.—September 13, at English Tabernacle, Five, by O. Owens.
Ryeford.—September 30, Five, by E. Watkins.
Sheerness-on-Sea.—September 26, Strode-crescent, Two, by J. B. Hadler.
Southport.—September 12, Seven, by L. Nuttall.
South Shields.—September 29, at the Tabernacle, Six, by G. West.
Stalybridge.—September —, One, by G. Eales.

Stockton-on-Tees.—October 3, Seven, by G. Wainwright.
Stockton-on-Tees.—October 3, Two, by G. Wainwright.
Stratford-on-Avon.—September 29, Four, by J. Fugh.
Swindon.—September 29, Twelve, by F. Fugh.
Thurleigh, Beds.—September 26, Four, by G. Chandler.
Tonypany, Glam.—September 12, Bethel, Four, by J. M. Jones.
Tonypany, Glam.—October 10, Bethel Chapel, Three, by J. M. Jones.
Torrington, Devon.—October 3, Two, by J. Middleton.
Waterhouses.—September 14, Three, by C. W. Townsend.
Westgate, Botherham.—September 26, Two, by J. Harper.
Wrexham.—September 15, One, by D. Jenkins.
West Hartlepool.—August 29, One, by H. Gray.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from September 15th to October 14th, 1880.

£	s.	d.	£	s.	d.	£	s.	d.
Mr. John Nuttall ...	1	0	0	A member of the	10	0	0	A Christian lady,
G. M. R.	1	0	0	Church of England	0	8	0	"for good works" 50
Miss Goff	0	10	0	Mr. J. Tritton	10	0	0	Mr. J. N. Crossland 1
Miss Trill	5	0	0	Mrs. Robins	2	0	0	Mrs. S. Meary
Pastor B. Smith	0	10	0	Mrs. Raybould	1	0	0	Mr. W. H. Balne.....
J. B.	0	10	0	"Emma"	0	10	0	Mr. W. Rooksby.....
Mr. G. E. Ardill, New	5	0	0	Mr. Alfred Chamber-	1	1	0	<i>Annual Subscriptions:—</i>
South Wales				lain	1	1	0	Mrs. Gardiner
Mr. and Miss Bloom,	3	0	0	Mr. Spriggs	0	5	0	Mr. J. Pentelow
New South Wales				Collection at				Mrs. F. M. Freeman 0
Rev. G. H. Rouse.....	1	1	0	Shooter's Hill Cha-				Weekly Offerings at
M. A. N.	1	10	0	pel, per Rev. H.				Metropolitan Ta-
Mr. J. Hassell	1	0	0	Rylands Brown ...	0	12	6	bernacle:—
Mr. W. Seth Smith ...	5	0	0	Mrs. Alfred Walker,	1	0	0	September 19
Bank notes from Lur-	5	0	0	per Rev. G. Duncan	1	0	0	September 25
gan				Mr. A. H. Scard	0	2	6	October 3
Collection at Kings-				Mrs. M. J. Horwood	1	4	0	October 10
gate-street Chapel,				Mr. J. Seivwright ...	1	0	0	
Holborn, per Pas-				A sermon reader,				
tor R. F. Jeffrey ...	4	14	6	Cookstown	1	0	0	
								£218 11 1

Subscriptions will be thankfully received by C. H. SPURGEON, Beulah-hill, Upper Norwood, S.E.

HOLINESS INDISPENSABLE.*

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

“Let every one that nameth the name of Christ depart from iniquity.”—
2 TIMOTHY ii. 19.

Two men of respectable standing in the church had gone astray. The hearts of some of the brethren were sad because of Hymenæus and Philetus. They felt anxious for the cause of God, and they began to tremble for the welfare of the church. Not so, however, the Apostle Paul. He sees no reason for alarm, except so far as the two unhappy men who had turned from the right were concerned. He says,—“Nevertheless, the foundation of God standeth sure.” What could come of the apostacy of the broadest professors to invalidate the doctrine of election, or to peril the final perseverance of the saints? You may often see at night what is called a shooting-star. Ignorant people might think that a planet had fallen from its orbit. The astronomer will tell you that all the constellations are safe. No catastrophe has occurred in the celestial spaces. Neither is there a semblance of insecurity among the saints when the mask drops off the face of a hypocrite, or when empty professors expose their open profanity.

The foundation which the Apostle describes as being so sure has on it two indelible mottoes. One refers to Divine intuition, and the other to effectual sanctification. “*The Lord knoweth them that are His.*” This is the first inscription. His knowledge is so perfect that no one can deceive Him. With an intimate acquaintance He combines a loving care; and He so knows them that He will never lose them. The foundation shall preserve every true stone that is built upon it. It is itself a living foundation, and when living stones are put upon it they derive from that foundation an everlasting life, which neither death nor hell, nor time nor eternity can quench. The second inscription is,—“*Let everyone that nameth the name of Christ depart from iniquity.*” The Lord’s people are distinguished by holiness; therefore, a sense of security must always prompt a sacred jealousy of personal character. It is put in the form of a precept, to show the diligence required of every professing Christian to purge himself from all kinds of evil. Men are not rendered holy by a mechanical process. The statutes of the Lord are the delight of His saints. There are sweet inducements which the Holy Spirit applies to them, whereby their heart is inclined to keep God’s commandments. We are not to look upon Gospel holiness as being a forced fruit from any man. Holiness is essentially voluntary. The Spirit of God educates while he operates upon the mind; hence, when the understanding is enlightened to see the beauty of holiness, the will is certain to seek after it. So then the precept is not precarious; it is a law of life, as absolute as the decree of the Most High,—“Let everyone that nameth the name of Christ depart from iniquity.”

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Who those are who name the name of Christ you well know. It means all of you who profess to be Christians. You were baptised into Christ, and in that way you "put on the Lord Jesus Christ." Since then you have come to the Communion Table, and by that outward sign you profess to be His followers, and associate yourselves with the Christian Church. So, also, you frequently use His name in your conversation, and personally make a profession of being His disciple. Well then, you are such as name the name of Christ, and to you the precept universally applies,—“Let all of you who name the name of Christ depart from iniquity.” My soul is paining to say some words which shall promote your gospel holiness, and make those of you who are professors ambitious to be more truly like your Lord. May the Spirit of God use our words as a graving-tool to fashion you according to the Master's wisdom and will.

There are four things of which we will endeavour to speak. First, we have in our text holiness commended; secondly, holiness described; thirdly, holiness insured; and in the fourth place we have want of holiness hinted at as being fatal—they are not on the foundation who have not obeyed this precept.

I. See you not, dear friends, how holiness is here commended! A practical exhortation to purity of conduct is placed upon the foundation stone of the Gospel Church. It would never have been put there unless the Lord had set the highest value upon its observance. He himself is holy. Cherubim and Seraphim, when they climb the uppermost round of the ladder of praise, can say no more than—“Holy, holy, holy, Lord God of Sabaoth.” When He comes out into the world to manifest Himself he is always glorious in holiness; and in his greatest work, the work of redemption, there were, as the end and aim, the vindication of His holiness, and the promotion of His righteousness among the sons of men.

Beloved! holiness is to be commended and to be sought after with all our hearts, because to the Christian it is a fruit and an evidence of the work of grace within. If a man hath no holiness, in what way shall I know him to be a child of God at all? His good works cannot save him; they are not the root, but where the root is there will be the stem, and where the stem is active and vigorous there will, in due season, be the bud, and the blossom, and the fruit. By what means can I judge of any man that he has the Spirit of God *within* him unless I see the Spirit and the character of God *without* him? Nay, what right have I myself to foster in my own heart an assurance which has not gospel holiness as one of its pillars? If I live in sin it is in vain for me to wrap myself up in soft clothing and say—“I am a child of God.” If I do this I am covering myself with lies. I may lie down in drowsy peace, only to wake up in wild alarm and find myself naked, to my soul's eternal shame and confusion. “Show me thy faith without thy works, and I will show thee my faith by my works.” This said an Apostle, and this should you who are the followers of Jesus continually say.

Holiness is to be esteemed and to be sought after because it brings happiness. It is impossible for the Christian to be happy in sin. The swine are comfortable enough if you give them enough husks; fill the trough with meal, and they are quite content. But a man wants more than meat. With a loftier pedigree he has nobler thoughts than the mere brute; even so the Christian has a superior nature and nobler passions than the world-

lings. Can you, dear friends, wake as happy in the morning with a consciousness of wrong-doing over night, as you are when you wake up feeling that Christ is still present with you? Can you go to your knees of an evening with the same calm spirit when you know that during the day you have spoken unadvisedly with your lips, as you can when you are conscious that your temper has been calm and your conduct without reproach? If you can, I not only stand in doubt about you, but I know that you are no true child of God. The best of saints may not trifle with sin. If it cannot destroy, yet it will disquiet him. Like a stone in a traveller's boot, it will make his feet blister. If he does not stop and remove it by a timely repentance it will very soon make him lame. For many days after, even though he has washed his feet, he may still go limping on his way. If you would kill your joys you have only to smite them with the poisoned arrows of sin. No enjoyment will you have, I am persuaded, in the house of God, when you know that there is some sin lying on your conscience. Possibly there may be some church members here who do not enjoy the present service, and who have felt no pleasure in listening to God's word all day, because they entered the courts of the Lord's house in a bad spirit. Perhaps you had some altercation in your family. Or mayhap, on Saturday night there was an evil thing to be deplored, and the wrong will not be redressed on the morrow unless God be with you and help you to set it right. How can you be cheerful or contented? Where there is guilt there can be no joy. Between wickedness and happiness there is a great gulf fixed. So far as the Christian man is concerned the conscience is generally tortured as soon as the trespass is committed.

Without holiness I am sure you can have no power in prayer. You may go upstairs when it is your time to pray, but how can you lay hold on God if your hand be foul? It is impossible for you, Christian, to hide some sin in your bosom, and then go before the Lord and pretend to pour out your heart before Him. A man cannot practise a fraud in the shop and then prevail with God in prayer. A robber cannot be a reconciled suppliant. A person that is not chaste can have no communion with Christ. A fellow that tells a lie has no fellowship with God. Hallowed words are hollow nonsense in any such case. How can two walk together except they be agreed? Purity of heart and privilege of access are consistent. Deviation from rectitude and distance from God are equally certain. The more humbly we walk before the Lord, the more habitually we wish to please Him in all things, and the more honestly and honourably we are wont to behave before the sons of men, the more indulged we shall be with intimate fellowship with the Father and with His Son Jesus Christ. If your conversation is in heaven, your connection on earth must be in harmony with it.

"Praying will make thee leave off sinning, or else sinning will make thee leave off praying." We cannot expect our sacrifice to be accepted before God when we are guilty of sacrilege. It is only in Christ Jesus that we are accepted, the best of us; so we have no right to believe in our acceptance unless we walk in conformity with His character.

And oh! what a comfort holiness will be to you in times of persecution. When the world treats us harshly and people spread evil reports concerning us, it is well to have a conscience void of offence toward God and toward men. If I can say "O God, I have walked in mine integrity; I have

Who those are who name the name of Christ you well know. It means all of you who profess to be Christians. You were baptised into Christ, and in that way you "put on the Lord Jesus Christ." Since then you have come to the Communion Table, and by that outward sign you profess to be His followers, and associate yourselves with the Christian Church. So, also, you frequently use His name in your conversation, and personally make a profession of being His disciple. Well then, you are such as name the name of Christ, and to you the precept universally applies,—“Let all of you who name the name of Christ depart from iniquity.” My soul is panting to say some words which shall promote your gospel holiness, and make those of you who are professors ambitious to be more truly like your Lord. May the Spirit of God use our words as a graving-tool to fashion you according to the Master’s wisdom and will.

There are four things of which we will endeavour to speak. First, we have in our text holiness commended; secondly, holiness described; thirdly, holiness insured; and in the fourth place we have want of holiness hinted at as being fatal—they are not on the foundation who have not obeyed this precept.

I. See you not, dear friends, how holiness is here commended! A practical exhortation to purity of conduct is placed upon the foundation stone of the Gospel Church. It would never have been put there unless the Lord had set the highest value upon its observance. He himself is holy. Cherubim and Seraphim, when they climb the uppermost round of the ladder of praise, can say no more than—“Holy, holy, holy, Lord God of Sabaoth.” When He comes out into the world to manifest Himself he is always glorious in holiness; and in his greatest work, the work of redemption, there were, as the end and aim, the vindication of His holiness, and the promotion of His righteousness among the sons of men.

Beloved! holiness is to be commended and to be sought after with all our hearts, because to the Christian it is a fruit and an evidence of the work of grace within. If a man hath no holiness, in what way shall I know him to be a child of God at all? His good works cannot save him; they are not the root, but where the root is there will be the stem, and where the stem is active and vigorous there will, in due season, be the bud, and the blossom, and the fruit. By what means can I judge of any man that he has the Spirit of God *within* him unless I see the Spirit and the character of God *without* him? Nay, what right have I myself to foster in my own heart an assurance which has not gospel holiness as one of its pillars? If I live in sin it is in vain for me to wrap myself up in soft clothing and say—“I am a child of God.” If I do this I am covering myself with lies. I may lie down in drowsy peace, only to wake up in wild alarm and find myself naked, to my soul’s eternal shame and confusion. “Show me thy faith without thy works, and I will show thee my faith by my works.” This said an Apostle, and this should you who are the followers of Jesus continually say.

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trusted also in Thee and Thou hast kept me in the sight of this people so that I have not transgressed Thy precepts"—then how peacefully can I lay my head upon the pillow, and sleep tranquilly while a tumult is raised against me. "Lord," said David, when they had been slandering him; "Thou knowest that I am not wicked," and girding himself with righteousness as with a girdle he went out to fight the battles of his Master. Be conscious that you deserve what the world says about you, and then you will very soon be affected by it; but if you deserve it not, rejoice when they say all manner of evil against you falsely for His name's sake, for so persecuted they the prophets which were before you.

Further, let me uplift gospel holiness, dearly beloved, because it is such a blessed means of spreading the Gospel of Christ in the world. You cannot all preach in the pulpit, but you can all preach in your lives. The workshop, the desk, the counter, the ploughtail, the cobbler's stool, the tailor's bench, the work-girl's sewing machine all these may be pulpits for you. You may sweep the roads and preach Christ. You may break stones on the highway and preach Christ. You may wear the pauper's dress and live in the Union Workhouse and yet be as good preachers of Christ as any presbyters or bishops. Holiness is a sermon which the world cannot help hearing. They will not hear me, perhaps, but they must hear you. You asked your master to come and hear your minister, and he would not; live such a life, then, that he must hear your minister through seeing the effect of his sermons upon you. You have been trying to bring in your husband, good woman; he will not attend the house of God, but your quietness, and the orderly manner in which your household is conducted, will let him know that there is a something in the Gospel which will by-and-by tickle his curiosity, and he will have an anxiety to hear for himself. If I might select out of the armoury of God the best weapon for a Christian to use to spread his Master's kingdom, next to faith and prayer I would select holiness. No church ever lived long where holiness was at a discount; and no church, even when it had errors in doctrine, was altogether without a blessing, while its adherents walked carefully before God. I tell you plainly, dear friends, that unless there be much holy living among you I reckon the work of my ministry to have been a failure. I have sown the wind and I have reaped the whirlwind unless I see among you young people, and among you middle-aged men and women, and among you grey-headed people too, an abundant desire to be conformed to the image of Christ. You know I never preach up legal righteousness, and morality I leave to other people to lift up and magnify. Jesus Christ has been the sum and substance of my preaching, and as to the doctrines of grace, I have not in that respect shunned to declare unto you the whole counsel of God. But the end, that after all, I desire to gain is that I may see you reflect the light of your Master, being lights in the midst of a crooked generation, a city set upon a hill that cannot be hid. God approves of holiness; angels love it and admire it; the Spirit of God, that gentle dove, loves to dwell with the pure in heart; and Jesus himself feedeth among the lilies, and where the soul hates, and turns from sin with loathing there will be much association and company with Christ.

Do you not know, beloved, that this is to fit you for heaven. Though the imputed righteousness of Christ is one garment without which you cannot enter, yet the imparted righteousness of Christ, the work of the

Holy Spirit within you, is equally necessary. Well then, if holiness is to be your garment in heaven, if truth and righteousness are to constitute your element there, seek after them here, and grow in grace and in the knowledge of your Lord and Saviour Jesus Christ. In fine, be ye perfect even as your Father in heaven is perfect. Consider not yourselves to have attained, but forgetting the things which are behind, press forward to the mark of your high calling, looking unto Jesus, the Author and Finisher of your faith.

II. Having thus amplified, dear friends, upon holiness commended, I come now in the second place to speak of holiness described.

Holiness is here described as a departing from iniquity. Now holiness is never perfect in the Christian in this life. It is not the work of Jesus, or it would be a perfect work; but it is the work of the Holy Spirit, and it is, therefore, a progressive lifelong work, and will only be perfect when the believer shall be rid of "the body of this death." Departing from all unrighteousness and all iniquity begins by the Christian's losing all hope of rest in it. You know how many working men find repose and recreation in sin. On Sunday morning they are to be seen in their shirt-sleeves reading the Sunday newspaper as soon as they get up; and after that follow their little Sunday enjoyments which one might not grudge them if they would but seek also after something higher and better. On weekdays, too, to how many men of all ranks and classes, both of the highest and of the lowest, is it the very greatest pleasure to get into the associations of sin. You know the places to which we need not refer now, where the talk is the broadest, where God is entirely forgotten, where religion is utterly out of place. This is the sinner's rest. In all these places he is perfectly at home. He sits down, and he is with his own company; there he enjoys himself, and whenever he wants to have a real treat he has a dish of sin. A well-spiced dish of sin is just to the sinner's palate. But when once the Holy Ghost comes into a man, that man cannot rest in sin any longer. For a time through habit he may fall into it, but it becomes distasteful and loathsome to him. He may go to the theatre, but it is different from what it used to be. He cannot understand it; it is so dull. He listens to the old songs which used to enchant him, and he cannot understand at all how it is, but they fall without any harmony upon his ear. The world has become dry and dead to him. This is a good beginning, and it will go farther. The ungodly man loves his sins, but when the Spirit of God comes the Christian begins to hate his sins. He found no pleasure in them at first, but now he finds a positive pain and misery in them. They become thorns in his flesh, they are like fiery serpents which sting and frighten him. He would now sooner suffer the whip than he would do anything wrong. His conscience has become tender, he is sensitive to the baneful influence of evil, and he turns from it with abhorrence. Because he loathes it, he leaves off the practice of it. You do not see him now with the drunkard, he would be quite out of his place in such society. You do not discover him now reeling home at night, he has turned his cups upside down, and has done with them. You hear him sing songs now, but they are the songs of Zion. Lascivious talk he cannot now bear; if any man begins it he at once walks out of the company, or else thunders out a sharp rebuke. He has broken off resolutely and determinately all habits of gross sin, and as for other sins, sins of infirmity,

he does not commit even these as he did. They come upon him it is true, but he fights against them. He used to meet sin in the morning before he was converted, and say to him, "Well, how are you? I am glad to see you; you and I are old companions; come let us be merry together." Now he meets sin in the morning the first thing just the same perhaps, but he says to him, "Hast thou found me, O mine enemy! Get thee gone. Would God I could smite thee to the dust and have done with thee." The man now looks upon sin to be his poison, though once he reckoned it to be his food.

Moreover, and this is a main part of Gospel holiness, you do not find him now sitting down to plot and to plan sin as he used to do. We confess that the best of us fall into sin, but you never find the Christian planning, scheming, plotting, considering, inventing, meditating, and conceiving iniquity. His slips are, if I may use the term, accidental, they are not designed. He does foul his garments. Who can walk in such a coal-pit as this earth is without getting dirty hands? But he does not go after the blackness, he does not seek after the mire. The sinner sits down and gloats upon it. Oh, yes; how delightful it will be! He makes a web of sin; he intertwists the meshes thereof like a spider; he findeth the stuff of his sin in his own bowels, and how diligently he runneth to and fro till he has woven all his web. Never is it thus with the godly man; he is at once delivered from all devising, and scheming, and speculating in iniquity. Nay, further than this, you will find him now abhorring sin in others, and it becomes his desire, as a holy man, to be free from any share in it.

I am grieved at some professors who, somehow or other, will not go into sin themselves, but they will use other people to do it for them. Do you not know some professed Christians who are too much like the monkey with his old trick of putting the cat's paw into the fire to get the chestnuts out? They would not put their own paws into the fire, but they do not mind employing their servants. They do not mind using those who are in their charge to do it, but they will pocket the profits themselves. "I never do so-and-so, never," says the man, and yet at the same time he knows that he receives the profits of those who do. I know a man—I wish I did not know him—who professes to be a Christian and is an officer of a Christian church. He has to my knowledge in a certain barrack town a number of the lowest public-houses, where associate the most profligate characters. The publicans need certain rooms, and there are rooms there used for the worst of purposes, all built by him, and over the door there is written up "So-and-So's Entire." And yet on the Sunday when the ordinance is observed this man passes round the bread and wine. Now do you believe in that kind of thing? I do not, and I hope I never may. I do think that when men like that take the fool's pence and fatten thereon, they are drinking soul-blood. The devil himself could not do more than that, and when the Lord comes to take vengeance on iniquity He will begin with the house of God. Then these high professors who have used other people, and made the landlords their tools to encourage harlotry, because it brought profit and custom, and sold the drink—the men who do this shall find at the last that the Master does not deal with them as some of his servants do. But the true Christian loathes the lucre which comes of such lewdness, and turns as much away from com-

plicity with sin as from the committing of it himself. A faithful Christian will be fearful lest he should be partaker of other men's sins. How anxious he will be to warn them. "If I do not tell you the evil of it," saith he, "you may perish, but your blood may be required at my hands." So he often interferes with his neighbour when he sees him doing wrong, and if he can put a kind word in edgeways when he hears a blasphemer talk he will, because he is afraid lest by his silence he should seem to connive at their guilt.

I believe that a Christian who has true holiness will avoid all occasions of sin, not only will he refrain from evil but he will not frequent those places where he might be exposed to temptation. Some people who call themselves Christians go so often into the devil's company, that if he were to walk off with them we could hardly be surprised. There is an old tale of one who asked the devil how he could take away a certain person—such a nice young man as he was. "Well," said the devil, "I found him on my premises and so I took him." The like blow will surely befall some of these fine professors one of these days. Indeed, some people sail so near the wind that though they call themselves Christians if I saw Satan walking off with them under his arm I would not say, "Stop thief," for I do believe they are his own property. Not so the godly man. he shuns the appearance of evil, and keeps out of the purlieus of mischief. He knows that he who would not have a fire must not play with matches; that he who would not be drowned must not go to sea in a leaky boat; that he who would not be a bankrupt must refrain from speculating and gambling. He therefore avoids every avenue which leads to sin, so alive is he to the danger of being assailed by its subtle arts.

And here I venture to remark that Christians ought to be cautious as to the kind of ministry they attend. I dare not habitually listen to an Antinomian preacher. From the pure doctrines of grace very deleterious drugs may be distilled. The soporific effect may be comfortable, but it is none the less dangerous. The decree of God's election may be brought out very prominently and yet perverted very recklessly, unless great heed be given to the eternal purpose of Him who hath chosen us that we should be holy and without blame before Him in love. Purity of heart and life must be the outcome of all faithful preaching. If you are not led to hate sin and to seek to be like Christ, the pulpit is not producing a healthy influence on you; it is not a means of grace but it is a source of mischief, so you had better shift your sitting and bestir yourself to find a more profitable preacher.

Harrington Evans, whose name is very fragrant in the memory of some of you, was one of those saintly pastors who always aimed at cultivating holiness, as the most direct aim of his ministry. In perusing his biography and glancing over his sermons I could not help remarking the prominence he gave to this. While he preached up none but Christ, and nothing but His redemption as the ground of the sinner's acceptance, he constantly insists upon it that those who are saved must bear the marks of holiness, for "without holiness no man shall see the Lord." And this gospel holiness is essentially a superior metal to that secular morality which passes current among men. Negative virtue is a mineral of very light weight. To abstain from vices which are of evil repute is becoming to save you from the scorn of your fellow-creatures. But to hate every breach

of God's law, and to love every commandment of God's mouth is the noble instinct of a renewed heart, and it is the immediate result of the operation of the Spirit of God upon the hearts and consciences of the elect, by which the will of God is perfected in them and the salvation of their souls is manifested to men and angels.

III. And now I must say a few words upon holiness assured.

What a mercy it is that the precepts of God's word are so closely allied with the promises, and that whenever a thing is commanded to the Lord's people in one part of Scripture, it is always covenanted to them in another. What is enjoined as a duty in one place is imparted as an unconditional gift in another. Certain contentious preachers are wont to charge us continually with holding a doctrine that they call *duty-faith*. We are not ashamed of the imputation. Faith is a duty, according to this book, and not to believe when the evidence is clear, is to incur deep guilt. They excuse themselves from accepting the plainest testimony on this point, because, forsooth, as they never fail to remind us—"Faith is the gift of God." Are they so foolish that they cannot perceive how faith may be at once a duty we owe to God, and a gift we receive from God? A believer is under bounden obligation to consecrate himself unreservedly to the Lord his God. But when he is thus set apart with the double intent of abstaining from whatever would defile him, and observing all the statutes and ordinances of the Lord; it is always the work of God's Holy Spirit to sanctify and set the seal of holiness upon him. The two things are quite agreeable. If to any of you these things appear discordant and contradictory, let them lay the blame on themselves, and bewail their own lack of brains. I do my best to explain the truth and make it clear, but I cannot give understanding to simpletons.

So here it stands: holiness is a privilege assured, as well as a duty commanded.

And it is a privilege assured to us thus. The name of our Lord Jesus Christ guarantees that we shall be holy. "Thou shalt call His name Jesus, for He shall save His people from their sins." The election of grace has a similar design, for we are "chosen unto good works, which God hath before ordained, that we should walk in them." And is it not a principal feature of our heavenly vocation, seeing that He "hath saved us, and called us with a holy calling." To this end we are made a separate people; not of the world, even as Christ is not of the world; so that being sanctified in Christ Jesus, we should put no confidence in the flesh. Day by day the intercessory prayer of our Lord is fulfilled,—"*Sanctify them through Thy truth, Thy Word is truth.*" The divine preservation with which we are kept, shields us from evil as well as from peril; for "the righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger." We know that the promise of final perseverance forfends us with merciful protection from a fatal relapse into those sins which once threatened to destroy us. The Christian shall not go back again to his old lusts, but he shall walk forward in the paths of truth. The heaven which is provided and prepared for us, most certainly anticipates the holiness with which we shall be made meet to dwell within those courts where the atmosphere is too pure for any who are unclean to breathe, much less to live. We are to be made like Jesus, that we may be with Him where He is. In all things, therefore, it behoveth us to be con-

formed to Him now, that we may become partakers of His kingdom and His glory. The holiness, then, of every vessel of mercy is not a matter of haphazard. If you be God's elect you shall be made holy; but if you are defiled and polluted, you have not the slightest title of evidence that you are one of the Lord's chosen. This is the seal upon the foundation, and you are not upon the foundation unless you answer to the seal,—“Let every one that nameth the name of Christ depart from iniquity.”

IV. Our closing remarks must be pointed at the want of holiness deplored. I may have in this audience some who are dreaming that they are on the highway to heaven while they are strolling about in the by-ways of sin.

Filthy dreamer, wake up from thy drunken reveries. Dost thou imagine thou art a child of God while thy features bear the image of thy father the devil? Dost thou delude thyself by supposing that the Holy Spirit of God dwelleth in thee whilst thou art following the fashions of the world, sitting in the scorner's seat, smiling at ribald jests, carousing with the drunkard, having fellowship with the swearer, or making one of a little party of gamblers? What! do you come here on a Sunday morning ostensibly to worship, and then go to your wanton diversions on the Monday night? Do you think that because your creed is orthodox, or because you hold the five points of Calvinistic theology that your name is certainly written in the Lamb's book of life? Nay, but you shall find that your doom is written among the damned. With sevenfold vengeance you shall be visited because you knew the truth and you held it in unrighteousness. “Be not deceived; God is not mocked; whatsoever a man soweth that shall he also reap.” When anyone slanders any of my congregation or points to persons who are members of the church, but live in sin, I deny it. And yet if at any time suspicious circumstances lend a colouring to what seemed at first to be a calumny, even if with the best of apologies he pleads that business drew him into places where he had no business to be seen, then my sorrow is stirred. No affliction that I know of harasses me more than this; my grief grows into anguish. The better the men the more serious their lapses become; for careless conduct on the part of those who ought to be worthy examples to the flock may serve worthless fellows with an excuse. Happier far, beloved, would it be that we should have no church at all than that we should have an unholy church; and infinitely rather would I that you should make no profession than that you should trifle with its purity or cease to adorn it with a character free from blemish or from blameworthiness; for of all detestable things hypocrisy is the most loathsome. Your pretence of being Christians when your moral character is not consistent can be of no advantage to you, but to us it is such a positive detriment that I could fain entreat you either to respect your obligation to walk uprightly, or else to renounce altogether your nominal adherence to the church.

As to the many outsiders who attend here regularly and listen to my exhortations constantly, but who are not disciples of Christ or members of his church, I am pleased to see your faces, and grateful that with all your waywardness the Word of God still exerts spell enough on your conscience to keep you within the sound of gospel truth. But I wish, oh, how I wish that this gospel would come to you with power, divorcing you from every folly and every false way, and deciding you to espouse the

faith once delivered unto the saints. I heard the other day of one who I am afraid does not love the Lord, though he appears to be very sincere and demonstrative in his regard for me. When somebody spoke amiss of me in his presence he was for knocking him down directly, so suddenly was his anger kindled, and such was his zeal for my reputation. Had I been there, I should have said, "Do anything else for me rather than fight for me." Still, friend, I welcome you within these walls, I am happy to have gained your ear and won your good opinion. But oh how my soul yearns for your soul and for the souls of others like you, that by this ministry of reconciliation you may be led to love my Master. Then you will stand up for Jesus, and fight for Him, if need be, not indeed with your fists, but with feats of heroism as it befits the soldiers of the cross. You will handle the sword of the Spirit which is the Word of God, and with holiness of life you will disentangle yourself from the vanities as well as the vices of the world in general, and of the present age in particular. My appeal, however, just now is not so much to those who are outside as to those within the pale of the professing church. I want to fan the wheat that lies upon the barn-floor, that the chaff may be driven away. Do not misunderstand me. Some of you may think that I have been preaching up holiness as the way of salvation. Nothing, I assure you, could be farther from my thoughts. Oh ! dear no ! Our works, however pure, profitable, or praiseworthy, could not make an atonement for past guilt. No ; it is to those who profess to be God's people that we say, You must be godly or else you are profane. It is no breach of charity to tell those who call themselves disciples of Christ that unless they are Christ-like they deceive themselves and others. But to you who have not been converted, our first exhortation is that ye look to Christ as the only Saviour, and to His finished work as the only way of salvation. You must go to Him with no holiness, but unholy and unworthy, just as you are. Go to Him foul and filthy. Go, swearer ; go, drunkard ; go, blasphemer. Whoever thou mayest be, go straight away to the wounds of yonder crucified Redeemer. Look to Him. Trust Him, and thou shalt be saved. But, remember, to be saved is to be saved from sin ; not merely to be saved from hell, but to be saved from the transgressions that incur that dreadful penalty. Look to Jesus, and through His holiness thou shalt be made holy.

May the Lord grant that some, yea, all, of us, may meet in the upper and the better land, where holy spirits see His holy face and sing the holy song, "Unto Him that hath loved us and washed us from our sins in His own blood, unto Him be glory for ever and ever." Amen.

Essays and Papers on Religious Subjects.

DAVID BRAINERD, THE INDIAN MISSIONARY.

CHAPTER XII.—SCRIPTURAL PRINCIPLES AND METHODS.

IN addition to the five great principles which we have already given as actuating David Brainerd in carrying out his great mission-work, there were other principles and methods adopted by him which laid the foundation of his spiritual success. We cannot enumerate them all, but we will try to name the chief.

6. We find him in every appointed place setting to work at once with such tools as he could command. He did not waste his valuable time with vain laments that he had such a wretched dwelling-place, such a poor interpreter, no assistant, and no respectable place of worship in which to gather his savage congregation; but in all cases he "made the best of things" by doing all he could in the only way he could. The old proverb tells us that "a bad workman quarrels with his tools," and we may be certain of this, that if David Brainerd had quarrelled with his, the good work which with God's help he was enabled to achieve, would never have been accomplished.

7. He both had and cultivated an intense passion for winning souls. The extracts we have given are sufficient to prove this. Feeling the value of his own soul, he realized in a measure the value of others. Christ had saved his, and therefore he desired to be His instrument of saving many more. And this passion he cultivated by

constantly reflecting on their worth; on the price that Christ had paid to redeem them; on the everlasting issues that hung on their reception or rejection of the Word of Life; and by frequently setting himself to pray that grace might be given to him to burn more and more with zeal on their behalf. As it has been well said, "The motto on David Brainerd's banner, and the prayer of David Brainerd's heart ever was, 'Oh, that I were a flaming fire in the service of my God!' For souls he constantly 'travailed in birth,' and, like Paul in 1 Cor. ix. 22, he could say, 'To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.'"

8. He constantly gave himself to secret prayer, and set apart much time to continue in its exercise. The daily records show that this spiritual exercise was in his case the performance of a chief duty. Instead of making it a secondary matter, or giving to it mere fragments of time, as occasion demanded and opportunity afforded, he spent whole days and nights in thus seeking the Lord. Such exhortations as these he obeyed to the letter, "Pray without ceasing," "Continuing instant in prayer," "Continue in prayer and watch in the same with thanksgiving," "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints," "Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God." He had faith in the effi-

cacy of prayer, and therefore acted up to the Saviour's command, in Mark xi. 24, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." His confidence was the same as that of John's as expressed in his first Epistle, chapter v. 14, 15, "And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and if we know that He hear us, we know that we have the petitions that we desired of Him." It was this confidence in its efficacy that made him pray, and fast until the frail tabernacle was almost ready to break up with the long wrestling agony. Did he desire conversions? He prayed for them. Did he pant for his preaching to be successful in winning souls? He prayed before preaching, and while preaching, and after it. Was he disheartened by want of success? A day and night of prayer and fasting was his refuge and remedy. Were unexpected obstacles placed in his pathway? Hours of prayer in the silent woods were offered up to the Lord for Him to effect their removal. And when at last the long-looked-for tokens of spiritual success gladdened his weary vision, his grateful return to God was, as soon as possible, to retire in secret to ask for greater blessings still, and to pour out of his overflowing heart streams of thanksgiving to the Most High. Thus the power of prayer did not remain with him as it does with thousands as a *mere theory*; but believing in its soul-saving and quickening influence, he "stirred himself up to take hold of God," and was thus ultimately enabled to do through it more solid work in one day, than he could by the adoption of any number of sensational methods in one year.

9. He entered upon his mission by at once preaching the Gospel to the savage tribes. Instead of trying first to civilize them, he preached the Gospel to them in order that they might be civilized. Though he had, as he tells us, great difficulty in making them understand the simplest theological words, or even to instil into their minds the most elementary religious truths, yet from the very outset he made Gospel truth the foundation of his teaching. As this is a most important feature in his work it will perhaps be best to allow him to speak for himself on this point. He says:—

"I cannot but notice that I have in the general, ever since my first coming among these Indians in New Jersey, been favoured with that assistance which to me is *uncommon* in preaching Christ crucified, and making Him the centre and mark to which all my discourses among them were directed. It was the principal scope and drift of all my discourses to this people for several months together (after having taught them something of the being and perfections of God, His creation of man in a state of rectitude and happiness, and the obligations mankind were under to love and honour Him), to lead them into an acquaintance with their deplorable state by nature as fallen creatures; their inability to extricate and deliver themselves from it; the utter insufficiency of any external reformations and amendments of life, or of any religious performances they were capable of while in this state to bring them into the favour of God and interest them in His eternal mercy. And thence to show them their absolute need of Christ to redeem and save them from the misery of their fallen state; to open His all-sufficiency and willingness

to save the chief of sinners; the freeness and riches of His grace proposed 'without money and without price' to all that will accept the offer, and to press them without delay to betake themselves to Him, under a sense of their misery and undone state for relief and everlasting salvation. After this, to show them the abundant encouragement the Gospel proposes to perishing and helpless sinners in order to lead them to Christ. These things I repeatedly and largely insisted upon from time to time."

Having given a few details with the view of showing the manner in which he was led to deal out these great elementary truths, he goes on to say,—

"I do not mention these things as a recommendation of my own performances, for I am sure I found from time to time that I had no skill or wisdom for my great work, and knew not how 'to choose out acceptable words' proper to be addressed to poor benighted pagans. But thus God was pleased to help me 'not to know anything among them save Jesus Christ and Him crucified.' Thus I was enabled to show them their misery and undone state without Him, and to represent His complete fitness to redeem and save them. This was the preaching God made use of for the awakening of sinners and the propagation of this 'work of grace among the Indians.' And it was remarkable from time to time that when I was favoured with any special freedom in discoursing on the ability and willingness of Christ to save sinners, and the need they stood in of such a Saviour, there was then the greatest appearance of divine power in awakening numbers of secure souls, promoting convictions begun and comforting the distressed. I have sometimes formerly in reading

the Apostle's discourse to Cornelius (Acts x.), admired to see him so quickly introduce the Lord Jesus Christ into his sermon and so entirely dwell upon Him through the whole of it, observing him on this point very widely to differ from many of our modern preachers. But, latterly, this has not seemed strange since Christ has appeared to be *the substance* of the Gospel and the *centre* in which the several lines of divine revelation meet."

This epitome of David Brainerd's preaching deserves to be well pondered over by all those who would seek to win souls for Christ, and thus extend His kingdom. From it they may learn that if this great work is to be done it must be done alone by the impartation of instruction of a Scriptural and solid character rather than by the light, frothy, and sensational stuff too often advertised with the well-meant intention of "reaching the masses." In John viii. 31, 32, Jesus tells new converts, "If ye continue in *My word*, then are ye *My disciples* indeed; and ye shall *know the truth*, and the truth shall make you free." David Brainerd knew well that if sinners were to be set free from the bondage of Satan, sin, and error it could alone be done by the promulgation of "the truth as it is in Jesus," and that therefore he gave to his enslaved heathen hearers.

Finally. He took every opportunity after their conversion of seeking to build these new converts up in the faith, and thus secure their future stability and steadfastness. In Colossians i. 28, when speaking of Christ as being in believers "the hope of glory," the Apostle says,—"*Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.*" Such, too, was the

aim of David Brainerd. No sooner were his Indians brought under conviction of sin than from that hour each one was watched over, instructed, prayed with, and cared for as "a nurse cherisheth her children." Much time was taken up in catechising them systematically from the Assembly's Shorter Catechism. Measures were taken to save them from being ensnared by immoral white people, who were ever ready to try to make them drunk by tempting them to partake of intoxicating drinks; and from the influence of surrounding idolatrous tribes who sought in every way to win them back to old heathen customs and usages. So anxious was David Brainerd that these converts should walk steadfastly, that in a letter written to his brother John just before his death, he says:—"Charge my people in the name of their *dying minister*, yea in the name of *Him who was dead and is alive*, to live and walk as becomes the Gospel. Tell them how great the expectations of God and His people are from them, and how awfully they will wound God's cause if they fall into vice as well as fatally prejudice other poor Indians. Always insist that their experiences are rotten, that their joys are delusive, although they may have been wrapt up into the third heavens in their own conceit, unless the main tenor of their lives be spiritual, watchful, and holy. In pressing these things 'thou shalt both save thyself and those that hear thee.'" But one other matter, and that not the least needed to produce the desired end, called for the devoted Missionary's attention. A large amount of his time and labour was taken up in endeavours to promote among the Indians habits of cleanliness, industry, and economy, and in teach-

ing them how to cultivate their own lands after the manner of a civilized people. This, however, was not done without the entailment of considerable expense. As the Indians had in their unconverted days run themselves greatly into debt by excessive drinking, it was supposed that a great part of their hunting lands was much endangered thereby, and might speedily be taken from them. To avoid this calamity, money was procured to pay their debts and purchase the lands, so "that there might be no entanglement lying upon them to hinder the settlement and hopeful enlargement of an Indian Christian congregation."

We have, we trust, now said enough to show how this great work of grace among the Indians was begun, carried on, and so far consummated. Should the reader desire to know more of David Brainerd's subsequent brief history; of the consumption into which he fell through his exhausting labours; of the triumphant manner in which he met his great sufferings; and of his peaceful and happy death, as well as how the work among the Indians was successfully carried on shortly before and after his decease by his brother, John Brainerd, who in the providence of God was appointed to succeed him in the mission, the desired information can easily be obtained by the perusal of the work entitled "*David Brainerd's Life and Journal*." But we trust what has been written will, with the Divine blessing, stimulate many ministers and believers to seek, like David Brainerd, to lead the consecrated life, and then under its stirring influence to spend and be spent in earnest endeavours to win souls for the Redeemer, who shall be their "hope, joy, and crown of rejoicing in the presence of the

Lord Jesus Christ at His coming." And, if so, to the Lord be all the glory !

H. W.

COMMUNION WITH GOD.

BY REV. J. TUCKWELL.

THE three periods of our life—youth, maturity, and age—commonly have their distinct religious as well as psychological peculiarities. In youth we observe, inquire, learn, and settle in our minds most of those great principles upon which our subsequent life is to be conducted. In maturity we are busy with life's great duties, putting those principles into practice ; and the modicum of truth is supposed to obtain which is expressed by the well-worn dictum, "To labour is to pray." In old age we reflect on what we have done. The calm placidity which so often follows great efforts sets in, and we look forward with quiet expectancy "to the recompense of the reward."

Now the last of these periods is undoubtedly eminently favourable to the enjoyment of communion with God. But little more is expected of the fully grown and perfectly developed Christian than that he should ripen in the warmth and brightness of the sun until "like as a shock of corn he cometh in in his season." For this reason, many a reader of undoubted piety who has not yet reached this stage, but who is still in the full rush of active service, will probably turn away from this paper, who might have been induced to pause at it, had it borne on the religious side of some social, political, or scientific question of the day. But though these differences do exist, and any attempt to deny or disguise the fact would be puerile and foolish, let us beware of making them more sharply defined than they need be. A full-

orbed Christian life, such as every true disciple of Christ would theoretically admit should be aspired after, is surely one that comprehends in each period as much as is possible and becoming of the peculiarities of all three—growth in knowledge, energetic service, and devout meditation. It is to be feared, however, that the secret thought of many, especially in the middle period, too often is that communion with God is not an exercise with which they have much to do *now*, and may therefore be left with safety to later years, or to the time of affliction—an error that has just enough truth *about* it to make it dangerous, but an unquestionable error, nevertheless, which a very little reflection would suffice to make manifest.

Now, what is Communion ? Well, it must be confessed that, like beauty, taste, and affection, it refuses to be defined. It can be better experienced than expressed. When man's communion with his Maker, however, is in question, we may confidently affirm that it does not consist in the appreciative contemplation which culture or science may boast while viewing the affairs of this or other worlds ; nor does it consist in the delicious emotion which an eloquent and pathetic presentation of Divine truth may excite in the mind ; it does not consist in the thoughtless pronouncement of an ecclesiastical form of contrition or supplication made in the public assembly ; nor does it consist in the hurried private reading of a portion of Scripture and hasty presentation of a daily prayer. Any or all of these exercises may be gone through and no communion whatever take place between the soul and God ; for if there be not some reciprocity as well as identity of thought and feeling, there is no communion : and what evidence is there of these here ?

Neither the æsthetical enjoyment of the one nor the mental emotion of the other—the systematic formality of the third, nor the pacification of conscience of the fourth, can find any correlative or counterpart in the Divine mind. “My thoughts are not your thoughts, neither are your ways My ways, saith the Lord.” It appears essential, also, to all communion, that sameness, or, at the very least, a close similarity of nature, should exist in the subjects of it; so that, of course, it cannot exist between man and his pet brutes, however intelligent or however fondly attached these latter may be. And even more than this. There must be mutual sympathy and harmony of intercourse. Where there is mental discord or disunion of affection, from whatever cause, true, free, joyous communion is impossible; it cannot exist under such conditions in human society, neither can it exist thus between man and God.

From these essentials then it is evident that two classes of persons are effectually excluded from the Divine fellowship, and cannot be admitted to it without change. Certainly the unregenerated man, the man of the world, represents one class. He has not been made “a partaker of the Divine nature,” he has not “put on the new man which after God is created in righteousness and true holiness.” Communion with such a man would imply on the part of God sympathy with him as a sinner, and complicity in his moral guilt, and would be indeed a denial of the whole volume of inspiration. No; “the secret of the Lord is with them that fear Him, and He will show *them* His covenant.” Only the renewed and pardoned soul may dare to say, “Truly our fellowship is with the Father, and with His Son Jesus Christ.”

Neither is this communion to be enjoyed by such as, notwithstanding all previous experience, are in their present state of heart or of life out of harmony with the Divine pleasure—such, for instance, as are made to say,—

“What peaceful hours I once enjoyed,

How sweet their memory still;
But they have left an aching void
The world can never fill.”

The cold-hearted, the undevout, the indolent, the vain, the contentious, the selfish, the worldly, the dishonourable, or otherwise inconsistent Christian cannot hope to enjoy it. These characteristics must one and all be striven against and given up. The heavenly Dove will not alight upon the carcase of corruption. If the one be taken, the other must be refused. The soul who is “walking in the light as He is in the light” may alone enjoy this high privilege; others may behold His works, but they have not beheld *Himself*; they may throng about His pathway, but they have not touched *Him*; they may catch the echo of His voice, but they have not Moses-like spoken unto Him “face to face as a man speaketh unto his friend.” O for a deeper, fuller, less fitful experience of this privilege!

But it is not alone because of the joy of communion with God that the Christian should ardently seek and jealously cherish it, but also because it is positively indispensable to all successful Christian living and working. Who has not been pained by the sight of a professed Christian worker, secretly conscious of the defectiveness of his spiritual life, striving to hide his degeneracy by a greater show of diligence and zeal—laying on an artificial bloom of health to conceal a withered life!

No poor ambitious maniac who apes the dignity of a king can be a fitter object of pity, no poor furrowed fop of fashion is worthier of our sorrowful contempt! But such efforts are futile; the sham will be revealed, for the work done is no true Christian work; it is but the spiritual galvanism of death-struck nerves. True Christian work tends to the manifestation and communication of divine life to human souls, but in such work that life is in reality wanting. Macaulay, after describing in graphic language the extraordinary religious experiences of the Puritans, says, "But when he took his seat in the council, or girt on his sword for war, these tempestuous workings of the soul had left no perceptible trace behind them. People who saw nothing of the godly but their uncouth visages, and heard nothing from them but their groans and their whining hymns, might laugh at them. But those had little reason to laugh who encountered them in the hall of debate or on the field of battle. These fanatics brought to civil and military affairs a coolness of judgment and an immutability of purpose which some writers have thought inconsistent with their religious zeal, but which were in fact the necessary effects of it." This correction of other writers is just, and Scripture furnishes many parallel illustrations. It was after Moses had passed forty days and forty nights in communion with God that he was best prepared to make known to the people the law, and that "the skin of his face shone." It was after Elijah had heard the "still small voice" of God at Horeb that, ceasing to pray for death, he stepped boldly forth on his last great mission. It was after the disciples had "continued with one accord in prayer and supplication" that Pentecost's thousands were converted. It was

after Peter had communed with God upon the housetop that "the Holy Ghost fell on all them which heard the Word" in the house of Cornelius. And more striking still it was, after the deepest and most agonized subjection of our Lord in the garden of Gethsemane, that the power and dignity of His Person so awed His armed captors that they cowered back and stumbled to the ground! Whatever, therefore, the demand which the evil in ourselves or in the world may make upon our Christian life and energy, nothing will so certainly ensure to us final victory and the eternal crown as communion with God. Ours is not a struggle between civilization and barbarism, or between learning and ignorance, or between justice and oppression; it is a struggle between holiness and sin, between Christ and Satan, between Heaven and Hell. Abide with us, Lord, for "who is sufficient for these things?"

"When one who holds communion
with the skies,
Has filled his urn where living
waters rise,
And once more mingles with us
meaner things,
'Tis e'en as if an angel shook his
wings."
Luton.

THE POINTSMAN AND HIS CHILD.

ON one of the railroads in Prussia a pointsman was just taking his place, in order to turn a coming train, then in sight, on a different track, to prevent a collision with a train approaching in a contrary direction. Just at this moment, on turning his head, he discovered his little son playing on the track of the advancing engine. What could he do? Thought was quick at such a moment of peril! He might spring

to his child and rescue him, but he could not do this and turn the points in time, and for want of that hundreds of lives might be lost. Although in sore trouble, he could not neglect his greater duty; but, exclaiming with a loud voice to his son, "Lie down," he went to his post and saw the train safely turned on to its proper track. His boy, accustomed to obedience, did as his father commanded him, and the fearful heavy train thundered over him. Little did the passengers dream as they found themselves quietly resting on that turn-out, what terrible anguish their approach had that day caused to one noble heart. The father rushed forward to where his boy lay, fearful lest he should find only a mangled corpse, but to his great joy and thankful gratitude he found him alive and unharmed. Prompt obedience had saved him. Had he paused to argue, to reason whether it were best—death and fearful mutilation of body would have resulted. The circumstances connected with this event were made known to the King of Prussia, who the next day sent for the man, and presented him with a medal of honour for his heroism.

Let us pause and consider. Could we have done as he did? Have we brought up our children in such habits of prompt unhesitating obedience, as characterized this little boy?

A young man, whose disorderly and wicked life brought him to an untimely end, when he was about to suffer the just penalty of the law, desired to speak with his aged mother, who had come to the fatal spot to take the last look of a son whom she had too fondly indulged,

and had neglected to "chasten betimes while there was hope." But when she came near the dying man, he bitterly reproached her for her foolish fondness to him in his youth, for allowing him to have his own way, and for not checking his unruly passions, which, by long indulgence, had gained the mastery, and had led him through a course of violence and guilt to a shameful and premature death.

With this sad scene let me contrast the dying bed of a sweet child who had been trained in the ways of religion and truth by a kind parent, but judiciously firm; and as she sank to rest in peaceful reliance on her Saviour's merits and her Saviour's love, she affectionately thanked her beloved mother for all her tender care and kindness; but added (pray mark her words), "I THANK YOU MOST OF ALL FOR HAVING SUBDUED MY SELF-WILL!"

In conclusion, Parents, are you concerned for the salvation of your souls? Do you feel your own sinfulness? and are you looking to the Lord Jesus Christ as your only Saviour? Do you believe on Him and love Him because He shed His precious blood on the cross for your salvation? Do you pray to Him to give you the promised Holy Spirit? Do you live a life of prayer, obedience, and devotedness to Christ? Answer these questions as in the presence of that heart-searching God to whom you will have to give up your account at last, both as an individual and as a parent. May you stand approved before the judgment-seat of Christ, and with your family enter into the joy of the Lord, saying, "Behold, I and the children which God hath given me."

Reviews.

Sermons selected from the Papers of the late Rev. Clement Bailhache.
 Edited by the Rev. J. P. BARNETT.
 Elliot Stock, 62, Paternoster Row.

OUR friend and brother has gone to his rest. He has ceased from us and has taken his station near the Throne. But he lives in our memory and in our hearts also. To have known him was to have loved him — and this volume of work, too fair to die, will be a very precious treasure to many who sorrow over their loss, but who, with faith in the doctrine of the Word of God, are saying, "I shall go to him though he cannot come to me." These specimens of Mr. Bailhache's mental and spiritual thought are eighteen in number, and cover a wide area of the chief doctrines and teachings of the Book of Truth. They also, so far as being a memorial of our brother, are like the beautiful photo at the commencement of the book. While he is unfolding to us the truth as it is in Jesus we find him so aglow with his subject that *his heart, his soul, his mind*, are all poured out into the work he has before him. The style is chaste, with well-defined purpose, namely, to afford soul-profit and bring the Saviour glory. The strain is thoroughly Evangelical. The sermons upon Faith and Salvation are fine specimens of this. They do not show any leaning, or tinge of what is called modern thought; but if the reader is seeking for things new and old as they are to be found in God's treasury, he will find them brought forth here.

The Double Collapse of Charles Bradlaugh, M.P. for Northampton, in Two Debates with the Rev. T. Lawson, on the questions, "Has Man a Soul?" and "Is Atheism the True Doctrine of the Universe?"

Simpkin, Marshall, and Co., and Elliot Stock, Paternoster Row.

THE first of these debates took place in 1860, and seems to have closed by Mr. Bradlaugh's desire. The second was carried on in 1880. Both sides have done their work in writing, which has to us a great advantage over platform discussion, where we have sometimes seen the right side suffer from being in the hands of the weaker man, and whose opponent has possessed all the skill and art of a modern debater. We confess to being disappointed in this double discussion. Mr. Lawson fails to bring his opponent up to the mark. Mr. Bradlaugh seems to have determined to show his skill only by avoiding his subject, and, we think, designedly fritters his time and also the time of his readers in definitions and technicalities. We have a horror of Mr. Bradlaugh's teachings, and should have hailed with pleasure their exposure. But we think that here the chief thing gained has been to show that when the Atheistic controversialist meets with a foe man worthy of being grappled with, Mr. Bradlaugh adopts tactics and methods only to avoid the real subject of debate.

The Great Pyramid. A Lecture by the Rev. SAMUEL MINTON, M.A.
 Elliot Stock.

THE object of the lecture is to show that this Pyramid is the *Altar or Pillar* spoken of in Isa. xix. 19, and the lecturer has said much and said it well in proof of his position. All who read it will find themselves deeply interested.

The English Universities and John Bunyan, and the Encyclopedia Britannica and the Gipsies. By

JAMES SIMPSON, Editor of "Simpson's History of the Gipsies," &c. London: Baillière, Tyndale, and Co.

Was Bunyan a gipsy? John Bunyan's own question is presented here, and Mr. Simpson deals with it. There certainly must have been at least suspicions in Bunyan's own mind which led him to ask his father the question. And there were in all likelihood reasons in the father's mind why he should give the question a negative. We incline to the opinion that Bunyan was a descendant from the gipsies; but let all read Mr. Simpson's pamphlet.

Part I. To be completed in about 24 parts. *The Child's Life of Christ*; with original Illustrations. Also *The Quiver*, an Illustrated Magazine for Sunday and General Reading. Cassell and Co., London.

"The Child's Life of Christ" is an attractive work, and will lead numbers of our young folk to read the history of the most wonderful life. The toned paper, the clear large type, and the strikingly teaching illustrations, will make it a favourite. *The Quiver*, Part 181, is greatly improved, and contains a mass of good and profitable reading for people of every class and station.

The Garden. A Weekly. Specimen Number. 37, Southampton Street, Strand.

THIS is a cabinet of treasure upon all subjects connected with the garden, the greenhouse, and the conservatory, and contains each week a beautifully coloured plate and numerous wood-cut illustrations.

Bi-Centenary Commemoration of the Covenanted Struggle. The Covenanted Struggle; its Tombstone Memorials, and Scenes of Faithful

Contending, Suffering, and Repose in Scotland. Nisbet and Co., London.

SCOTLAND does well to keep in memory her worthy sires—and she has had many—who, through suffering and trial, stood fast to the Old Faith, being willing to stain the old land's heather with their blood, and wreath their brows with a martyr's crown. This first part will be of great interest to many on this as well as on the other side of the Tweed.

RELIGIOUS TRACT SOCIETY.

The Boy's Own Paper. Part 21, with two Presentation Plates.

THIS part commences a new volume, and is full of the kind of matter our boys love to read. Unmixed with mischief; and the stirring tales are not only possibly true, but are founded on fact. *The Girl's Own Paper*. Part 10 commences a new volume, accompanied with a beautifully coloured frontispiece.

Misgivings. From the Painting by M. E. EDWARDS.

THERE can be no intelligent doubt but that this is the book our girls will read, and it will do them good. We have also received the Monthly Parts of *Sunday at Home*, *The Leisure Hour*, *The Child's Companion*, *The Cottager and Artizan*, *The Tract Magazine*, and the unequalled periodical (for tract distributors) *Friendly Greetings*.

The British Flag and Christian Sentinel; The Soldiers' and Sailors' Almanack. W. A. BLAKE, 4 Trafalgar Square, Charing Cross.

FRIENDS of soldiers distribute these; or if you wish the work done for you, send a subscription to the Society, who circulate them by thousands among the British troops in every part of the Queen's dominions.

The Preacher's Analyst.

THE volume will be ready in December, and we may have a good word to say about it. It may be had of Elliot Stock.

The Quarterly Record of the Trinitarian Bible Society, The Voice of Warning of the Protestant Tract Society, and the Evangelical Christendom are to hand. *The Baptist Magazine* is an unusually good number; the leader, on Deacons; their Character and

Work, by the Rev. R. P. MacMaster, is a valuable contribution. And *Christian Prayer*, by Rev. J. D. Bate, is a solemn note of warning struck at the right time. *The Sword and Trowel* has a good leader—Sweet Fruit from a Thorny Tree—written in Mr. Spurgeon's usual style. Our friend *The General Baptist* seems full of life and work; and of the *Freeman* and *The Baptist* we say they are both good; we would as soon read one as the other, but think it better to read both.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. A. WYLLIE, M.A., has resigned the pastorate of the church at Cambridge-street, Glasgow, and accepted a call of the church at Marshall-street, Edinburgh.

Rev. W. Wallace has retired from the pastorate of the church at Lindsay-road, Newcastle-on-Tyne.

Rev. D. E. Evans, of Waterloo-road Church, Wolverhampton, has accepted the charge of the church at Lodge-road, Birmingham.

Rev. W. Hobbs, who has been for the last five years minister of the chapel in Norwood New Town, has accepted a unanimous invitation to the pastorate of the church at present worshipping in the Hamilton-road, Lower Norwood, but for whom the new chapel in the Gipsy-road is shortly to be erected.

Rev. W. H. Smith, Tenterden, has accepted the pastorate of the Martyr's Memorial Chapel, Beccles, Suffolk.

Rev. J. Cave has resigned the pastorate of the church at Kingsbridge, and accepted a call to the church at Shortwood, Gloucestershire.

Many of our readers will be sorry to learn that Rev. W. G. Lewis, of

Westbourne-grove, has resigned his pastorate. The reason is simply the burden of increasing years.

ABINGDON.—Rev. R. Rogers, of Chesham, has accepted the pastorate of the Ock-street Church.

Rev. E. Spanton, of Caxton, Cambs, has accepted a unanimous invitation to the pastorate of the church at Dawley, Salop.

Rev. W. B. Bliss, of Leicester, has accepted a call to the pastorate of the church at Brettle-lane, Brierley-hill, Staffordshire.

Rev. W. J. Dyer, having resigned the pastorate of the church at High Wycombe, has accepted a call to that of Bridgnorth.

Rev. Edward Francis has resigned the pastorate of the church at Stogumber, and accepted a call to that of the church at Bridport.

Owing to ill-health, the Rev. A. Smith has resigned the pastorate of the Park-road Church, Esher, and feels it necessary to secure a season of rest before seeking another sphere of labour.

EXETER.—Through continued ill-health, Rev. F. Bosworth has felt it his duty to resign his charge at South-street, Exeter.

RECOGNITIONS.

REV. J. N. ROTHAM, late of Stourbridge, was formally recognised as minister of the Boutport-street Church, Barnstable, on Wednesday, Oct. 20. The mayor, W. Avery, Esq., presided, and cordially welcomed the new pastor; congratulatory addresses were offered by various ministers of the town and neighbourhood.

On Sunday and Monday, October 17 and 18, services were held in connection with the public recognition of Mr. Joseph Dawson, as pastor of the church at Yates-street, Birmingham. On Sunday sermons were preached by Mr. T. Collings, and Rev. I. H. Toms. On Monday a public meeting was held, under the presidency of John Player, Esq. Revs. H. Platten, W. G. Hailstone, W. Donald, and other friends took part in the proceedings.

On Tuesday, October 19, a recognition service was held in High-street Chapel, Ilford, in connection with the settlement of Mr. J. Young, of the Pastors' College. The meeting was presided over by Rev. D. Jones, B.A., who also delivered the charge to the church. The charge to the pastor was given by Rev. G. Rogers. Prayer was offered by Rev. J. H. Banfield, and the meeting was addressed by Revs. J. H. Bradford, A. Hill, D. Taylor, and R. M. Harrison.

Services in connection with the settlement of Rev. H. Hughes, as pastor of the church at Wem, Salop, have been held. Sermons were preached on Sunday by the Rev. T. Wilshere. On Monday a public meeting was held, presided over by J. Morgan, Esq. Congratulatory addresses were delivered by the Revs. T. Wilshere, E. D. Wilks, L. Llewellyn, W. W. Robinson, and others.

Recognition services connected with the settlement of Rev. G. D. Cox, formerly of Sittingbourne, as pastor of the church at Melton Mowbray, have been held. At a tea and public meeting on Monday evening, under the presidency of the Rev. T. Carryer,

addresses were delivered by the Revs. R. Caven, B.A., John Bateman, E. Stevenson, and J. D. Cox.

Successful meetings were held on the 3rd and 4th November in connection with the recognition of Rev. W. Sexton as pastor of the Salem Church, Boston. Revs. G. West (former pastor) and J. W. Thomas took part.

Recognition services in connection with the settlement of Rev. H. Collings as pastor of the church at George-street Chapel, Ryde, Isle of Wight, have just been held. Rev. T. Collings, of Exmouth, preached special sermons. At the public meeting the Rev. Dr. Trastrail presided, and addresses were delivered by the Revs. J. G. Greenhough, M.A., J. T. Almy, H. Collings, T. Collings, and others.

On Monday, October 11, an ordination and recognition service was held at Upper Stratton, near Swindon, in connection with the settlement of Rev. J. W. Gardner as pastor. Rev. B. Arthur Coate, F. Pugh, J. Chew, T. Toy, and other friends, took part in the proceedings.

PRESENTATIONS.

MR. GEORGE CLARKE, of Tring, eleven years pastor of the church at Northchurch, situate between Berkhamsted and Tring, has been presented with £22 as a testimonial on his retirement. Rev. W. V. Young, who presided, made the presentation, and the meeting was addressed by the Rev. G. Hester, Rev. C. Pearce, also by the new pastor, the Rev. W. Le Fevre.

Rev. W. Barnes, of Back-street Chapel, Trowbridge, has, after labouring as pastor of that church for thirty-seven years, resigned, and, upon leaving, has been presented with a handsome testimonial by the church and congregation.

Rev. T. Watkinson, having resigned the pastorate of the church at Newthorpe, has been presented with a watch and purse of money in token of esteem.

MISCELLANEOUS.

SOUTHERN ASSOCIATION.—The district meeting of the Southern Association of Baptist Churches was held at Lyndhurst on October 19th, and it being the first time of the association meeting in the New Forest a large number of pastors and delegates assembled. After the business of the association had been transacted, Rev. E. Osborne, of Southampton, read a paper on "The Present Attitude of the Church," and discussion followed. Revs. J. Collins, J. B. Burt, P. Griffiths, J. Harrington, H. C. Lake, J. Thompson, H. O. Mackey, A. P. Mackenzie, E. J. Boon, W. H. Payne, T. Evans, Messrs. Godwin and Humby taking part in the engagements of the afternoon. In the evening a public meeting was held in the chapel, Rev. W. H. Payne presiding, when addresses were delivered by Revs. J. B. Burt, J. Harrington, and J. Collins. On the motion of Mr. W. F. Mayoss, a cordial vote of thanks was given to the church at Lyndhurst for the hospitable reception.

CAMBRIDGESHIRE.—Special evangelistic services under the direction of the Baptist Union were held from October 17th to October 29th, at Prickwillow, Caxton, Cottenham, Cambridge, Chesterton, and Grandchester, by Rev. T. W. Medhurst, of Portsmouth.

PARNELL ROAD CHAPEL, NORTH BOW.—The anniversary of the above chapel was held on Sunday, October 31st, 1880, when two sermons were preached. In the morning by the Rev. C. F. Vernon, in the evening by Rev. W. A. Blake, of Brentford. A public meeting was held on Monday, November 1st; Rev. W. Tyler, of Mile End New Town presided. Addresses were delivered by Revs. J. Teal, G. T. Edgley, J. Banfield, J. R. Cox, C. F. Vernon, and K. N. Lomax, Esq.

MR. KELSEY, of Codicote, Herts, who some time since received our views of Baptism, and was accordingly baptised in the only Scriptural

way, has received notice from the trustees of the Codicote Chapel that he must leave. There is no help for it. The people have confidence, but the chapel is in trust for the Congregationalists, therefore our friend is unwillingly obliged to seek another field of labour. A village chapel, or a pastor with one or more village chapels, and requiring a missionary, would find Mr. Kelsey full of love to Christ and love to the work.

EDITOR.

BAPTISMS.

- Aberdare.*—November 14, Carmel English Church, One; October 17, One, by T. Jones.
Aberdeen.—November 14, Academy-street, One, by R. E. Towler.
Ashford, Kent.—October 28, Eight, by E. Roberts.
Belfast.—October 31, Three, by W. Usher.
Belfast.—October 10, Regent-street, Four; November 7th, Four, by E. T. Mateer.
Billingboro'.—Oct. 17, One, by C. Horne.
Blackburn.—October 31, Two, by M. H. Whetnall.
Blaenavon.—November 4, King-street, Four, by O. Tidman.
Blochan, Oxon.—November 10, One, by S. H. Reed.
Bourton, Bath.—November 7, Four, by A. Tovey.
Bristol.—October 31, Philip-street, Westminster, Seven, by J. Ellis.
Cardiff.—October 31, Ten; November 7, One, by A. Tilly.
Carlisle.—October 29, Two, by A. A. Savile (the first in connection with the new church).
Chatham.—November 4, Enon Chapel, One, by F. Shaw.
Cheddar.—November 4, Two, by T. Hanger.
Chenies, Bucks.—October 17, Two, by S. Lyne.
Colnbrook, Bucks.—October 31, Two, by J. B. Warren.
Conlig, Ireland.—October 31, One, by J. Harris.
Crickhowall, Breconshire.—October 29, Six, by J. Jenkins.
Crook.—October 24, Grey-street, Five, by T. Reed.
Dowlais.—November 1, Beulah Chapel, One, by J. Williams.
Glasbury, Breconshire.—October 31, Two, by D. Howell.
Glascoed.—November 7, One, by D. M. Davies.
Grangetown, Cardiff.—October 31, Four, by J. Berryman.
Gravesend.—November 3, Zoar Chapel, One, by F. Shaw.
Grays, Essex.—November 10, Three, two by Mr. Beddow, and one by F. Shaw.

Guildford.—October 31, Two, by J. Rankine.
Hanley.—October 31, New-street, Three, by A. E. Johnson.
Hove, Brighton.—October 14, Fifteen, by W. M. Thompson.
Leam.—Oct. 17, Five, by W. Sumner; October 31, George-street, Four, by J. O'Dell.
Hunslet, Leeds.—October 31, Three, by A. E. Greening.
Isleham, Cambs.—November 7, Two, by W. F. Stevenson.
Jersey, St. Helier's.—November 3, Grove-street, Two, by H. Wallace.
Lincoln.—October 31, Mint-lane, Four, by G. P. Mackay.
Liverpool.—October 30, Soho-street, Two, by E. E. Walter.
Lochgilthead.—October 16, Three, by J. Knox.
Lumb-in-Rosendale.—November 3, Two, by H. Abraham.
Macclesfield.—October 27, One, by J. Maden.
Maesteg.—November 7, Carmarthen-road, Three, by T. A. Pryce; November 7, at Bethel, One, by W. Maurice.
Maesylberlan.—October 17, Two, by G. H. Llewelyn.
Maesyrhelem, Radnorshire.—November 7, Two, by D. Davies.
Merthyr Tydul.—October 31, High-street, Two, by T. W. Davies, B.A.
Millgate, near Rochdale.—October 31, Three, by T. Griffiths.
Metropolitan District :—
Acton.—October 17, Seven, by C. M. Longhurst.
Bow and Bromley.—October 17, Four, by W. T. Lambourne.
Parson's-hill, Woolwich.—November 11, Ten, by J. Wilson.
Metropolitan Tabernacle :—
 October 28, Thirteen; November 1st, Twenty-three; November 4th, Eleven.
Orswaldtwistle.—October 17, Three, by H. Webster.

Pennar, Pembroke Dock.—October 31, Two, by E. Evans.
Penryhoel, Glasbury.—October 17, One, by D. Howell.
Porth, Rhondda Valley.—October 31, Salem, Ten, by G. Thomas.
Portsea.—October 31, Kent-street, Two, by J. W. Genders.
Portsmouth.—November 3, Lake-road, Six, by T. W. Medhurst.
Prickwillow.—October 17, in the River Lark, after an address by T. W. Medhurst, of Portsmouth, Three, by S. Nash.
Rosendale, Manchester.—October 31, One, by J. T. Lane.
Rugby.—October 24, Three, by H. T. Peach.
Sapegoat Hill, Golcar.—November 7, Three, by A. Harrison.
Sheerness-on-Sea.—October 31, One, by J. R. Hadler.
Skipton, Yorkshire.—November 7, One, by W. Judge.
Smethwick, Birmingham.—October 31, Eight, by G. T. Bailey.
South Bank, Yorks.—October 10, Five, by G. Pring.
Southsea.—October 17, Ebenezer, One, by W. L. Lang.
South Shields.—November 7, at the Tabernacle, Four, by G. West.
Southampton.—November 14, at East-street, by H. C. Lake.
St. Helens, Lancashire.—November 14, Park-road, Two, by W. C. Tayler.
Swansea.—October 31, Carmarthen-road, Three, by T. P. Pryce.
Talgarth, Breconshire.—November 7, Two, by D. B. Richards.
Taunton.—October 30, Albemarle Chapel, Five, by Levi Palmer.
Tonypandy, Glam.—October 14, One, by J. M. Jones.
Woodchester.—November 3, One, by G. R. Tanswell.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from October 15th, to November 13th, 1880.

£ s. d.		£ s. d.		£ s. d.	
Mr. G. Harris	10 0 0	Mrs. Berry	0 5 0	Mr. B. Tice	1 0 0
Mr. Joseph Tireman	2 0 0	A Friend, per Rev. H.	0 5 0	Mr. Jno. Masters	1 0 0
Mr. Chas. Padley	5 0 0	Rylands Brown	0 10 0	Mr. Miles Firth	1 0 3
Rev. S. Figgis	5 0 0	Mr. J. G. Hall	1 1 0	Mr. A. H. Scard	0 2 6
Miss Hadfield	10 0 0	Mrs. Fitzgerald	2 0 0	Mr. Thomas Scouler	1 0 0
Mrs. Wedmore, per		A Thankoffering to		Mrs. S. Arnold	1 1 0
Mr. E. Dyer	0 5 0	God for restored		C.	1 0 0
Readers of the		health, per J. G. D.	0 5 0	The Misses Dransfield	2 2 0
"Christian Herald"	7 10 4	Mr. J. Houghton	30 0 0	Weekly Offerings at	
Collected by Mr.		Collected by Holbeach		Metropolitan Ta-	
W. Thomas	1 10 0	Baptist Church, per		bernacle :—	
Mr. T. T. Marks, C.E.	2 2 0	Pastor M. Mather	1 1 6	October 17	40 0 0
Miss Jeph	1 10 0	Mrs. Hurrell	2 2 0	" 24	14 12 0
Mr. J. R. Bayley	1 0 0	Mr. A. Pengilly	1 0 0	" 31	45 12 3
Mr. J. Thornton	1 0 0	Collection at Zion		November 7	50 0 0
Miss Lavelle	0 10 0	Jubilee Chapel Brad-			
An afflicted Mission-		ford, per Pastor			
ary in India	0 10 0	C. A. Davis	15 6 0		
					£259 17 10

Subscriptions will be thankfully received by C. H. SPURGEON, Beulah-hill, Upper Norwood, S.E.

THE
BAPTIST YEAR - BOOK

AND
ALMANACK FOR 1881,

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. O God, thou art my God; my soul thirsteth for Thee, my flesh longeth for Thee, Ps. lxxiii. 1.

A delightful view of a soul seeking God and His grace; and obtaining a personal possession.

2. Sun. Because! Thou hast been my help, therefore in the shadow of Thy wings will I rejoice, Ps. lxxiii. 7.

Here is a grateful memory, which is a glad necessity of the new life.

3. M. They soon forgot His works; they waited not for His counsel, Ps. cvii. 13.

Unbelief has a bad memory; but when grace comes it comes to the whole soul.

4. Tu. My soul shall be satisfied, and my mouth shall praise Thee with joyful lips, Ps. lxxiii. 6.

A present joy. How precarious the present life! Comforts fall and death levels all, but God is all-sufficient.

5. W. Because Thy loving kindness is better than life, my lips shall praise Thee, Ps. lxxiii. 3.

It makes up all the deficiencies of life; sweetens all its bitterness, reconciles to all its losses, and adds blessedness to all the blessings of life.

6. T. Thou art my hiding; Thou shalt preserve me from trouble, Ps. xxxii. 7.

This refuge is ample, accessible and friendly. "Rock of Ages clef for me." "Other refuge have I none."

7. F. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee, Ps. cxvii. 7.

God is our resting-place, and many have said this with zealous gladness.

8. S. This is my rest for ever; here will I dwell; for I have desired it, Ps. cxxxii. 14.

This rest is reciprocal: we go to God, and He comes to us, the helpless leaning on the Helper.

9. Sun. For thus saith the high and lofty One that inhabiteth eternity, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, Isa. lvii. 15.

God has two thrones; the highest heavens and the humblest heart.

10. M. That Christ may dwell in your hearts by faith, Eph. iii. 17.

Not lodge as an occasional guest, but abide; strength of will and heart needed to retain the Saviour in the soul as an habitual inmate.

11. Tu. A bruised reed shall He not break, and smoking flax shall He not quench, Matt. xii. 20.

He who has compassion upon the broken-hearted sinner, could also make allowance for the weak in faith.

12. W. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple, Luke xii. 33.

The conditions of His service, the choice that is offered to all, the duty of confessing Him.

13. T. Master, we saw one casting out devils in Thy name, and he followeth not us, Mark ix. 38.

The spirit of intolerance; not content with serving Christ in their own way, they must forbid all who do not follow with them.

14. F. But Jesus said, Forbid him not, Mark ix. 39.

He had no sympathy with the feeling which actuated them; the reason which he gives is full of the truest toleration. What a gentle way of dealing with the weaknesses and infirmities of men.

15. S. Lord, wilt Thou that we command fire to come down from heaven, to consume them? Luke ix. 54.

It would have rejoiced them to see God's lightning strike the village which had closed its doors against the Master; they invoke the fire of Heaven upon those who do not receive Christ.

16. Sun. Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives but to save, Luke ix. 55-56.

Thus speak the true Saviour of the world. This is the key to explain His life, to open to us His heart, to reveal the source of all His patience and toleration.

17. M. And He went to another village, Luke ix. 56.

The only punishment He would inflict upon those who would not receive Him, was to pass by them in silence.

18. Tu. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, Acts ii. 3.

It was the flame which should save, not destroy. "The Spirit whose blessed unction from above is comfort, life, and fire of love."

19. W. In the kingdom and patience of Jesus Christ, Rev. i. 9.

John was enabled to bear his suffering because he had part in this kingdom; the fire from heaven had touched and purified him.

20. T. Everyone that is of the truth heareth My voice, John xviii. 37.

The power of truth a living power, on this Jesus Christ relied in His appeals to the hearts of men; proves the Divine origin and capacity of the soul.

21. F. I can of mine own self do nothing, John v. 30.

He trusted to the Divine assistance and blessing; the most perfect trust in God, the trust of a human soul which lived in God.

22. S. He went into a mountain to pray, and continued all night in prayer to God, Luke vi. 12.

The consciousness of dependence upon God was showed by His habit of frequent prayer. In prayer He sought the strength and guidance which He needed for the completion of His work.

23. Sun. These words spake Jesus, and lifted up His eyes to Heaven, John xvii. 1.

His prayer reveals the perfection of His trust in God, He commits them, He commits His cause to God.

24. M. For I have given unto them the words which Thou gavest me, John xvii. 8.

His perfect trust in God, this was His stay and support in life and death, and it has been justified by the result.

25. Tu. Who, when He was reviled, reviled not again; when He suffered, He threatened not, 1 Pet. ii. 23.

It is to this unshaken trust in God that Peter attributes His meekness and self-restraint under provocation.

26. W. And before the Throne, a sea of glass, like unto a crystal, Rev. iv. 6.

The beauty of the emblem is that it combines the idea of the most restless and unstable in nature with the idea of perfect repose; it represents the calm of a soul which dwells in the presence of God.

27. T. Take these things hence; make not My Father's House an house of merchandise, John ii. 16.

Filled with a righteous scorn, burning with a noble indignation, He clears the sacred court of its pollutions.

28. F. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses, Matt. vi. 15.

The forgiveness which Jesus Christ so constantly enjoins as indispensable to acceptance with God, He practised to the fullest extent.

29. S. He is brought as a lamb to the slaughter, Isa. liii. 7.

It was part of His bitter trial to go as a lamb, unconscious and powerless; the life which was the perfect meeting point of the Human and the Divine, the life of the Lamb of God.

30. Sun. Let the husband render unto the wife due benevolence, 1 Cor. vii. 3.

Benevolence is the desire to promote the happiness of others, so that this desire should constitute the ruling affection of the heart.

31. M. Who went about doing good, Acts x. 38.

He lived only to do good. The lives of other teachers fall below the standard of their teaching; His life rose above it. He loved others better than Himself.

1. **Tu.** Let this mind be in you, which was also in Christ Jesus, Phil. ii. 5.
 He sacrificed self for the good of others: He gave Himself entirely to the work of doing good, He lived only for others.

2. **W.** But I say unto you, Love your enemies, bless them that curse you, Matt. v. 44.
 His love embraced all, His bitterest enemies as well as His half-hearted and faithful friends.

3. **T.** Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved, John xiii. 23.
 He loved the whole human race with a supreme love, and could yet entertain a special affection for His personal friends.

4. **F.** O Jerusalem, Jerusalem, that killest the prophets, and stonest them which are sent unto thee, Matt. xxiii. 37.
 He whose heart embraced the whole world, had still a place for His own country; His passionate burst of grief for the city He loved and laboured so hard to save, proves this.

5. **S.** And when He was come near, He beheld the city, and wept over it, Luke xix. 41.
 Those burning tears were the out-pouring of a grief which sprung from the truest patriotism; His heart is wrung by the thought of the woes that are in store for the Jews.

6. **S.** If thou hadst known, at least in this thy day, the things which belong unto thy peace, Luke xix. 42.
 Jesus Christ has taught us to love our country, to make any sacrifice for it, that it belongs to every unselfish heart to care for the fatherland.

7. **M.** Jesus wept, John xi. 35.
 His tears are called forth by seeing the grief of those who mourn for the dead. True friendship is shown in nothing more than ready sympathy.

8. **Tu.** And when He had thus spoken, He cried with a loud voice, Lazarus come forth, John xi. 43.
 The miracle was the proof of His compassion; for the success of His cause He trusted to the power of goodness and of truth, and the influence of the Holy Spirit upon the heart.

9. **W.** The Lord is good to all: and His tender mercies are over all His works, Ps. cxlv. 9.
 Jesus Christ revealed goodness as the essential attribute of God. Power is the idol of the world, Christ came to cast down this idol.

10. **T.** But though He had done so many miracles before them, yet they believed not on Him, John xii. 37.
 Even His miracles could not change the heart. Faith is not the fruit of miracles but of the Spirit.

11. **F.** Among the chief rulers also many believed on Him, John xii. 42.
 Miracles may convince the intellect, but faith is an act of the soul: it is the gift of the Holy Spirit which enables to believe.

12. **S.** Healing all manner of sickness and all manner of disease among the people, Matt. iv. 23.
 What was the primary object of His miracles? It was the relief of human misery; His deep sympathy with suffering.

13. **Sun.** Then Jesus called His disciples, and said, I have compassion on the multitude, Matt. xv. 32.
 The motive which prompted some of His greatest miracles; it was compassion.

14. **M.** Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow, Luke vii. 12.
 In this case it was compassion and sympathy that moved Him, this is the reason assigned for this and other miracles.

15. **Tu.** And they brought unto Him all sick people that were taken with divers diseases, and He healed them, Matt. iv. 24.
 The statement is very significant; it conveys the idea of a deep and overpowering pity, a sympathy which could not be restrained.

16. **W.** Because they fainted, and were scattered abroad, as sheep having no shepherd, Matt. ix. 36.
 A deep sympathy which impressed the minds of those who saw; sympathy with spiritual want and misery, disease of soul.

17. **T.** Then drew near unto Him all the publicans and sinners for to hear Him, Luke xv. 1.
 His spiritual power of healing drew to Him many sick at heart, who recognised in Him the Physician of the soul.

18. **F.** But when Jesus heard, He said unto them, they that be whole need not a physician, but they that are sick, Matt. ix. 12.
 The physician is for the diseased; this Physician is for those who, being sick, also know and confess themselves to be so.

19. **S.** For the Son of man is come to seek and to save that which was lost, Luke xix. 10.
 His deep compassion for those who suffered from the wasting plague of sin led Him to seek the lost and outcast.

20. **Sun.** And the Pharisees and Scribes murmured, Luke xv. 2.
 Near at hand, but holding aloof from the others lest they should be contaminated by their touch, stand the murmurers, proud, supercilious, censorious, sanctimonious, just persons in their own eyes.

21. **M.** And He spake this parable unto them, saying, Luke xv. 3.
 He set before them their own self-exclusion from the Father's house; the wonder and joy of the lost as they listened to the words which have thrilled so many sorrowful hearts with hope.

22. **Tu.** And He said, a certain man had two sons, Luke xv. 2.
 We think of the wider circle of hearers upon whose ears that parable has fallen like sweetest music, the broken-hearted and despairing to whom it has brought comfort.

23. **W.** I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, Luke xv. 18.
 We think of the sick beds by which this has been read; of the prison cells to which it has brought a ray of heavenly hope.

24. **T.** It was meet that we should make merry, and be glad; for this thy brother was dead and is alive again; was lost and is found, Luke xv. 32.
 The ruined lives which this parable has helped to retrieve and the wanderers whom it has led back to their Father with confession.

25. **F.** There arose a great tempest in the sea; but He was asleep, Matt. viii. 24.
 He was sleeping the deep sleep of the worn and weary; the calm sleep of those who are at peace with God.

26. **S.** And He said unto them, Why are ye fearful, O ye of little faith? Matt. viii. 26.
 There is a one-sided benevolence which is solicitous to relieve the wants of the body, and careless as to wounding the finest sensibilities of the soul, which can trample with indifference upon the feelings.

27. **Sun.** Then He arose, and rebuked the winds and the sea; and there was a great calm, Matt. viii. 26.
 The picture given of Christ reveals not only the more striking features of His character, but every delicate shade of expression, every line of beauty and sweetness, every finer indication of the soul within.

28. **M.** Come ye apart into a desert place and rest awhile, and they had no leisure so much as to eat, Mark vi. 31.
 His care, consideration of His servants, He has no thought of His own fatigue, He is instantly sensible of the need of repose for His own.

1. Tu. But I am among you as He that serveth, Luke xxii. 27.

His readiness at all times to give up His own ease and comfort to them, to minister to them rather than allow them to minister to Him.

2. W. With desire I have desired to eat this passover with you before I suffer, Luke xxii. 15.

He had reserved this occasion for the unreserved expression of His feelings, the utterance of those consolations which afterwards upheld them in severe trials.

3. T. Woman, behold thy son; to the disciple' behold thy mother, John xx. 25, 27.

Thus with His last breath did He provide for the happiness and comfort of His two dearest earthly friends: a home for His mother and a mother for His friend.

4. F. Let us go on unto perfection, Heb. vi. 1.

Perfection of soul, like that of the body, consists of strength and beauty, mildness with firmness, humility with self-respect, gentleness with fortitude.

5. S. Therefore have I cried concerning this, their strength is to sit still, Isa. xxx. 7.

There are seasons when to be still demands immeasurably higher strength than to act; composure is often the highest result of power.

6. Sun. Which devour widows' houses, and for show make long prayers; the same shall receive greater damnation, Luke xx. 47.

You can't find any utterances against such sinners equal in boldness and outspokenness to those of Christ; the words are living, burning and seething.

7. M. That I should bear witness unto the truth. Every one that is of the truth heareth My voice, John xviii. 37.

He reigns in the realm of truth; He bears witness to that on which His Kingdom is founded. For the cause of truth He was born and for it He died.

8. Tu. For I am meek and lowly in heart, Matt. xi. 29.

Not insensibility nor fear, tame or spiritless; His meekness was the fruit of perfect self-control.

9. W. Leaving us an example, that ye should follow His steps, 1 Pet. ii. 21.

He is the faultless pattern of human excellence; the Divine ideal brought within the region of the actual, in order that it may be copied by all.

10. T. But God commendeth His love towards us, in that, while we were yet sinners, Christ died for us, Rom. v. 8.

Many a man has been shamed into a sense of his own vindictiveness or meanness, by the forgiveness or generosity of one whom he had treated badly.

11. F. Then he questioned with Him in many words; but He answered him nothing, Luke xxiii. 9.

The virtues of the good are a silent reproof, which is all the more offensive because it is silent, and all the more unanswerable because it is self-suggested.

12. S. But now mine eye seeth Thee. Wherefore I abhor myself, Job xlii. 5, 6.

The greater His goodness and purity, the greater is the sense of badness or vileness; exactly describes the effect produced upon one brought face to face with the Great Example.

13. Sun. Depart from me; for I am a sinful man, O Lord, Luke v. 8.

The force of the contrast when fully realized is overwhelming, a sense of sin the most powerful to produce this effect.

14. M. For I have given you an example, that ye should do as I have done to you, John xiii. 15.

Christianity appeals to a sense of sin and of human dignity by setting before us an example of human perfection, and putting Christ within the reach of all who try to follow Him.

15. Tu. And when He is come, He will reprove the world of sin, John xvi. 8.

The Greeks and Romans had no sense of sin; they had a sense of merit; it needed a perfect human example to produce this sense of sin.

16. W. For without Me ye can do nothing, John xv. 5.

Two great wants are felt by those who would follow Christ: the need of forgiveness and the need of help, both are supplied by Him.

17. T. Who was delivered for our offences, and was raised again for our justification, Rom. iv. 25.

The act of accepting Christ as Master and Saviour is rewarded with the gift of pardon, it justifies the sinner.

18. F. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ, Rom. v. 1.

There is instant, free, and full pardon for all who accept Jesus Christ.

19. S. Thou art My beloved Son; in Thee I am well pleased, Luke iii. 21.

How shall we estimate the value and beauty of Christ in the sight of God? With what Divine joy does the Father see the perfect realization of His creative idea of man!

20. Sun. For we are made partakers of Christ, Heb. iii. 14.

We gain spiritual life and strength, an actual participation in Christ, an effluence of His spiritual nature.

21. M. My little children of whom I travail in birth again until Christ be formed in you, Gal. iv. 19.

The graces of the human mind of Christ are actually given, a strong sweet human influence within us.

22. Tu. Dost thou believe on the Son of God? John ix. 35.

To believe in the living Christ is the very essence of Christian faith.

23. W. But ye see Me; because I live, ye shall live also, John xiv. 19.

They could also follow Christ because He was still with them in Spirit and power, because He lived they lived also.

24. T. Ye believe in God, believe also in Me, John xiv. 1.

The object of Christian faith is not merely a life or a character belonging to the past, it is the Person to whom that life and character appertain.

25. F. For as yet they knew not the Scripture, that He must rise again from the dead, John xx. 9.

Faith holds in her hands the record of the past, her feet are firmly planted on the solid ground of history; her eyes are fixed on a risen, living and ascended Lord.

26. S. Believe on the Lord Jesus Christ and thou shalt be saved, Acts xvi. 31.

What is faith? The act of coming to Christ as the Saviour, and comes to Him for saving.

27. Sun. And thou shalt call His name Jesus; for He shall save His people from their sins, Matt. ii. 21.

What is salvation? To be saved from sin, to be changed, converted, renewed, re-created after the image of Christ.

28. M. Come unto Me, take My yoke upon you, Matt. xi. 28, 29.

To accept Him as Master and Saviour, to follow and give up all for Him: an act of the heart, going forth to embrace Him.

29. Tu. For the love of Christ constraineth us, 2 Cor. v. 14.

The one motive which lay at the root of all their fortitude, patience, self-denial, was Christ's love. They were drawn to Him by the force of gratitude and love.

30. W. Whosoever cometh to Me, and heareth My sayings, Luke vi. 47.

Faith calls those who are weary of themselves to approach Him, and listen to Him, and obey His teaching.

31. T. But we all beholding the glory of the Lord, are changed into the same image, 2 Cor. iii. 18.

The object is to conform to the likeness of Christ, the result cannot fail to be great.

1. F. I press toward the mark for the prize of the high calling of God in Christ Jesus, Phil. iii. 14.

That is what the Christian aims at; the constant effort of the will, in spite of frequent failure, must influence the character.

2. S. This one thing I do. Let us walk by the same rule, let us mind the same thing, Phil. iii. 13, 16.

It is a law of our nature that we should grow like that which occupies the first place in our affections.

3. Sun. I am that bread of life, John vi. 48.

The Christian feeds by faith upon Christ. The perfections of Christ are literally the food of the soul.

4. M. Looking unto Jesus the Author and Finisher of our faith, Heb. xii. 2.

The painter does not more attentively scan lineaments of the face than does the Christian the features of the character which he hopes by grace to make his own.

5. Tu. One of the officers which stood by struck Jesus with the palm of his hand, John xviii. 22.

This incident is one of the most deeply impressive in that deeply momentous scene. His meekness met more endurance, but love seeking to win the heart of the injurer.

6. W. He goeth straightway to Him, and saith, Master, Master; and kissed Him, Mark xiv. 45.

The permitting Judas to kiss Him the proof of the meekest love animated by the one thought of touching his heart.

7. T. Yea, doubtless, I count all things loss for the excellency of the knowledge of Christ Jesus my Lord, Phil. iii. 8.

This was the master passion of the great apostle's soul, he longed with all the ardour of his nature for a participation in the character of Christ.

8. F. And bringing into captivity every thought to the obedience of Christ, 2 Cor. x. 5.

This is a force which must in the end carry everything before it.

9. S. And he that taketh not his cross, and followeth after Me, is not worthy of Me, Matt. x. 38.

This drew to Him by an irresistible attraction the sinner and the outcast, the words came home to their souls and they followed Him.

10. Sun. That He might be just, and the justifier of him which believeth in Jesus, Rom. iii. 26.

By faith accounted righteous before God, forgiveness of sin is justly bestowed by God upon those who have faith.

11. M. But put ye on the Lord Jesus Christ, Rom. xiii. 14.

A soul endued with the graces of Christ's character, the root of all righteousness.

12. Tu. Unto a perfect man, unto the measure of the stature of the fulness of Christ, Ep. iv. 13.

In those who truly accept Christ, there is a Divine principle capable of being developed into His likeness.

13. W. Therefore being justified by faith, Rom. v. 1.

The faith which can and does justify the sinner is the act of submission to Jesus Christ, this alone gives a real part in the Saviour.

14. T. I delight to do Thy will, O my God: Yea, Thy law is within my heart, Ps. xl. 8.

The offering of the heart of sacrifice is a spiritual sacrifice; the offering of the heart, the submission of the will, the obedience of the life.

15. F. Who through the eternal Spirit offered Himself without spot to God, Heb. ix. 14.

It was this which Jesus offered to God in perfection; what He thus offered is what all owe to God.

16. S. I have trodden the winepress alone; and of the people there was none with Me, Isa. lxiii. 3.

Jesus Christ's death was transcendent, it stands alone in its character and in its perfection.

17. Sun. Being made conformable unto His death, Phil. iii. 10.

As He died and rose again for us, so should we die unto sin and rise unto righteousness and new life.

18. M. Sir, I perceive that Thou art a prophet, John iv. 19.

He is a prophet because He is our perfect Teacher both by word and example.

19. Tu. Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, Heb. iv. 14.

He is a Priest because He offered a perfect human life unto God, He has offered a perfect sacrifice.

20. W. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous, 1 John ii. 1.

The perfect goodness and purity of Christ is the efficient cause of our justification before God. It was this which gave and still gives all the virtue of His sacrifice.

21. T. For Christ also hath once suffered for sins, the just for the unjust, 1 Peter iii. 18.

Was not this to have the sins of the guilty laid upon Him? To make His soul an offering for sin?

22. F. For the law was given by Moses, but grace and truth came by Jesus Christ, John i. 17.

The Old Testament has been taken to explain the New—the New the Old; Moses as the interpreter of Jesus Christ—not Jesus Christ of Moses.

23. S. My God, My God, why hast Thou forsaken Me? Ps. xxii. 1.

A sense of utter desolation, a feeling of being forsaken, yet beneath this feeling an unshaken conviction of the love of God.

24. Sun. O my God, I cry in the daytime but Thou hearest not; and in the night season, Ps. xxii. 2.

He would not have been our perfect example unless He had borne this as well as every other sorrow.

25. M. Now if any man have not the Spirit of Christ, he is none of His, Rom. viii. 9.

The Spirit of Jesus Christ is still a living power, mighty to heal the moral and spiritual diseases of society, which alone can kill the selfishness of men.

26. Tu. Pure religion before God and the Father is this, Jas. i. 27.

Real piety carries the thoughts and feelings out of self and fixes them on an unselfish object loved and pursued for its own sake.

27. W. Look not any man on his own things, but every man also on the things of others, Phil. ii. 4.

One of the most striking adaptations of the Gospel to man's nature; it draws to Christ by an appeal to self-interest, then it teaches to forget self—to die to self.

28. T. Take My yoke upon you, and learn of Me, Matt. xi. 29.

In offering His yoke He appeals to self-interest, it is the yoke of love of the purest and most disinterested self-sacrifice.

29. F. For I am meek and lowly in heart, Matt. xi. 29.

The power which enables to be true and humble, unselfish and pure and loving, a greater power than to reflect and reason.

30. S. whatsoever things are honest, Phil. iv. 8.

An honest man is the noblest work of God; he is the best proof of the Being and Nature of the Creator.

1. Sun. He that hath seen Me hath seen the Father, John xiv. 9.

The life of Jesus Christ is an unanswerable argument for the existence and goodness of the Creator. It was a revelation of the unseen God.

2. M. Among the gods there is none like unto Thee, O Lord, Ps. lxxxvi. 8.

The perfection of Divine goodness has power to touch the soul with awe, reverence, and love.

3. T. And the Word was made flesh, John i. 14.

In the eye of faith, this is the most stupendous of all His acts of self-sacrifice, out of pure love to have stooped to our level.

4. W. And being found in fashion as a man, He humbled Himself, and became obedient unto death, Phil. ii. 8.

It is this amazing condescension which has taken such a hold upon the hearts of those who believe in Him

5. T. Who being in the form of God, thought it not robbery to be equal with God, Phil. ii. 2.

That He who was the Son of God should thus have lived and thus have died for the love of man: this is the secret of the triumph of the Cross.

6. F. Leaving us an example, that ye should follow His steps, 1 Pet. ii. 26.

He who seeks to follow the great example of Christ, learns the lesson of humility, and has acquired the rarest of all Christian graces.

7. S. Who did no sin, neither was guile found in His mouth, 1 Pet. ii. 22.

We are not called to imitate His life, but to become conformed to His likeness. It is the character shown in the life, not the life itself, which is our example.

8. Sun. But was in all points tempted like as we are, yet without sin.

If thus tempted in all points, then He must in all things be our true and perfect example.

9. M. He shall grow up before him as a tender plant, and as a root out of a dry ground, Isa. liii. 2.

With face upward to the sun, and drinking in the rays which are to give beauty and fragrance to its bloom. So grew the wondrous Children the humble home of Mary.

10. Tu. And when they saw Him, they were amazed, Luke ii. 48.

They were formalists, utterly ignorant of spiritual religion: cold, hard, knowing only the letter of the law, blind to its spirit.

11. W. And all that heard Him were astonished at His understanding and answers, Luke ii. 47.

They wonder with astonishment to the answers He gives to the questions. Never known such wisdom in a child before.

12. T. How is it that ye sought Me? Wist ye not that I must be about My Father's business? Luke ii. 49.

His mission was clearly before His mind, and everything must give place to this. He is fitting Himself for the work He has to do.

13. F. And Jesus increased in wisdom and stature, and in favour with God and man, Luke ii. 52.

There was something singularly winning and gracious in the character and bearing of the boy, that in His aspect and presence which had an extraordinary influence upon others.

14. S. And He went down with them, and came to Nazareth, and was subject unto them, Luke ii. 51.

For eighteen more years, lowly, sinless, He lives, and grows to the perfection of His human nature.

15. Sun. And Jesus answered him, saying, It is written, Luke iv. 4.

The submission which Christ invariably rendered to the Word of God, on every occasion He took the scriptures for His rule and guide.

16. M. That man shall not live by bread alone, but by every word of God, Luke iv. 4.

To use His power for the relief of hunger, He never used His miraculous power for His own relief.

17. Tu. Thou shalt not tempt the Lord thy God, Matt. iv. 7.

That book was to Him more than to any child of man, it was His Father's word, there is not a prophecy which did not bear upon His life, work, or office.

18. W. Though He were a Son, yet learned He obedience by the things which He suffered, Heb. v. 8.

He was thus and not by any path untrodden by man, but by the path of obedience, of mental and spiritual toil that the great example was made perfect.

19. T. In the volume of the book it is written of Me, Heb. x. 7.

That book was to Him more than to any child of man, it was His Father's word, there is not a prophecy which did not bear upon His life, work, or office.

20. F. Of which salvation the prophets have enquired and searched diligently, 1 Pet. i. 10.

It was of Him and for Him that prophets and psalmist had written.

21. S. Searching what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ, 1 Pet. i. 11.

When they poured forth the deepest utterances of inspiration He was the subject of them.

22. Sun. For the things concerning Me have an end, Luke xxii. 37.

How much is revealed of His human heart in these words:

23. M. I sat daily with you teaching in this temple, and ye laid no hold on Me, Matt. xxvi. 55.

How natural, intensely human, the pain here expressed, and yet full of submission to the will of God.

24. Tu. But how then shall the scriptures be fulfilled, that thus it must be, Matt. xxvi. 54.

What an utterance of His mind as to the scriptures. It was the habit of His life to conform His actions and course to the scriptures.

25. W. Thus it is written and thus it behoveth Christ to suffer, Luke xxiv. 46.

The words reveal us the guiding principle of His life. Gave His life in obedience to the written will of God.

26. T. Then opened He their understanding that they might understand the scriptures, Luke xxiv. 45.

He yielded from first to last the most perfect submission to God's good word. What an example for us.

27. F. And shall leave Me alone; yet I am not alone, John xvi. 32.

His life in its deepest moods must have been solitary. He was not understood, and met with little sympathy.

28. S. And they said, Is not this Jesus the son of Joseph, whose father and mother we know? John vi. 42.

In taking this lowliest rank He gave a death-blow to that pride of caste, which is directly opposed to the love of Christ.

29. Sun. Is not this the carpenter, the son of Mary, the brother of James? Mark vi. 3.

That He should lead a life of toil and know poverty and hardship makes Him both the working-man's example and friend.

30. M. They are not of the world, even as I am not of the world, John xvii. 16.

No worldliness is so intense as religious worldliness, no pride is so intense as spiritual pride. In Him utter unworldliness and deep lowliness of heart.

31. T. A woman who was a sinner, stood at His feet behind Him weeping, Luke vii. 37-38.

Caring most for those who were uncared for, shrinking from no touch, dreading no contamination, all as sisters and brothers.

1. **W.** He riseth from supper, and laid aside His garments; and took a towel, and girded Himself, John xiii. 4.
 He knelt beside them and performed the lowliest act of erice that one can do for another.

2. **T.** And after that He poureth water into a basin, and began to wash the disciples' feet, John xiii. 5.

We know not which touches us most, the tenderness of this last act of personal service, or the unspeakable lowliness of it.

3. **F.** He said unto them, Know ye what I have done to you? John xiii. 12.
 There was a deep significance in it; He would cleanse and bless, and also give a lesson of humility.

4. **S.** If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet, John xiii. 14.

Faithful picture of His ministry, truest emblem of His character, in which lowliness and love met together in their perfection.

5. **Sun.** But made Himself of no reputation, and took upon Him the form of a servant, Phil. ii. 7.

Self-assertion was a necessity of His position, yet self-abasement was the rule of His life.

6. **M.** For God resisteth the proud, and giveth grace to the humble, 1 Pet. v. 5.

Men are proud, because they are imperfect. Jesus Christ was perfect and therefore humble. His humility was the highest mark of His perfection.

7. **Tu.** For this cause came I into the world, that I should bear witness unto the truth, John xviii. 37.

Christ as a man was charged by God with a special and express commission to lead men to truth and virtue.

8. **W.** They hated Me without a cause, John xv. 25.

The power of evil in the human heart. All that was wicked in human nature rebelled against His teaching.

9. **T.** And the common people heard Him gladly, Mark xii. 37.

Most felt the power of His teaching, few embraced it; these fell off when they saw His enemies had the upper hand.

10. **F.** If I had not come and spoken unto them, they had not had sin, John xv. 22.

Such was the effect produced by the proclamation of the Divinest truths; it produced the bitterest hatred, the most unrelenting persecution.

11. **S.** But now they have no cloke for their sin, John xv. 22.

He never toned down His words to suit the taste of His hearers. His fidelity involved the most perfect and entire self-sacrifice.

12. **Sun.** And I, if I be lifted up from the earth, will draw all men unto Me, John xii. 32.

He viewed His cross as the crowning act of His redeeming work, the salvation of the world.

13. **M.** This He said, signifying what death He should die, John xii. 33.

As a matter of fact His death has been the life of the world by which unspeakable blessings have been bestowed upon humanity.

14. **Tu.** When the time was come that He should be received up, He stedfastly set His face to go to Jerusalem, Luke ix. 51.

Knowing all that was to befall Him there, He went to meet His passion and His cross.

15. **W.** And they were amazed; and as they followed, they were afraid, Mark x. 32.

There was a something in His aspect which thus terrified them: it was the look and air of One who went knowingly to meet agony and death.

16. **T.** Behold, we go up to Jerusalem; and they shall condemn Him to death, Mark x. 42.
 With fuller, clearer, more startling and terrible distinctness than before, He tells them of His Crucifixion.

17. **F.** And He came out, and went, as He was wont, to the Mount of Olives, Luke xxii. 39.
 He makes no change in His plan. There is the same picture of self-sacrifice; He goes willingly to meet His death.

18. **S.** Father, if Thou be willing, remove this cup from Me, Luke xxii. 42.

They are the broken utterances of a heart that suffers intensely. A real inward conflict, a real human will offering itself in meek submission to the Will of God.

19. **Sun.** And He went away again the second time and prayed, saying, Matt. xxvi. 42.

How exactly is all this the action of one brought to a crisis of exceeding suffering. It is a mysterious agency which oppresses Him, and yet the completeness of His self-surrender.

20. **M.** And being in an agony He prayed more earnestly, Luke xxii. 44.

It is a real human heart that suffers, a real human soul wrung with agony offers itself to do and suffer the Will of God.

21. **Tu.** Thinkest thou that I cannot pray to My Father, and He shall presently give me more than twelve legions of angels? Matt. xxvi. 53.

Here was an exercise of self-restraint and of patience which was more wonderful than the exercise of mere power.

22. **W.** If He be the King of Israel, let Him now come down from the cross, and we will believe Him, Matt. xxvii. 42.

We believe Him because He hung there a willing sacrifice even unto death.

23. **T.** For all seek their own, not the things which are Jesus Christ's, Phil. ii. 21.

Selfishness is the bane of human happiness, it is at the root of almost every form of sin, the fruitful parent of crime.

24. **F.** For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, 1 John ii. 16.

The Gospel alone can expel the evils which afflict society, all the moral diseases of humanity.

25. **S.** For the letter killeth, but the Spirit giveth life, 2 Cor. iii. 6.

To chain the understanding down to the limits of the literal sense even of the divinest language, is the death of Revelation.

26. **Sun.** Humble yourselves in the sight of the Lord, and He shall lift you up, Jas. iv. 10.

The measure of our general humility is the true standard of our spiritual greatness.

27. **M.** For they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men, Matt. vi. 5.

Desire fame, to see their names in the newspapers, or loud reports, and so gain their reward.

28. **Tu.** My father, my father, the chariot of Israel, and the horsemen thereof, 2 Kings ii. 12.

Striving unobserved to fulfil the appointed days in the Master's field; the lives of such are the glory and strength of a nation.

29. **W.** I thank Thee that I am not as other men, Luke xviii. 11.

They who are confident of their own goodness must be in a bad way, for self-satisfaction stops all progress. Such cannot grow.

30. **T.** And when he had spent all, and he began to be in want, Luke xv. 14.

The sense of want is the mainspring of all divine attainment; to the eye that sees deficiency, the way towards proficiency is mirrored.

1. **F.** I will stand upon my watch, and will watch to see what he will say, Hab. ii. 1.

The godly have a time and a place for the reception of God's thoughts; a secret and special spot for prayer.

2. **S.** Write the vision, and make it plain upon tables, that he may run that readeth it, Hab. ii. 2.

God's thoughts are to be made clear and public, so that all who read may understand them.

3. **Sun.** For the vision is yet for an appointed time, but at the end it shall speak, and not lie, Hab. ii. 3.

God's thoughts need time to grow, in order to expand character. All His works gradual in manifestation.

4. **M.** If we say we have no sin, we deceive ourselves, and the truth is not in us, 1 John i. 8.

The discernment of wrongness is the motive principle of progress in the way of righteousness. It is when the truth is not in us that we are insensible to our faults.

5. **Tu.** Not as though I had already attained, either were already perfect, Phil. iii. 12.

How many small-souled pietists imagine that they have seen the end of all perfection, and that they have arrived at it!

6. **W.** But I follow after, if I may apprehend that for which also I am apprehended of Christ Jesus, Phil. iii. 12.

Many think themselves so good that they do not realize the possibility of becoming better!

7. **T.** Soul, thou hast much goods laid up for many years, Luke xii. 19.

Many fancy that they have more goodness than others because they have more goods. They estimate themselves by what they *have*, not by what they *are*.

8. **F.** And He spake this parable unto certain which trusted in themselves that they were righteous, and despised others, Luke xviii. 9.

Such have to keep themselves in the conceit of their superior merit by passing unrighteous and hasty judgments upon others.

9. **S.** O Lord, I know that the way of man is not in himself, Jer. x. 23.

But his true way is the way of self-forgetfulness and self-denial, to spend and be spent for the good of others.

10. **Sun.** For as he thinketh in his heart so is he, Prov. xxiii. 7.

The heart cannot be in the right place if the thoughts are all awry, there must be a twist in the moral nature.

11. **M.** There is a way which seemeth right unto a man, but the end thereof are the ways of death, Prov. xiv. 12.

The straight way of life always remains an open way, although perseverance in it may sometimes be difficult.

12. **Tu.** And the crooked shall be made straight, and the rough places plain, Isa. xl. 4.

Whatever trials and adversities may be met in the straight way, it remains the path of peace and leads to true blessedness.

13. **W.** Wisdom is the principal thing; get wisdom: and with all thy getting get understanding, Prov. iv. 7.

What will all other getting avail if we fail to get that? If we have that, we are in the way to inherit all things.

14. **T.** Am I my brother's keeper? Gen. iv. 9.

When will such hard, Cain-bottomed people learn that they are under Divine obligation to care for others? The root of all social discord and misery is this denial of brotherhood.

15. **F.** For whether is greater, the gold, or the temple that sanctifieth the gold? Matt. xxiii. 17.

What a man is most surely he of more importance than what he has; manhood, in all positions, is worthy of respect.

16. **S.** Pride goeth before destruction, and an haughty spirit before a fall, Prov. xvi. 18.

The who raise themselves in the world by crooked, selfish, and wicked plans often are tripped and come to grief.

17. **Sun.** In all labour there is profit, Prov. xiv. 23.

There is a Divine wisdom in the appointment of toil, work, and struggle as an essential condition of attainment.

18. **M.** In the sweat of thy face shalt thou eat bread, till thou return unto the ground, Gen. iii. 19.

A blessing in disguise; a judgment with eternal mercy in its heart; rejoice over it.

19. **Tu.** Strength and beauty are in His sanctuary, Ps. xcvi. 6.

The union of the divinest strength with the divinest beauty in our nature is only possible when our souls are lifted up to God and He makes His abode with us.

20. **W.** Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom? Jas. ii. 5.

The saddest thing on earth is not poverty. God is present with all, but he has more place with God who brings not more money but more faith.

21. **T.** A certain blind man sat by the way-side begging, Luke xviii. 35.

A sad sight to see persons living in poverty when God has made such bountiful provision for all; poverty always implies crime somewhere.

22. **F.** And, behold, two blind men sitting by the way-side, said, Have mercy on us, O Lord, Son of David, Matt. xx. 30.

Sight, our largest faculty; great privation, loss of all that is beautiful and sunny in this glorious world.

23. **S.** Are we blind also? If ye were blind ye should have no sin, John ix. 40, 41.

Moral and spiritual blindness shuts out God; may be physical loss of sight and yet see God, as Milton.

24. **Sun.** For we have not an high priest which cannot be touched with a feeling of our infirmities, Heb. iv. 15.

The priesthood of Jesus Christ is based on the perfection of His humanity: He possessed the affections of an acutely human soul, alive to all the tenderness, hopes and anguish with which human life is filled.

25. **M.** But was tempted in all points like as we are, yet without sin, Heb. iv. 15.

Tested, tried; sinfulness does not consist in having strong desires or passions, but want of order and control over them.

26. **Tu.** For in that He Himself hath suffered being tempted, He is able to succour them that are tempted, Heb. ii. 18.

Painfulness in His self-denial, obedience at the expense of tortured feeling, agony in the garden, and the sharpness of the Cross.

27. **W.** Touched with the feeling of our infirmities, Heb. iv. 15.

His sympathy: we have to remember that of this sympathy, in its fulness and perfection, He is susceptible. His personal love.

28. **T.** Let us therefore come boldly unto the throne of grace, that we may obtain mercy, Heb. iv. 16.

The power of mercy: many unfit to show mercy. He alone is fit for showing mercy, because He has felt the power of temptation.

29. **F.** And find grace to help in time of need, Heb. iv. 16.

He knows what strength is needed, and He gives help. This is His sympathy and fellow-feeling.

30. **S.** Barnabas, a son of consolation, Acts iv. 36.

Would you attain this character? Then pay the price: suffer being tempted; that will help you to feel and comfort.

31. **Sun.** And they called his name Esau. And Esau was a cunning hunter, Gen. xxv. 25, 27.

Esau, shaggy, red-haired, the levity and ungovernance of a child, yet full of generous impulses.

1. M. And he did eat and drink, and rose up, and went his way: thus did Esau despise his birthright, Gen. xxv. 34.

Shall I barter blessedness for happiness, the inward peace for the outward thrill, the benediction of God for a mess of pottage?

2. Tu. Isaac, he called Esau his eldest son, that my soul may bless thee before I die, Gen. xxvii. 1, 4.

There was sin in Isaac in this, who desired to bestow the blessing on Esau, contrary to the declaration of God.

3. W. Now, therefore, my son, obey my voice according to that which I command thee, Gen. xxvii. 8.

Here was sin in the mother, who attempts by her crooked policy to secure to Jacob that which had been promised him.

4. T. How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God brought it to me, Gen. xxvii. 20.

Sin in Jacob, who used deceit, fraud, and lies; and represents God as confederate with him in that wicked act.

5. F. Is not he rightly named Jacob, for he hath supplanted me these two times, Gen. xxvii. 36.

By his treacherous conduct he incensed his brother, and rendered home unsafe.

6. S. Now, therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran, Gen. xxvii. 43.

The mother's language a mere pretext; the real reason, she feared the wrath of Esau, and he fled to escape the effects of his merited indignation.

7. Sun. And Isaac sent Jacob away; and Jacob went out from Beer-sheba and went toward Haran, Gen. xxvii. 10.

So situated, full of disquietude: driven from home, and his pain increased from the fact that he had brought it on himself.

8. M. And he lighted upon a certain place, and carried there all night, and he took the stones and put them for his pillows, Gen. xxviii. 11.

The cold earth for his bed, stones for his pillows; wearied with his journey, fatigue of body and mind.

9. Tu. And lay down in that place to sleep, Gen. xxviii. 11.

Why not seek a more comfortable resting place in some near city? The pain and stings of a guilty conscience indisposes for society.

10. W. And he dreamed, and behold a ladder set up on the earth, Gen. xxviii. 12.

Who would expect under such conditions that he should be honored with one of the most glorious manifestations of God's love and power? Consolation much needed.

11. T. And he dreamed, and behold the angels of God ascending and descending on it, Gen. xxviii. 12.

The unexpected discovery that we are intimately connected with Heaven; constant interjourneying between earth and Heaven.

12. F. Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man, John i. 51.

The Bible is full of the fact stated; angels the great medium of intercourse between heaven and earth.

13. S. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Heb. i. 14.

"Millions of spirit-creatures walk the earth Unseen, both when we wake and when we sleep. All these, with ceaseless praise, His works behold."

14. Sun. The first man is of the earth, earthy; as is the earthy, such are they also that are earthy, 1 Cor. xv. 47, 48.

Such live, work and die on the earth. Angels and God are about them, but they see nothing but the earth.

15. M. And behold, a ladder set up on the earth, Gen. xxviii. 12.

A way of ascent out of difficulty, trial and trouble, reached to heaven, the seat of peace and blessedness.

16. Tu. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, Gen. xxviii. 13.

The utterance of the Supreme. He is over all. He is the moving Spirit in every wheel of Nature's grand machine.

17. W. And in thee and in thy seed shall all the families of the earth be blessed, Gen. xxviii. 14.

Man is not too mean for the Divine notice. Not a pitiful orphan, not an adjudged reprobate, but is the special object of Divine care and help.

18. T. And, behold, I am with thee, and will keep thee in all places whither thou goest, Gen. xxviii. 15.

A Divine special regard for each; He does not desert His offspring.

19. F. Surely the Lord is in this place, Gen. xxviii. 16.

The effect on Jacob was to recognize the solemnity of his position; feelings of reverence and awe.

20. S. And I knew it not, Gen. xxviii. 16.

The discovery introduced a new era into his history. What he discovered has always been true: God is always about our path.

21. Sun. And in thee and thy seed shall all the families of the earth be blessed, Gen. xxviii. 14.

God is the Friend of the human race, the Father of all spirits; hence the blessings He has provided for the whole family.

22. M. For I will not leave thee until I have done that which I have spoken to thee of, Gen. xxviii. 15.

God is with us in the field. In the shop, the haunts of pleasure and vice; when this conviction comes then the whole course of life is changed.

23. Tu. This is none other but the house of God, and this is the gate of heaven, Gen. xxviii. 17.

A memorable time in the life of Jacob, the most memorable event in any one's life.

24. W. And he called the name of that place Bethel; then shall the Lord be my God, Gen. xxviii. 19, 21.

A birth into a new spirit-world the first step in the way of endless blessedness.

25. T. A man who was blind from his birth, John ix. 1.

A wonderful event in the life of this man when first his eyes were opened, to see the earth robed in all its beauty; he had never seen earth or sun before.

26. F. The eyes of your understanding be opened.

When God's spirit opens the moral and spiritual eyes, it is a glorious and striking change.

27. S. And you hath He quickened who were dead in trespasses and sin, Ep. ii. 1.

You never forget that quickening into newness of life, you rear pillars in the soul to commemorate that fact.

28. Sun. And Jacob vowed a vow saying, If God will be with me and keep me in the way that I go, Gen. xxviii. 20.

This was a proof of his humble and thankful soul, such as should mark the life of all.

29. M. Which Thou hast shewed unto Thy servant, Gen. xxxii. 10.

The estimate which he formed of his own character: he was a believer, a worshipper, and a follower of God.

30. Tu. I am not worthy of the least of all the mercies, Gen. xxxii. 10.

A grateful acknowledgment of Divine goodness, mercies abundant, increasing and covenant.

31. W. For with my staff I passed over this Jordan, and now I am become two bands, Gen. xxxii. 10.

Self-dependence, grateful recollections, and self-abasement.

SUN'S RISING AND SETTINGS.
 1st d. 13th d. 25th d. 1st d. 13th d. 25th d. }
 5.16 5.34 5.53 6.43 6.15 5.49

September

MOON'S CHANGES.
 F. Q., 1st d., 2.3 A. L. Q., 15th d., 8.1 M.
 F. M., 8th d., 4.39 M. N. M., 23rd d., 11.34 M.
 M. F. Q., 30th d., 0.48 A.

1. T. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Matt. vii. 16.

The end of our career will be suitable to its commencement.

2. F. And let us not be weary in well doing: for in due season we shall reap, if we faint not, Gal. vi. 9.

All such conduct is a sowing of good seed—be sure of a harvest.

3. S. Be patient unto the coming of the Lord, Jas. v. 7.

A motive to patience in sufferings. Follow the example of your Lord.

4. Sun. Seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease, Gen. viii. 22.

God's faithfulness to that old and yet important promise.

5. M. So is the kingdom of God, as if a man should cast seed into his garden, Mark iv. 26.

Duty to sow; preach the word; commit to God the result. See as Luke did, "Let God look to that."

6. Tu. And should sleep, and rise night and day, Mark iv. 27.

The farmer follows his course, the result unperceived: so the Holy Spirit works—gently, silently.

7. W. And the seed should spring and grow up, he knoweth not how, Mark iv. 27.

The most acute and learned know not; a mystery none can explain. How Spirit works only known by effects.

8. T. The wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh, John iii. 8.

The knowledge of Divine mysteries is of God, not of man. All is open to Him in nature and in grace.

9. F. But we speak the wisdom of God in a mystery, which God ordained before the world unto our glory, 1 Cor. ii. 7.

God's wisdom at the right time has been made known. All things will come to light and right.

10. S. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear, Mark iv. 28.

This is the natural and also the spiritual law—certain influences—in nature and in grace.

11. Sun. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever, 1 Pet. i. 23.

As in human and material generation, no human means but only the voice of God in His Word can change us.

12. M. I have planted, Apollos watered; but God gave the increase, 1 Cor. iii. 6.

Paul sowed the seed and Apollos followed up his labours, but God gave the effectual blessing.

13. Tu. For we are labourers together with God: ye are God's husbandry, ye are God's building, 1 Cor. iii. 9.

All Christians are fellow-workers with God—in His vineyard and temple.

14. W. First the blade, then the ear, then the full corn in the ear, Mark iv. 28.

Gradual growth; a Christian's ideas dark, indistinct—faith small, gradually gains strength.

15. T. I write unto you, little children, young men, fathers, 1 John ii. 12.

Young in faith. Three stages: middle state, the advanced, matured.

16. F. As newborn babes, desire the sincere milk of the word, that ye may grow thereby, 1 Pet. ii. 2.

Guiltlessness, simplicity, as an essential element of healthy growth in the Christ-like life.

17. S. Add to your faith virtue, and to virtue knowledge, 2 Pet. i. 5.

Because of the abundance of Divine grace and the glory to which you are called; faith as the soil of your spiritual life.

18. Sun. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, 2 Pet. iii. 18.

Increase in the grace and understanding the character of the Saviour; such growth, is the gift of God, and He grants it to those who seek it.

19. M. He shall feed His flock like a shepherd: He shall gather the lambs with His arm, Isa. xl. 11.

Jesus Christ has peculiar feelings of affection and tenderness for the weak and timorous.

20. Tu. A bruised reed shall He not break, and the smoking flax shall He not quench, Isa. xlii. 3.

The feeblest believer should not be discouraged, Christ is full of compassion and gentleness.

21. W. The husbandman waiteth for the precious fruits of the earth, Jas. v. 7.

Sometimes He meets with serious hindrances, nipping frosts, stormy winds, excessive rains and floods. So we must expect difficulties in Christian life.

22. T. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come, Mark iv. 29.

He looks for a crop; so in the spiritual fruit and usefulness. What is that?

23. F. Become servants to God, ye have your fruit unto holiness, and the end everlasting life, Rom. vi. 22.

As the obedient servants of God, you have the present blessedness and comfort of sanctification and eternal life as the consummation.

24. S. And the fruit of righteousness is sown in peace of them that make peace, Jas. iii. 18.

The seed of that fruit is sown on earth, when, beginning with purity, act out the wisdom named to its due result of peace.

25. Sun. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, Gal. v. 22.

Such fruit marks the temper and deportment of real Christians.

26. M. Nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby, Heb. xii. 11.

As the reward of faithful endeavours that fruit will be enjoyed in peace.

27. Tu. First the blade, then the ear, after that the full corn in the ear, Mark iv. 28.

The final result, when ripe for heaven, the gathering of such is God's harvest. To grow old gracefully, an honour to end in peace and joy.

28. W. And as it is appointed unto men once to die, Heb. ix. 27.

The sickle sharp, the Hand that holds it is guided by wisdom goodness and love.

29. T. Thou shalt come to thy grave in a full age, like as a field of corn cometh in his season, Job v. 26.

The appointed service done, proved, matured, the way death, the time guided by kindness and love.

30. F. So Christ was once offered to bear the sins of many, Heb. ix. 28.

As with men so with Christ, death was *once* for all—so the next step is the salvation of all who look to Him.

1. S. And unto them that look for Him shall He appear the second time without sin unto salvation, Heb. ix. 28.

Christ's return will mark the completeness of His great work. This should sustain us in patience and all longsuffering.

2. Sun. And the work of righteousness shall be peace, Isa. xxxii. 17.

A nation which practises righteousness will be at peace with its neighbours, and live in security.

3. M. And the effect of righteousness quietness and assurance for ever, Isa. xxxii. 17.

He who has made his peace with God, through Jesus Christ, will possess inward rest, confidence, and security.

4. Tu. All things are full of labour; man cannot utter it, Ecc. i. 8.

What would he say now? What energy now; how fierce and keen the conflicts of life!

5. W. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, Rom. viii. 34.

None have power to condemn, because Christ not only died for us but rose and lives to intercede for us.

6. T. Truly, this was the Son of God, Matt. xxvii. 54.

Jesus Christ died not in an ordinary way, but in an extraordinary way. All the circumstances of His death were of a striking and wonderful character.

7. F. He that spared not His own Son, but delivered Him up for us all, Rom. viii. 32.

Christ died by His Father's appointment. This gift contains and assures all other gifts.

8. S. Then answered all the people, and said, His blood on us and on our children, Matt. xxvii. 25.

Christ died through the wickedness of the Jews, and they took the guilt of His death upon themselves.

9. Sun. I lay down My life of Myself. I have power to lay it down, and I have power to take it again, John x. 18.

Christ died by His own free and voluntary consent; it was His own act. His was a willing sacrifice.

10. M. But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself, Heb. ix. 26.

All other sacrifices simply types and shadows of Him, He fulfilled and ended them.

11. Tu. And as it is appointed unto men once to die, Heb. ix. 27.

As men can die only once, and then rise not to die again, but to advance to the next event, so Christ once for all.

12. W. That He, by the grace of God, should taste death for every man, Heb. ii. 9.

All humanity is put into a different position through the death of Christ; but in a position to share in the blessings resulting from His death.

13. T. For there is one God and one Mediator between God and men, the Man Christ Jesus, 1 Tim. ii. 5.

One and the same Being is the God of the whole; one Mediator, Himself a man, and His redemption for all.

14. F. Who gave Himself a ransom for all, 1 Tim. ii. 6.

He suffered for others, paid the penalty due to man's sin. This is the substance, the subject and testimony of Paul's preaching.

15. S. But I am poor and needy, Ps. xl. 17.
 The material; often so as to temporal matters; always as to spiritual things. Must feel and confess this.

16. Sun. The Lord thinketh upon me, Ps. xl. 17.

The object of the Divine thought and care; the comforting and gracious fact to cheer and console.

17. M. For the Egyptians shall help in vain, Isa. xxx. 7.

A great national danger, terrible anxiety; the sin of seeking help from human power.

18. Tu. Therefore have I cried concerning this, Their strength is to sit still, Isa. xxx. 7.

Not indolence; that is weakness and ruin; the stillness of unbounded confidence and trust in God.

19. W. The Lord is my Shepherd, I shall not want, Ps. xxiii. 1.

What will happen? Leave your future to the management of God, He will provide and guide.

20. T. I am come that they might have life, and have it more abundantly, John x. 10.

Spiritual life may be increased if you obey the spiritual laws of its growth. It is ready for you in profusion.

21. F. He that loveth not, knoweth not God; for God his love, 1 John iv. 8.

The essence, the fountain of God's nature is love. This is the basis of the Gospel.

22. S. That God is light, and in Him is no darkness at all, 1 John i. 5.

Not mere cold, cheerless mental powers, but the warmth and gladness of the sun.

23. Sun. For love is of God, and every one that loveth is born of God, 1 John iv. 7.

Love is an attribute of a person, not a thing or a principle, but a unity of persons; this love is affirmed of the Father, of the Son, and of the Holy Spirit.

24. M. Our Father, who art in heaven, Matt. vi. 9.

The very name of Father involves love. The Father loves the Son as the exact image of Himself.

25. Tu. For I do always those things that please Him, John viii. 29.

The Son returns the love of His Father, and this He desires the world to know. He imitates and fulfils the will of His Father.

26. W. He that hath seen Me hath seen the Father, John xiv. 9.

Christ is a glorious manifestation of God, and His death is the proof that God loves us.

27. T. Who, through the eternal Spirit, offered Himself without spot to God, Heb. ix. 14.

The Holy Ghost is the very Spirit of love, of the mutual love of the Father and of the Son.

28. F. Likewise the Spirit helpeth our infirmities, Rom. viii. 26.

The Divine spirit is given to assist us in our weakness, and comfort and strength in suffering.

29. S. For we know not what we should pray for as we ought, Rom. viii. 26.

The divine dwelling in us intercedes as a paraclete for us, suggests thoughts and actions.

30. Sun. The wind bloweth where it listeth, and thou hearest the sound thereof: so is every one that is born of the Spirit, John iii. 8.

The wind of the spirit is not driving or destructive, but genial and fostering, effecting a wonderful transformation.

31. M. He breathed on them and saith unto them, Receive ye the Holy Ghost, John xx. 22.

Intimate friendship—Divine influence, so near that they felt His breath, and this gave life and power.

1. Tu. And a voice from heaven, saying, This is my beloved Son, in whom I am well pleased, Matt. iii. 17.

If you would see the Trinity go to the Jordan, the Dove of love hovers over the obedient Son and the Father's voice giving His benediction.

2. W. And we have known and believed the love that God hath to us. God is love, 1 John iv. 16.

The children of God are like Him; love knows love, and the love that is in them enables them to know God.

3. T. That the love wherewith Thou hast loved Me may be in them, and I in them, John xvii. 26.

The regenerate are the children of the Father, whose eternal heart is the original fountain and abode of love.

4. F. And the flower thereof falleth, and the grace of the fashion of it perisheth, Jas. i. 11.

The progress of decay, masses of leaves and flowers during spring and summer now fading, falling, and perishing.

5. S. And our iniquities, like the wind, have taken us away, Isa. lxiv. 6.

It is a deplorable fact that there is such a thing as spiritual decay, a soul under the blighting influence of autumn.

6. Sun. And we all do fade as a leaf, Isa. lxiv. 6.

A fact stated, it is the arrangement of God; no human power can keep the leaf on the tree, must decay, so with us.

7. M. All flesh is grass, and all the goodliness, thereof as a flower of the field, Isa. xl. 6.

We seek to prolong life, but by no skill, science, art, can we alter God's arrangement.

8. Tu. A new commandment I give unto you, That ye love one another, John xiii. 34.

It is called a new commandment because Christ's love, on which it is based, is new and unexampled in this world.

9. W. For the fruit of the Spirit is in all goodness and righteousness and truth, Eph. v. 9.

The regenerate are the creatures of the spirit of love; quickened, created anew, a divine product.

10. T. And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent, John xvii. 3.

The love which is in the regenerate enables them to know God, that they are not in the hands of fate, chance, or indifferent and cold power of a divine Father.

11. F. And for the love of the Spirit, Rom. xv. 30.

To know that every good thought, every upward aspiration is due to the love of the Spirit who has constant access to the soul.

12. S. No man hath seen God at any time; He hath declared him, John i. 18.

Love is the interpreter of love; the more loving we become, the better qualified to receive divine truths.

13. Sun. Beloved, let us love one another, for love is of God, 1 John iv. 7.

Power is not our best, nor is intellect; our greatest endowment is love, and he who basit knows God.

14. M. And he that dwelleth in love dwelleth in God, and God in him, 1 John iv. 16.

It is not an occasional emotion, but the habit of love that constitutes our fellowship with God.

15. Tu. We love Him, because He first loved us, 1 John iv. 19.

What is noblest and best, most attractive in us is but a faint shadow of Divine perfection.

16. W. He that hath pity upon the poor, lendeth unto the Lord, and that which he hath given will He pay him again, Prov. xix. 17.

Suitable, proportionate return for what done unto the least done unto Me, says Christ.

17. T. Give and it shall be given unto you, Luke vi. 38.

These words go to the root of Christ's teaching and shed light upon the whole of His work.

18. F. And he went down, and talked with the woman; and she pleased Samson well, Judges xiv. 7.

Samson who followed the desire of his eyes was deprived of his sight.

19. S. And when he polled his head he weighed the hair of his head, 2 Sam. xiv. 26.

Absalom who prided himself upon his hair was hung up by his hair.

20. Sun. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward, Matt. x. 41.

A series of exact correspondence is a natural law of sympathy; spiritual results of spiritual causes.

21. M. He that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward, Matt. x. 41.

He shall receive the blessing which springs from such a character, identity with the noblest and best.

22. Tu. Good measure, pressed down, shall men give into your bosom, Luke vi. 38.

The doctrine of Jesus is based on the recognition of law, a perfect future, though a path of painful and long processes.

23. W. Whosoever shall receive such children in My name, receiveth Me, Mark ix. 37.

Only those who come to Christ and give up their hearts as unreservedly as children trust to the love of parents.

24. T. Give and it shall be given to you, Luke vi. 38.

Give your life to God, and the angels and ministers of God shall give you back your life multiplied a hundredfold.

25. F. All that ever came before Me are thieves and robbers: but the sheep did not hear them, John x. 8.

Heroes, conquerors, and law-givers sought to regenerate by force, arbitrary restraint, and overriding human nature.

26. S. The hireling fleeth, because he is an hireling, and careth not for the sheep, John x. 13.

Aggressive, swaggering; they looked the world as an oyster to be opened by the sword, but failed.

27. Sun. I am the Good Shepherd: the Good Shepherd giveth his life for the sheep, John x. 11.

Christ gave Himself to mankind, and received back the brightness of His love reflected from the hearts of all who felt His life-giving power.

28. M. Wherefore I say unto thee, Her sins, which are many, are forgiven, Luke vii. 47.

Christ gave His pity, and sinners gave repentance and confidence; paid Him back in a life of truth, love, and righteousness.

29. Tu. But that ye may know that the Son of man hath power on earth to forgive sins, Matt. ix. 6.

He clearly used and revealed the law of forgiveness, by precept, example, and influence.

30. W. For none of us liveth unto himself, and no man dieth to himself, Rom. xiv. 7.

A condition of dependence; weigh all in the Master's sight; a sense in which none can live to himself.

1. T. Having a form of godliness but denying the power thereof, 2 Tim. iii. 5.

Worship by forms—a religion only fit for knaves and fools, who sacrifice all that is valuable because no sense to prize them.

2. F. Neither in this mountain, nor yet at Jerusalem, worship the Father, John iv. 21.

Locality nothing, temple within, altar, priest, and sacrifice, and God, spiritual truth all days, nothing.

3. S. For all seek their own, Phil. ii. 24.
 It is our shame, disgrace, that we aim, act and strive as if no other business in life but self.

4. Sun. For whether we live, we live unto the Lord, Rom. xiv. 8.

Live under the power, the influence of those truths which Christ taught and lived out in His life.

5. W. And whether we die, we die unto the Lord, Rom. xiv. 8.

Reminds us of the wonderful changes of life. Amid all changes, own Christ.

6. Tu. No man dieth unto himself, or die, Rom. xiv. 7.

We live, we die, is that all? Death is simply a change great and solemn.

7. W. Who died for us, that whether we wake or sleep, we should live together unto Him, 1 Thes. v. 10.

Our life springs out of Christ's death; then is unity, identity of life.

8. T. For we are His workmanship, created in Christ Jesus unto good works, Eph. ii. 10.

Not created ourselves spiritually any more than bodily; both come from Him, and the object of our second creation is the production of good fruit.

9. F. But speaking the truth in love, may grow up into Him in all things, Eph. iv. 15.

Having the truth as it is in Christ, then advancing in likeness to Him, in meekness, gentleness and love.

10. S. Let us run with patience the race that is set before us, Heb. xii. 1.

The Christian life is a race, the qualifications for success, the speculators.

11. Sun. Looking unto Jesus the Author and Finisher of our faith, Heb. xii. 2.

The highest example of all, that of Christ—the Leader trod the path, Himself reached the goal.

12. M. For consider Him that endured such contradiction of sinners against Himself, Heb. xii. 3.

The antidote what, how, and why He endured all this.

13. Tu. Lest ye be wearied and faint in your minds, Heb. xii. 3.

Causes of our liability to weariness—little progress, little good done and the unthankfulness of the work.

14. W. Ye have not yet resisted unto blood striving against sin, Heb. xii. 4.

It seems as if the writer meant to imply that they would have had thus to resist if they had been more firm under past trial.

15. T. Let brotherly love continue, Heb. xii. 1.

That is, the exercise of kindness in the every-day actions of daily life.

16. F. Let your conversation be without covetousness, and be content with such things as ye have, Heb. xii. 5.

Ye condemn unlawful wishes generally; the reason for contentment for cases for us.

17. S. So that we may boldly say, The Lord is my helper, Heb. xiii. 6.

Words adapted to strengthen in all persecutions, trial and affliction.

18. Sun. Behold, God is mine helper: the Lord is with them that uphold my soul, Ps. liv. 4.

However men might oppose, God was on his side—God assisted him.

19. M. Thou tellest my wanderings, Ps. lxxvi. 8.

His inward restlessness and disquiet.
 "Thou tellest o'er my fluttering fears,
 Thou hast a cruse to catch my tears."

20. Tu. Put thou my tears into Thy bottle; are they not in Thy book? Ps. lvi. 8.

Trouble must needs cause weeping; no tear is lost, it is laid up as a precious treasure.

21. W. In the beginning was the Word, and the Word was with God, and the Word was God, John i. 1.

The pre-existence of Christ, most satisfactory and conclusive, had been identified with the Father in all the works of Creation.

22. T. And the Word was made flesh, John i. 14.

Not a mere manifestation of wisdom or power but a distinct person from God the Father.

23. F. And was made in the likeness of sinful men, and being found in fashion as a man, Phil. ii. 7, 8.

Took upon Himself our nature, subject to every human infirmity, ruled by the same laws, sustained by the same means.

24. S. And the Word was made flesh, and dwelt among us, John i. 14.

The singularity of the fact, it stands alone; no event bears any resemblance to it; into a world ruined by sin the purity and glory of God came.

25. Sun. And we beheld His glory, the glory as of the only begotten Son of God, John i. 14.

In Christ were gotten all the attractive properties and qualities of God, His Father. The glory of Christ's character, what He did and suffered.

26. M. Full of grace and truth, John i. 14.

Two special features of this character, grace in all His actions and truth in all His words.

27. Tu. For the law was given by Moses, but grace and truth came by Jesus Christ, John i. 17.

Law is destitute of grace, but the grace of Christ was exceeding abundant.

28. W. But the path of the just is as the shining light, that shineth more and more unto the perfect day, Prov. iv. 18.

This course is beautiful in its first dawn, beneficial in its influence and constant in its progress to perfection.

29. T. And, Thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the works of Thine hands, Heb. i. 10.

Christ is the Creator of the Universe, the Author of nature, by whom also He made the worlds.

30. F. They shall perish; but Thou remainest, Heb. i. 11.

A clear intimation of a future change in the present order of things; Christ will continue unchanged, the same in Power and Love.

31. S. Unto Him that loved, and washed us from our sins in His own blood, Rev. i. 5.

The character and work of Christ, the Master, fact affirmed; what He did for us, His love and cleansing power.

Castle-street, Oxford-street	...	...	...	...	...	T. Greenwood, Lachaire, Stanstead-road, Forest-hill
Catford	...	...	...	...	...	D. Taylor, 87, New-road, Commercial-road, E.
Chadwell Heath	...	...	...	...	...	J. Hazelton, 87, Chapel-street, Pentonville
Chadwell-street, St. John-street-road.	TH.	...	...	...	...	W. H. J. Page, 20, Shawfield-street, King's-rd., Chelsea
Chelsea, Lower Sloane-street.	TH.	...	...	...	...	W. E. Lynn, Chiswick, W.
Chiswick	...	...	...	...	...	R. Webb, 10, Grafton-square, Clapham, S.W.
Clapham-common. W.	...	...	...	...	...	T. Chivers
" Courland-grove.	TH.	...	...	...	...	H. Hall, Manor-street, Clapham
" Wirttemberg-street	...	...	...	...	...
" Lynn-road	...	...	...	...	...
Clapton, the Downs	...	...	...	...	...	T. V. Tymms, 16, Southwold-road, Upper Clapton, E.
Clapton-park	...	...	...	...	...	J. Langford, 24, Trelawney-road, Hackney
Commercial-road	...	...	...	...	...
" Devonshire-place	...	...	...	...	...	J. Fletcher, 322, Commercial-road, E.
Cranford	...	...	...	...	...	H. Beddow
Crayford	...	...	...	...	...	E. M. Le Riche, Crayford, Kent
Crouch-hill	...	...	...	...	...	H. Dowson, The Firs, West Heath, Basingstoke
Croydon, Windmill-road	...	...	...	...	...	J. Willis
" West	...	...	...	...	...	J. A. Spurgeon, 33, White Horse-road, Croydon
" Derby-road	...	...	...	...	...	T. Thurston, Croydon, S.E.
Dalston, Queen's-road.	TH.	...	...	...	...	W. Miall, 71, Richmond-road, Dalston
" Forest-road	...	...	...	...	...
" Junction. TH.	...	...	...	...	...	W. H. Burton, 83, Farleigh-road, Stoke Newington
Dartford	...	...	...	...	...	A. Sturge, 1, Highfield-villas, Dartford
Deptford, Florence-place	...	...	...	...	...	J. S. Anderson, 171, Manor road, New Cross, S.E.
" Midway, Lower-road. W.	...	...	...	...	...	J. M. Camp, 86, Astbury-road, Peckham
" Octavius-street	...	...	...	...	...	D. Honour, 5, Alpha-road, New Cross
Devonshire-square, Kingsland-road	...	...	...	...	...	W. T. Henderson, Stoke Newington-road
Dulwich, Lordship-lane	...	...	...	...	...	J. A. Soper, Henslowe-road, East Dulwich
Ealing, Dean	...	...	...	...	...	A. Ferguson, 18, Argyle-road, Castle-hill
" Haven-green	...	...	...	...	...
East London Tabernacle	...	...	...	...	...	A. G. Brown, 22, Bow-road, E.
East-road, City-road	...	...	...	...	...	W. Lodge, 34, Brooksby-walk, Homerton
Edmonton, Lower	...	...	...	...	...	D. Russell, 8, Queen's-road-villas, Lower Edmonton
Eldon-street, Finsbury, Welsh. W.	...	...	...	...	...
Enfield	...	...	...	...	...	G. W. White, Sydney-road, Enfield
" Highway	...	...	...	...	...	W. Townsend, Clifton-villas, Enfield Highway
Esher	...	...	...	...	...
Finchley, North-end	...	...	...	...	...	J. Chadwick, Accrington House, North Finchley, N.
" East-end	...	...	...	...	...	R. B. Finch
Finsbury-park	...	...	...	...	...
Foot's Cray	...	...	...	...	...	R. E. Sears, Ebenezer-villa, Hatherley-road, Sidcup
Forest-hill	...	...	...	...	...	W. C. H. Anson
Fulham-road	...	...	...	...	...	A. Brandon, 5, Camera-street, Chelsea
Goodman's Fields, Mill Yard. (Seventh Day)	...	...	...	...	...	W. M. Jones, Chapel House, Mill-yard
Goswell-hall, Goswell-street	...	...	...	...	...	E. May, 27, Barbican
Goswell-street-road, Charles-street. W.	...	...	...	...	...	P. Gast, 12, Noel-street, Islington
Gower-street. TH.	...	...	...	...	...	Various
Greenwich, Lewisham-road. W.	...	...	...	...	...	A. C. Gray, 5, Circus-street, Greenwich
" South-street	...	...	...	...	...	C. Spurgeon, 16, The Circus, Greenwich
Gunnery-bury	...	...	...	...	...	W. Fritch, The Manse, Gunnery-bury
Hackney, Mare-street. TH.	...	...	...	...	...	D. Katters, Glenarm-villas, Clapton-park, Hackney
" Oval	...	...	...	...	...	S. R. Aldridge, LL.B., 19, Navarino-road, Dalston
" Hampden Chapel, Lauriston-road	...	...	...	...	...	H. Myerson, 96, Bonner-road, Victoria-park
Hackney-road, Shoreditch Tabernacle	...	...	...	...	...	J. Taylor, Hackney-wick
Hammersmith, West-end	...	...	...	...	...	W. Cuff, 5, Palestine-place, Cambridge-heath
" Avenue-road (Union)	...	...	...	...	...	W. Page, B.A., 36, Shaftesbury-rd., Hammersmith, W.
Hampstead. TH.	...	...	...	...	...	C. Graham, 2, Loftus-road, Shepherd's-bush
" New-end. W.	...	...	...	...	...	W. Brock, Manners-road, Hampstead
" Child's-hill	...	...	...	...	...	J. Forman
Hanwell (Union)	...	...	...	...	...	W. Rickard, The Willows, Finchley-road
Harlington	...	...	...	...	...	G. R. Lowden, Hanwell, W.
Harrow-on-the-Hill	...	...	...	...	...	W. Crick, Harlington
Harrow, Station-end	...	...	...	...	...
Harrow-road	...	...	...	...	...	J. Mumms, 79, Harrow-road, W.
" St. Peter's-park	...	...	...	...	...	J. M. Cox, 68, Elgin-road, St. Peter's-park, W.
Hendon	...	...	...	...	...	G. D. Hooper
Henrietta-street, Brunswick-square. TH.	...	...	...	...	...
Henry-street, Gray's-inn-road	...	...	...	...	...	G. Horsley, Chapel House
Highbury-hill	...	...	...	...	...	W. H. King, 88, Drayton-park, Highbury
Highgate, Southwood-lane. TH.	...	...	...	...	...	J. H. Barnard, North-hill, Highgate
Highgate-hill-road	...	...	...	...	...	J. Stephens, M.A., 4, Dartmouth-park-road, N.W.
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.	...	
Homerton-row. TH.	...	J. Inward, 186, Glenarm-road, E.
Hornsey, Campsborne-road	...	J. S. Bruce, 9, Hornsey-park-road, N.
Hornsey-rise	...	W. S. Waterer, 1, Shaftesbury-terrace, Hornsey-rise
" Duncombe-road	...	F. M. Smith, 4, Cheverton-road, Hornsey-rise, N.
Hounlow, Zoar	...	J. Curtis, Ealing, W.
" Providence Chapel	...	J. S. Stanion, Spring-grove, Isleworth
Hoxton, High-street. TH.	...	
Ilford	...	P. Reynolds
Islington, Providence-place, w.	...	
" Copenhagen-street	...	J. Bennett
" Cross-street. E.	...	F. A. Jones, 21, Canonbury park
" Baxter-street	...	A. Bax, 19, Mildmay-road, N.
James-street, St. Luke's	...	E. J. Farley, 59, City-road, E.C.
John-street, Bedford-row. TH.	...	T. Harley, 24, Amwell-street, Clarendon-square
John-street, Edgware-road	...	J. O. Fellowes, 14, Priory-park-road, Kilburn
Kensington, Hornton-street	...	J. Hawes, 5, Edwardes-place, Kensington
Kentish-town, Hawley-road	...	E. White, 3, Tuftnell-park, Holloway
" Bassett-street	...	M. H. Wilkin, Hampstead, N.W.
Keppel-street, Russell-square. TH.	...	W. J. Styles, 27, College-street, Islington, N.
Kilburn, Canterbury-road	...	C. Gomm, 30, Barnsdale-road, St. Peter's-park, W.
" Queen's-park	...	T. Hall, Chippenham-gardens, Kilburn-park, N.W.
Kingston-on-Thames	...	H. Bayley, Hampton Wick
Lambeth, Regent-street. TH.	...	T. C. Page, 92, Newington-butts, S.E.
Langham-place, Regent-street. W.	...	J. Adams
Lee, High-road	...	R. H. Marten, B.A., 53, Blessington-road, Lee
Lessness-heath, Kent	...	Thomas Avery, Lessness-heath
Lever-street, St. Luke's	...	
Lewisham, College-park	...	
Lewisham, Bromley-road	...	
Leyton-manor-road	...	J. S. Morris, 5, Bridgwater-terrace, Leyton
Leytonstone	...	J. Bradford, Hainault-terrace, Leytonstone
Little Wild-street. TH.	...	G. Hatton, 12, Ampton-place, Regent-square
Loughton	...	W. H. Vivian, Loughton
Malden, New	...	G. Simmonds, The Manse, New Malden
Mintern-street, Dorchester-hall	...	W. Crowhurst, 23, Balmes-ter., De Beauvoir-town, N.
New-cross, Brockley-road	...	J. T. Wigner, Brockhurst-road, St. John's, S.E.
New North-road, Wilton-street. TH.	...	W. Flack, 187, Church-road
New Southgate	...	D. Gracey, Severn-villa, New Southgate
Norwood, Westow-hill. TH.	...	S. A. Tipple, Talavera-road, Upper Norwood
" Hamilton-road	...	J. Hobbs, 8, Zingari-terrace, Gipsy-road, Norwood
" New Town	...	
" Chatworth-road	...	W. F. Gooch, 4, Bloom-grove, Lower Norwood
Notting-hill. TH.	...	
" St. James's-square	...	H. Varley, 32, Clarendon-road, Notting-hill
" Norland Chapel	...	J. H. Topping
" Kensington-place	...	H. Brown, 19, Wimborne-street, New North-road
Old Kent-road, Thornton-street	...	
Paddington, Church-street. w.	...	Dawson Burns, M.A., 52, Parliament-street, S.W., and J. F. Jones, Portsdown-road, Maida Vale, W. J. Clifford, LL.B., 51, Porchester-road, Westbourne- park, W., and W. J. Avery, 2, Levington-street, Harrow-road, W.
" Praed-street and Westbourne- park	...	
Peckham, Arthur-street	...		W. Watkins
" Park-road	...	H. Kneeb, Hanover-park, Rye-lane, Peckham
" James-grove	...	R. E. Chettleborough, 75, Gordon-park, Peckham
" Heaton-road	...	
" Rye-lane. w.	...	J. T. Briscoe, Mersey Villa, Talfourd-road, S.E.
Peckham-rye, Underhill-road. TH.	...	May, W. J., 3, Minard-villas, Hindman's-road, Peck- ham-rye, S.E.
Penge, Maple-road	...	G. Samuel, 68, Laurel-grove, Penge
Pimlico, Westbourne-street. w.	...	
" Princess-row. TH.	...	
Pinner	...	
Plumstead	...	W. H. Lee
" Conduit-street. TH.	...	G. E. Arnold, Woodville, Welling, Kent
Ponder's-end	...	A. J. Cotton, Napier-road, Ponder's-end
Poplar, Cotton-street. TH.	...	B. Preece, 2, Agnes-street, Limehouse
" Folkestone-terrace. TH.	...	
" High-street. TU.	...	T. Davies, 82, West Smithfield
Potter's Bar	...	J. Hart, Potter's Bar
Putney, Werton-road	...	J. Thomas
" (Union)	...	R. A. Redford, M.A., 7, Ravenna-road, Putney, S. W.
Regent's-park, late Diorama. w.	...	W. Landels, D.D., 135, King Henry's-road, N.W.

Richmond, Duke-street	J. H. Cooke, 6, Spring-terrace, Richmond, S.W.
" The Baths	
" Behoboth	
Bomford	J. M. Steven, Bomford
Shacklewell. TH.	
Shepherd's-bush, Goldhawk-road	W. P. Williamson, 11, Gordon-place, W.
" Oakland Chapel (Union)	W. Sanders, 5, Percy-road, Shepherd's-bush, W.
Shooter's-hill-road	H. R. Brown, 15, The Avenue, Blackheath
Shouldham-street. TH.	W. Carpenter, 40, Nettlewood-street, Kilburn, N.W.
Soho Chapel, Oxford-street, W.	J. Box, Denbigh-villa, Grove-lane, Camberwell
Speldhurst-road, South Hackney	C. W. Banks, 9, Banbury-road, Hackney
Spitalfields, German Church	
St. John's-wood, Abbey-road... ..	W. Stott, 16, Abbey-road, St. John's Wood
St. Luke's, Golden-lane	W. J. Orsman, Milton House, Shacklewell, N.
Stepney, Wellesley-street	T. Stead, 21, Gardom-street, Commercial-road
Stockwell	E. Maclean, 3, Burnley-road, Stockwell
Stoke Newington	G. Stevens, 232, Well-street, Hackney
Stratford-grove. TH.	J. Banfield, 1, Keach-road, Water-lane, Stratford
Stratford, Forest-lane	J. H. Lynn, 5, Osborne-road, Forest-gate
Streatham	
Sutton, Surrey	J. M. Bergin, Sutton, Surrey
Tottenham, High-road. TH.	B. Wallace, Chapel House
" Wood-green	
" West-green	G. Turner, Cambridge House, West-grn., Tottenham, N.
Twickenham	E. H. Brown, 14, Apsley-villas, Twickenham
Upper Tooting, Nottingham-road	G. J. Knight
Vauxhall, Kennington-lane	J. Hearson, 53, Upper Kennington-lane
Victoria-park, Grove-road. W.	W. J. Inglis, 10, Penshurst-road, South Hackney
Victoria Dock	J. Foster, Hazel House, Plaistow, E.
Waltham Abbey	W. Jackson, The Manse, Paradise-road, Waltham Abbey
Walthamstow, Wood-street	H. Varley, jun.
" Markhouse-common	T. Breewood, 11, Albert-terrace, Pembroke-road, Walthamstow
Walworth, East-street. TH.	W. Alderson, 120, Boyson-road, Walworth
" Arthur-street. W.	S. Cowdy, L.L.D., 13, Lorrimore-square
" Road. TH.	W. Howieson, 66, Grove-lane, Camberwell
" York-street	J. Chislett, 3, Albion-terrace, Walworth
Wandsworth, East-hill	J. Harcourt, 17, Spencer-road, New Wandsworth, S.W.
" Water-side	
" Chatham-road	A. Harmer
Wandsworth-road	E. Henderson, 43, Stormont-road, Clapham, S.W.
Westbourne Grove Chapel	
West Drayton	A. Edwards
Westminster, Romney-street. TH.	H. Tarrant, 1, Roehampton-street, Pimlico.
Whitechapel, Commercial-street. TH.	O. Stovel, 56, Philpot-street, Commercial-road, E.
Wilderness-row, St. John-street	
Wimbledon	A. Halford, 2, Leigh-villas, South Wimbledon
Wood Green	J. L. Bennett
Woolwich	
" Elm Grove-street	J. Murphy
" High-street. W.	
" Queen-street. TH.	T. Jones, 5, Unity-place, Samuel-street, Woolwich
" Anglesea-road. TU.	
" Parson's-hill	J. Wilson, 24, North-Kent-terrace, Woolwich

. In the event of change of residence, Ministers will oblige by forwarding an early notice.

CHANGES IN THE PASTORATE.

PLACE.	NAME.	WHENCE.	NAME.	PLACE.	WHENCE.
Aberdnar & Caersalem,	H. James,	Pontypool College.	Bildestone,	Suffolk,	Pastors' College.
Appledore,	W. Gillard,	Pastors' College.	Blaenavon,	D. E. Jones,	Pontypool College.
Alloe,	F. Forbes,	Lochgilthead.	Brighton,	Queen's Square,	T. J. Teale, Pastors' College.
Acre Mill,	T. C. Chapman,	Shropshire.	Bradford,	Leeds Road,	R. J. Beecliff, Bedale.
Abercarne,	T. L. Jones,	Pontypool College.	Bath,	Hay Hill,	A. L. Champion, Pastors' College.
Alford,	G. H. Kemp,	Pastors' College.	Birmingham,	Bradford St. J. J. Knight,	Pastors' College.
Bury St. Edmunds,	M. Cumming,	New Barnet.	Belfast,	Victoria Street,	W. Usher, Dacre Park, Lee.
Bury, Lancashire,	H. D. Brown,	Rawdon College.			
Boscombe,	I. Harrington,	Dorchester.			

PLACE.	NAME.	WHENCE.	PLACE.	NAME.	WHENCE.
Bedminster,	Philip Street,	J. I. Ellis, Gosberton, Lincoln.	London:—	Dulwich, Lordship Lane,	J. A. Soper, East End Conference Hall.
Barnet,	New, J. Matthews,	Wokingham.	Stangate,	Lambeth Little Parish,	W. Chambers, Pastors' College.
Boston,	Salem Chapel,	W. Sextin, Pastors' College.	Wood Green,	L. Bennett,	Pastors' College.
Barnstaple,	I. W. Bootham,	Stourbridge.	Manchester,	Everey Street,	L. Overbury, West Gorton.
Bristol,	Maudlin Street,	I. Griffiths, Cardiff.	Melton Mowbray,	G. D. Cox,	Sittingbourne.
Buton Ferry,	W. Lewis,	Whitland.	Maidenhead,	J. G. Irving,	Swadlincote.
Coseley,	G. Dunnett,	Newcastle.	Middleton-in-Feesdale,	J. Charter,	Brough.
Chenies,	Bucks, L. Lyne,	Pastors' College.	Minchead,	Somerset, E. Bainford,	Oldham.
Clydash,	W. Johns,	Swansea.	Mansfield,	A. Firth,	East Kirby.
Caine,	Castle Street,	F. J. Stewart, Pastors' College.	Melksham,	J. Brown,	Nova Scotia.
Coatbridge,	C. A. Marmie.		Middlesbrough,	R. H. Roberts,	Blaina.
Carlisle,	W. Osborne,	Bristol.	March,	Cambis, L. H. Firks,	Great Whyte Ramsey.
Dundee,	C. Macalpine,	Glasgow University.	Marlborough,	Salcombe, F. Cole,	Coseley.
Ebbw Vale,	Briery Hill,	W. Powell, Pontypool College.	Northampton,	Mount Pleasant,	T. C. Manton.
Eastwood,	Notts, W. Myers,	Stapleford.	Nottingham,	H. E. Stone,	King's Cross, Arthur Street.
Fowes,	N.B., W. Bruce,	Petershead.	North Shields,	R. Henie,	Consett.
Forest Hill,	W. C. H. Anson,	North Shields.	Nantyglo,	H. Williams,	Llanillydfardle.
Penny Stratford,	Bucks, H. S. Smith,	Finsbury Park.	Nantyglo,	W. M. Thomas,	Wednesbury.
Fraserburgh,	J. Munro,	Grantnor.	Oldham,	Manchester Street,	J. J. Berry, Shrews- bury.
Greenock,	J. Dann,	Bradford.	Oakham,	C. B. Williams,	Accrington.
Grantham,	W. E. Davies,	Matlock.	Odiham,	R. Wilson,	Haslingden.
Hunslet,	near Leeds,	E. A. Greening, Ogden.	Putney,	W. Thomas,	Pastors' College.
Hill Top,	Notts, W. Myers,	Stapleford.	Pontrhydrun,	J. Rees,	Regent's Park College.
Hayle Cornwall,	J. Giddon,	Westdown.	Princes Risborough,	W. Wootton,	Coalville.
Hendon,	G. D. Hooper,	Gunnersbury.	Rhondda Valley,	Owen Owens,	Pontypool College.
Ilford,	J. Young,	Pastor's College.	Ryde,	George Street,	H. Collings, Bristol College.
Ingham,	Norfolk, W. Bell,	M.A., Regent's Park College.	Redruth,	Corwall, J. C. Shanks,	Glasgow.
Ikkeston,	A. C. Perrian,	Louth.	Sudbury,	Suffolk, W. H. Child,	Camberwell.
Kelso,	H. E. Crofts,	Rawdon College.	Stratton,	Swindon, J. W. Gardner,	Witney.
King's Sutton,	G. Hirst,	Rawdon College.	South Shields,	G. West,	Boston.
Leeds,	Burley Road,	W. R. Golding, Liverpool.	Salford,	George Street,	J. Seager, Thrapston.
Lochgilphead,	J. Knox.		Shipton-on-Stour,	A. Lemon,	Bristol College.
Luton,	Wellington Street,	T. L. Edwards, Brixton.	St. David's,	W. Harries,	Loughborough.
Leicester,	Harvey Lane,	G. Plumb, Regent's Park College.	Shrewsbury,	L. Llewellyn,	Leicester.
Lockwood,	I. Porteous,	Rawdon College.	Sheffield,	Cemetery Road,	J. Maden, Macclesfield.
Llanhiddel,	J. L. Lloyd,	Pontypool College.	Tinypandy,	I. M. Jones,	Builth, Brecon.
Lumb,	Newchurch,	H. Abraham, Newport.	Todmorton,	Wellington Road,	W. March.
Lincoln,	Mint Lane,	G. P. Mackay.	Tooting,	Trinity Road,	J. G. Knight, Chelsea.
Little London,	Willenhall,	F. J. Aust, Cold- stream, N.B.	Ulverston,	J. G. Rawes,	Kimbolton.
London:—	Highbury Hill,	H. King, Birkenhead.	Wern,	H. Hughes.	
Brixton,	Cornwall Road,	E. P. Barrett, South Wingfield.	Walthamstow,	H. Varley, junr.,	Regent's Park College.
Chalk Farm,	Berkeley Road,	J. H. Moore, Regent's Park College.	Watford,	J. Stuart,	Stretford.
			Weymouth,	J. Trafford,	M.A., Serampore College.
			West Haddon,	W. Pratt, B.A.,	Queen's Col- lege, Oxford.
			Whitchurch,	W. Lloyd,	Pontypool College.

NEW CHAPELS.

Burton-on-Trent.	Ealing.	Richmond.
Calford Hill.	Hutton, Cranswick.	Sandhurst, Berks.
Cross Keys, Mon.	Hereford.	Southsea, Elm Grove.
Croyde, Barnstaple.	London, Bethnal Green Road.	Shoreham.
Chester, Grosvenor Park.	London, Finsbury Park.	Totterdown, Bristol.
Crewkerne.	Pontnevydd.	Woking Station.
Dover.		

COLLEGES.

BRISTOL.—Founded 1770.	President, Rev. F. W. Gotch, LL.D., Theological Tutor, Rev. Secretary, Rev. R. Glover. Treasurer, E. S. Robinson, Esq.
Number of Students, twenty-one.	
BAPTIST THEOLOGICAL INSTITUTION, BRIGHTON-GROVE (Manchester).—Founded June, 1866.	President and Tutor, Rev. E. Parker. General Literature, Rev. J. T. Marshall, M.A. Treasurers,

George Shepherd, Esq., and William Watson, Esq. Financial Secretary, Rev. J. Harvey. Minute Secretary, Rev. A. E. Greening. 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. Hon. Secretary, Rev. R. P. Macmaster, Bradford. Number of Theological Students, eighteen.

REGENT'S PARK.—Founded 1810. Number of Students, 42. President, Rev. J. Angus, D.D. Classical Tutor, Rev. S. W. Green, M.A. Mathematical Tutor, Rev. Dr. Newth. Treasurer, E. B. Underhill, Esq., LL.B. Secretary, Rev. G. W. Fishbourne.

PONTYPOOL.—President, Founded 1807; removed to Pontypool, 1836. Students, 29. Theology, Rev. D. Thomas, B.A. Treasurer, Rev. E. H. Davies, Esq. Secretary, D. Morgan, Esq.

HAVERFORDWEST.—Founded 1839. Students 23. President, Rev. T. Davies, D.D. Classical and Mathematical Tutor, Rev. W. Edwards, 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.

CHILWELL (near Nottingham).—Instituted in 1797, and conducted successively in London, Wis beach, Loughborough, Leicester, and Nottingham; removed to Chilwell, 1861. Present number of Students, 14. Theological Tutor and President, Rev. T. Goadby, B.A. Classical Tutor, Rev. C. Clark, B.A., Nottingham. Secretary, R. 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. Spurgeon; Vice-President, Rev. J. A. Sprurgeon. Lecturer on Natural Science, W. R. Selway, Esq. Tutors, Revs. A. Ferguson, D. Gracey, and F. G. Marchant. Tutors of Evening Classes, Mr. Ferguson, Mr. Gracey, and Mr. S. Johnson. Present number of Students, 110. Students in the Evening Classes, 300. Amount required annually £7,000.

LLANGOLLEN, OR NORTH WALES.—Instituted at Llangollen, 1862. Present number of Students, 10. Tutor, Rev. Hugh Jones, M.A., D.D. Classical Tutor, Rev. G. Davies, B.A. Treasurer, Thomas Hughes, Esq., Vrondeg, Llangollen. Secretaries, Rev. H. C. Williams, and Rev. E. D. Wilks.

SCOTLAND.—**THEOLOGICAL INSTITUTION** (in connection with the Baptist Union of Scotland—formerly connected with the Association). Instituted 1856. Number of students, 18. Theological Tutors, Revs. J. Coats, M.A., A. Wylie, M.A., O. Flett and Dr. Culross (taking Bib. Criticism and Exegesis, Systematic Theology, Apologetics, 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, and A. H. Baynes, Esq., F.S.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. H. Capern, 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, Esp., 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. Alfred Powell, 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. J. T. Briscoe. Depot, Castle-street, Holborn, W.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, 65, Ferry-road, Leith. Superintendent, Rev. W. Tulloch, Glasgow; Collector, H. W. Hunter, Lasswade, 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 AND IRISH BAPTIST HOME MISSION.—Office, 19, Castle-street, Holborn, W.C. Secretary, Rev. W. Sampson. Treasurer, J. P. Bacon, Esq., 69, Fleet-street.

GENERAL BAPTIST HOME MISSION.—President, Richard Johnson, Esq., 364, Camden-road, N. Treasurer, T. H. Harrison, Esq., Greenhill, Derby. Secretary, Rev. J. Clifford, M.A., LL.B., 51, Porchester-road, W. Assistant 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 in execution all the laws of Christ necessary to its own edification.” The Pastor of every Church connected with the Union is a representative *ex officio*; and every Church is entitled to appoint as representatives two of its Members. Every Association of Baptist Churches connected with the Union is entitled to appoint two representatives. Churches, Associations, and Ministers are admitted on written application. Secretary, Rev. W. Sampson, 19, Castle-street, Holborn.

BAPTIST BUILDING FUND assists by gifts, or loans without interest, in the building, enlargement, and repair of Baptist Chapels. Treasurer, James Benham, Esq., 50, Wigmore-street, W. Honorary Secretary, Mr. Alfred T. Bowser. Secretary, Rev. W. Bentley. Offices, 19, Castle-street, Holborn. Hon. Solicitor, S. Watson, Esq.

THE GENERAL BAPTIST BUILDING FUND.—Formed 1855. Treasurer, Charles Roberts, Esq., Peterboro'. Secretary, Rev. W. Bishop, Leicester.

BAPTIST BUILDING FUND FOR WALES.—This Fund was established in connection with the commemoration in 1862 of the Ejected Ministers of 1662 to assist in paying for the Baptist Chapels of the Principality. Henry Lewis, Esq., Treasurer; Rev. C. Phillips, Secretary; with 24 Committee-men selected from all parts of the Principality.

LONDON BAPTIST ASSOCIATION.—Treasurer, James Harvey, Esq. Secretary, Rev. W. P. Cope. 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. C. 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, Joseph 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 of Baptist Ministers and Missionaries. Treasurer, J. H. Tritton, Esq., 54, Lombard-street. Secretary, Rev. W. G. Lewis, 1, Aldridge-road Villas, Westbourne-park, W.

THE PARTICULAR BAPTIST FUND is for the Relief of Ministers and Churches, the Education of Ministers, and the presentation of books to Students and Ministers. Treasurers, Sir Robert Lush, Rev. S. H. Booth, and J. J. Smith, Esq. Secretary, Mr. R. Grace, 2, Tudor-villas, Lyndhurst-road, S. E.

THE BAPTIST WESTERN SOCIETY FOR AGED OR INFIRM BAPTIST MINISTERS for affording Ministerial relief, managed chiefly by residents in the Provinces. Treasurer, Rev. F. W. Gotch. Secretaries, Rev. G. W. Humphreys 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.” Treasurer, J. P. Bacon, Esq., 69, Fleet-street, London, E.C. Secretary, Rev. Samuel Green, Hammersmith.

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 Kernnitz, of Templin; Pastor Willms, of Ihrhove; 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. Steane, 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. W. Sampson, 19, Castle-street, Holborn.

BAPTIST TOTAL ABSTINENCE ASSOCIATION.—President, Treasurer, J. P. Bacon, Esq., 69, Fleet-street, London, E.C.; Hon. Secretaries, Revs. S. H. Booth, John Clifford, M.A., LL.B., Mr. James T. Sears, 232, Southampton-street, Camberwell, S.E. This Association was formed to utilize 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 PILGRIMS' FRIEND SOCIETY.—Asylum, Westmoreland-place, Peckham. Secretary, Mr. M. Murphy, 9, Finsbury Pavement.

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, Vesey Weston Holt, Esq., 17, Whitehall-place. Bankers, National Provincial Bank of England, 212, Piccadilly, W.C. Secretary, Rev. W. A. Blake. Hon. Secretary, Col. Sandwith.

ASYLUM FOR FATHERLESS CHILDREN, Reedham, near Croydon.—Instituted 1844. Treasurer, Hon. Secretary, Rev. Thomas Aveling, B.D. Sub-Secretary, Mr. G. Stancliff. Office 6, Finsbury-place, E.C.

BRITISH AND FOREIGN SCHOOL SOCIETY, Normal-school, Borough-road.—Formed 1808. Treasurer, J. G. Barclay, Esq. Secretary, Rev. A. Bourne. 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. Secretary, Rev. George Pritchard.

INSTITUTE FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES, Walthamstow, N.E. Minute Hon. Secretary, Mrs. Pye Smith. Treasurer, T. Gardner, Esq., Buckhurst-hill.

LADY HEWLEY'S CHARITY.—Secretary, W. Vizard, Esq., 55, Lincoln's-inn-fields.

MILL-HILL SCHOOL, Hendon, N.W.—Treasurer, Thomas Scrutton, Esq. Hon. Secretary, Rev. H. R. Marten, B.A. Head Master, R. F. Weymouth, Esq., M.A., LL.D.

ORPHEAN WORKING SCHOOL, Haverstock-hill.—Instituted 1785.—Treasurer, J. K. Welch, Esq. Secretary, Mr. J. Finch. Office, 73, Cheapside.

RAGGED CHURCH AND CHAPEL UNION.—Object: "To raise funds to assist in providing buildings for places of worship on Sundays, and general school purposes during the week, for the destitute poor of the Metropolis." Patron, the Right Hon. the Earl of Shaftesbury. President, Lord Ebury. Treasurer, A. Sperling, Esq. Secretary, Mr. W. A. Blake, 4, Trafalgar-square, W.C.

ROBINSON'S RETREAT, Hackney.—Built and endowed by the late Mr. S. Robinson, a member of the Independent church then meeting at 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. G. 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, T. Greenwood, Esq., Wm. Higgs, Esq., Wm. Olney, Esq., W. C. Murrell, Esq., Joseph Passmore, Esq., T. R. Phillips, Esq., Wm. Mills, Esq., Thomas Olney, Esq. Master, Rev. V. J. Charlesworth. Secretary, Mr. W. W. T. 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 DISSIDENTING MINISTERS.—Formed 1818. Treasurer, P. Caddy, Esq. Secretary, Rev. G. Rogers, 117, Camberwell-road, S.E.

SOCIETY FOR THE RELIEF OF NECESSITOUS WIDOWS AND CHILDREN OF PROTESTANT DISSIDENTING MINISTERS.—Formed 1733. Treasurer, W. Edwards, Esq. Secretary, Mr. C. T. Jones, 96, Grove-lane, Camberwell, S.E.

SURREY MISSION.—Established 1797. Treasurer, J. Tritton, Esq. Secretary, Rev.

SUNDAY-SCHOOL UNION, 56, Old Bailey, E.C. Formed 1803. Secretaries, Messrs. W. Groser, A. Benham, F. J. Hartley, and J. E. Tresidder. Trade Manager, Mr. C. J. Houlston.

TRINITARIAN BIBLE SOCIETY, 96, Newgate-street, E.C. Secretary, Rev. E. W. Bullinger. Hon. Secretary, H. C. Nisbet, Esq.

RECENT DEATHS.

1. REV. J. PHILLIPS, OF ASTWOOD BANK, REDDITCH.—His death took place on May 15th. The deceased was seventy years of age, and had laboured at Astwood Bank for twenty-seven years, where he was much beloved by all who knew him. His remains were interred in the ground attached to the chapel on the 20th of May, and a large company were present to show their respect to the departed, Rev. J. Acomb reading an appropriate selection from the Scriptures; and the choir rendered with much effect the anthem, "Blessed are the dead which die in the Lord." Prayer was offered up by Rev. M. Philpin, and addresses were delivered by Revs. S. Dunn and W. Radburn. The choir also sang with much expression, "Go, bury thy sorrow." The services at the grave were conducted by Revs. J. Acomb and H. Rowson, and the choir sang with much feeling, "Peacefully sleep." We hope in a future number to give a sketch of our brother's life and labours.

2. REV. JOHN DAVIES, PORTH, GLAMORGANSHIRE.—This young and promising minister has been called to his reward. For some months the state of his health disabled him from fulfilling his ministerial duties. He then retired to Mountain Ash, his native place, hoping that the change would prove beneficial. But he hoped in vain. That insidious disease, consumption, had fastened itself on his constitution and resisted every effort to dislodge it. Seeing himself in this state he resigned his charge at Porth. For some months his friends entertained hope that he would rally, but recently the worst symptoms set in, and it was soon evident that the end was not far distant. On Wednesday evening, June 9th, he breathed his last, not being yet twenty-nine years of age. On the Saturday his mortal remains were conveyed to the cemetery, followed by a large concourse of friends. A number of his brother ministers were present, the following taking part in the funeral service: Revs. B. T. Evans, D. C. Jones, J. Howells, W. Williams, T. Davies, E. Roberts, G. Thomas, G. Williams. Mr. Davies was educated at Cardigan Academy and Haverfordwest College. He proved himself to be a diligent student, and made considerable progress in several branches of study. But the passion of his soul was for preaching. After passing through the college with credit, he received an invitation from the church at Penycar, N.W., which he accepted. At Penycar he laboured with much success. Some 140 members were added to the church under his ministry there, and, at the same time, a new chapel was erected which will be a standing memorial of his work. Our dear brother has been called away early, a career that promised to be useful has been cut short, but we know that "He doeth all things well."

3. Rev. D. Kirkbride, of Maryport, has passed away. His first charge was Coniston, where he laboured some three or four years, and was the means of building the chapel. He was afterwards pastor of the church at Bromley, Northumberland, and after this settled at Maryport, where he died. He was educated for the ministry under the private tuition of the late Dr. Godwin, of Bradford. The deceased breathed his last on the afternoon of December 18, somewhat suddenly, as only the evening before he was downstairs, and able to converse quite freely about church matters. He had, however, for some time been suffering from bronchitis, and this, no doubt, caused his death. The sad news caused quite a cloud to rest upon Maryport, where he had been labouring for over thirty years. He leaves a widow, but no children, to mourn his loss. On the Sunday week special sermons were preached in all the places of worship, and on December 23rd the funeral took place. It was such a sight as the little town had, perhaps, never before witnessed. The remains of the deceased left the house at 2.15 p.m., and having been placed on a bier, were carried through the principal streets to the chapel. Rev. R. Walker presided, and gave out a hymn. Rev. Mr. Duff offered prayer. Rev. Mr. Oates, vicar of the parish, uttered a few kindly words, and read.

4. Rev. William Bailey (missionary) died at Leicester, September 8th, aged fifty-seven. Mr. Bailey was educated at the Baptist College when located in Leicester, and on finishing his studies there he went out to India in company with a fellow-student, Rev. W. Miller. The deceased was young on entering Orissa, but was soon able to take an average position among labourers in that large field. During his missionary course of a quarter of a century, his health or that of his wife more than once compelled him to return to England, and his later years were passed entirely in this country. But he always considered himself identified with the foreign service, and was occupied until recently in deputation work, chiefly in connection with the General Baptist Missionary Society, but not unfrequently also with the Baptist Mission. Symptoms of constitutional debility became painfully apparent, and a few months ago the society in whose service he had clearly sacrificed himself relieved him of what had become a burden, and voted him an annuity for his remaining life. He was a fluent speaker, and had special fitness for platform usefulness. Passing away somewhat prematurely, the cause he so efficiently promoted sustains a sensible loss by his decease. A small volume, called "Light in the Jungles," is an evidence of his skill in composition, and may now be read with additional interest by his friends. He wrote also "The Life of Erun; or, the Dayspring in Southern Orissa."

5. REV. JOHN JONES, of Llanberis, in the fifty-ninth year of his age. He had preached twice the Sunday previous at Libanus, Clwt-y-bont, one of the branch churches connected with his own. Late on the Saturday night he had finished his sermons for the Sunday, went to rest at eleven, and at twelve he died. He was interred at the Calvinistic Methodist burial ground at Disgwylla, Clwt-y-bont. Numbers from far and near came to pay him their last tribute of respect. At Disgwylla Chapel Rev. R. Jones, Llanllyfni, read and prayed, and addresses were delivered by Revs. O. Davies, J. Spenther James, J. J. Williams, Rowlands (C. M.), Ebenezer Ellis (C. M.), W. Roderick, and Mr. Hughes. The service in the chapel was closed with prayer by Rev. W. R. Davies (C. M.). At the grave J. Williams and the venerable R. Jones addressed the congregation. "The deceased

had preached at Llanberis for forty-two years. He was baptized, ordained, and finished his journey in the same church.

6. Rev. G. B. D. Thomas died October 21, of apoplexy. The deceased, who was educated at Bristol College, commenced his ministration in 1844, and his last pastorate, if we mistake not, was at Tenby. He had been some time, however, without pastoral charge, and latterly he was employed by the Marylebone Liberal Association. We understand that the news of his son's death, received from Australia, is thought to have been the more immediate cause of the stroke.

7. Rev. J. W. Morgan, who, for nearly fourteen years, was pastor of the church at Bridlington, a charge, however, from which he retired, through advancing age, some years since. He entered the ministry, through Bradford College, in 1830. He died on the 16th Nov., at Bridlington, at the age of seventy-seven.

8. David Price, Blaenyyfos, at the age of sixty-four. He ministered first at Anglesea, then at Bangor, next at Liverpool, whence he finally removed to Blaenyyfos and Bethabara, South Wales, and there laboured for upwards of twenty years. A large number of ministers officiated at the funeral.

9. Rev. J. Prichard, of Llantrissant. He was educated at Pontypool College, and had been in the ministry since 1863, and in charge of the church at Tonyrefail during the last three years. He was much respected in Wales, and at the funeral at Capel-y-ffin, there was a large attendance of ministers and friends. The Revs. D. Davies and D. Howells officiated.

10. Rev. J. W. Evans was born at Dolau in Radnorshire, in the year 1809. He was the third son of Rev. David Evans, who was at that time pastor of Dolau and Rhayader, a man of considerable power and influence in his day. At an early age the son removed to London, where he was engaged in educational work up to his thirty-first year. During a part of this period he attended the Baptist Chapel in John Street, Bedford Row, where he enjoyed the ministrations of Rev. J. Harrington Evans, M.A., by whom he was baptized. Soon after joining the church, he began to feel a growing desire to consecrate himself more fully to the Master's service, and ultimately decided to enter the ministry. In the year 1840 he was admitted to Pontypool College, where he remained four years, and upon the termination of his studies there, he accepted a cordial invitation to the pastorate of Kensington Baptist Church, Brecon. Soon after commencing his ministry he gave promise of considerable influence and power. His preaching was characterized by great freshness of thought and deep spiritual insight. For thirty-two years it was his happiness to labour among a most united and devoted people. In the year 1876 he was compelled on account of failing health to resign his charge, whereupon he was presented with a valuable testimonial, as an expression of the high regard entertained for him. He suffered a long and painful illness, which was borne with exemplary meekness and submission. He gently "fell asleep in Jesus" on Thursday, Feb. 26. His remains were interred in the Brecon Cemetery, on Monday, March 1; the burial service was conducted by his successor, Rev. J. Meredith, who preached a memorial sermon the following Sunday evening from Malachi ii. 6.

11. REV. THOMAS JAMES, for eight years pastor of the Baptist Church at Blakeney, Gloucestershire, and previously of Studley, Worcestershire, departed this life, after long-continued suffering, on Friday, October 15, aged forty-nine. Mr. James was educated at Pontypool College, and sustained an honourable and useful ministerial course for upwards of twenty years. He was greatly respected and beloved. He was interred at Blakeney on Tuesday, October 19, Revs. T. Williams, T. Nicholson, M. Philipin, B. Morgan, C. Griffiths, and J. Mack, taking part in the funeral service. On Sunday evening, the 24th, Mr. Nicholson preached a funeral sermon to a crowded congregation from Hebrews vi. 11, 12.

12. REV. E. T. GIBSON.—His death took place, after a long affliction, at Lewisham, on Wednesday, January 21, at the age of sixty-one years. He was educated at Bradford, and had been in the ministry from 1854 up to within about two years of his death, when he was compelled to relinquish his last pastorate through ill-health. He was buried at Brockley Cemetery on Saturday,

13. REV. HUGH C. HOWELLS, of Clydach, near Swansea.—His death took place suddenly on Tuesday January 27. He entered the ministry in 1851, and had been pastor of the Church at Clydach, Calvaria—containing nearly 400 members—for about eleven years.

14. REV. WILLIAM MORTIMER LEWIS, M.A., Principal of Pontypool Baptist College.—The deceased had been ill for some time, having never completely recovered from an attack of low fever which he contracted some two years after becoming connected with the college, and he had been in Switzerland since June last. Mr. Lewis was born at Mydrim, near Carmarthen, in the year 1840, his parents being members of the Calvinistic Methodist body, in which he himself was brought up. He was apprenticed to the drapery business, and remained connected with it until twenty-one years of age. At this period of life, having been previously prepared by Mr. Alcwyn C. Evans, Rev. D. Evans, M.A., and afterwards at the Presbyterian College, Carmarthen, Mr. Lewis went to Glasgow University. Here he proved a diligent and successful student, and at the termination of his college course, took away a well-earned M.A. degree, with certificates of special distinction in mathematics and logic, and the warmest approbation of all his tutors. Mr. Lewis then entered Regent's Park College, for a course of theology, remaining there some seven or eight months. He was afterwards appointed classical tutor of Pontypool College, which office he held about four years, and then advanced (on the retirement of the venerable Dr. Thomas) to the post of principal. This latter office he held for four years. The body of the deceased was brought to Carmarthen to be buried. Mr. Lewis leaves a widow but no family.

15. REV. W. WOOLTON, of Princes Risborough, was born November 15, 1845, at Kirk Ireton, Derbyshire, and was in his thirty-fifth year at his death. He was baptized at fourteen years of age, by Rev. T. Yates, and commenced preaching in the villages. He was unanimously invited to the pastorate of the church, Wyken Hawksbury, near Coventry, where he settled in January, 1867. At the unanimous call of the church, Dawley, Salop, he removed there, and began his second pastorate December, 1870. His attention was in after years directed to Princes Risborough, Bucks, which was then without a pastor. At the unanimous invitation of the church he removed there in 1880, hoping that the change would be beneficial and his health re-established. Alas! the change was made too late. The disease (consumption) was accelerated instead of checked by the removal. He was only able to labour a few weeks amongst a sympathizing people. He rapidly sank and quietly entered his rest on October 8. Mr. Woolton leaves behind him a widow and four young children, a church and a large circle of friends in the various spheres of labour to mourn his death. The funeral took place on October 13, when the deceased was interred in the graveyard adjoining the chapel. The service in the chapel, and at the grave, was conducted by the Rev. W. Satchwell, an old friend and fellow-student. Rev. D. Jeavons, Princes Risborough, gave an address, speaking in glowing terms of the deceased.

PUBLICATIONS.

WEEKLY.

The Baptist. One Penny. Stock, Paternoster Row.

The Freeman. One Penny. Yates and Alexander, Castle Stree', Chancery Lane.

ANNUAL.

Baptist Hand-book. One Shilling and Sixpence. Yates and Alexander, Church Passage, Chancery Lane.

— *Year-book and Almanack.* Twopence. Banks, Racquet Court, Fleet Street.

— *Almanack.* Twopence. Banks, 30, Ludgate Hill.

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.

Gospel Herald. Twopence. E. Stock.

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 Maude Mary (Princess of Hesse Darmstadt), born April 25th, 1843.—4. Prince Alfred Ernest Albert, Duke of Edinburgh, born August 6th, 1844.—5. Princess Helena Augusta Victoria, born May 25th, 1846 (married to Prince Christian of Augustenberg, July, 1866).—6. Princess Louisa Caroline Alberta, born March 18th, 1848 (married John, Marquis of Lorne, March 21, 1871).—7. Prince Arthur William Patrick Albert, born May 1st, 1850.—8. Prince Leopold George Duncan Albert, born April 7th, 1853.—9. Princess Beatrice Mary Victoria Feodore, 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, 1865.

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*l.* in a year, nor more than 150*l.* altogether.—3. No charge made for depositors' books (except when lost), then 1*s.* will be charged for replacing. 4. Interest 2*½* per cent., i.e. $\frac{1}{4}$ per pound per month, direct Government security. 5. Friendly and Charity Societies and Penny Banks may deposit to any amount. 6. Other savings banks (not being post-office savings banks) may be required to transfer accounts to this post-office savings bank. 7. This post-office savings bank may be required to transfer accounts to other savings banks, which are not post-office savings banks. 8. Persons opening an account at one bank may take their books and make deposits at any other post-office savings banks, or withdraw deposits.—9. No charge made for the postage of correspondence with the chief savings bank at the London post-office.—10. All or any part of the amount deposited can be withdrawn in a few days after application.—11. Provision is made for deposits by trustees, minors, and married women.—12. Officers of the post-office are strictly prohibited against disclosing the name of any depositor, or any amount paid in or taken out.

STAMP DUTIES, ETC.

RECEIPTS.—For sums of 2*l.* or upwards.....1*d.*

Persons receiving the money are compellable to pay the duty.

For every delivery order for goods of the value of 40*s.* and upwards, lying in dock, wharf, or warehouse, 1*d.* Dock Warrant, 3*d.*

DRAFT BILLS, ETC.—*Draft*, or *Order* for the payment of any sum of money to the bearer, or to order, on demand, including bankers' cheques 1*d.*

Inland Bill, Draft, or Order payable otherwise than on demand—

	£	s.	d.	£	£	s.			
Not exceeding	5	0	0	1					
Exceeding { £5, and not exceeding	10	0	0	2	Exceeding {	500 and not exceeding	750	0	7
10, " "	25	0	0	3		750 " "	1,000	0	10
25, " "	50	0	0	6		1,000 " "	1,500	0	15
50, " "	75	0	0	9		1,500 " "	2,000	1	0
75, " "	100	0	1	0		2,000 " "	3,000	1	10
and 1 <i>s.</i> for every £100 up to £500.					3,000 " "	4,000	2	0	
						For every additional £1,000		0	10

HOUSE DUTY.—Inhabited house, of the value of 20*l.* or upwards 9*d.* in the 1*l.*
If occupied as a farm-house by a tenant or farm-servant, or for purposes of business 6*d.*

POST-OFFICE REGULATIONS.

Rates of Postage—

To and from all parts of the United Kingdom, for prepaid letters not exceeding

1 oz.....	1 <i>d.</i>	4 oz.	2 <i>d.</i>	8 oz.	3 <i>d.</i>
2 oz.....	1½ <i>d.</i>	6 oz.	2½ <i>d.</i>	10 oz.	3½ <i>d.</i>
		12 oz.....	4 <i>d.</i>		

Any letter exceeding the weight of 12 ozs. 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 Half-penny 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 and 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 regulations 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 half-penny stamp, can be obtained at all Post Offices, at the rate of 7*d.* per doz. A thicker Card is also issued at 8*d.* per doz.

Postage on Inland Registered Newspapers.—*Prepaid Rates.*—For each Registered Newspaper, whether posted singly or in a packet—One Half-penny; 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 Half-penny 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.